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PASTORALIA

The Affective Element in Conversion

We have traveled a long way; still, we have not arrived at the end of the journey. Our investigation of the causal factors in conversion so far has extended to the unconscious, the intellect and the will. Careful examination tells us that they cannot adequately explain a genuine conversion. There remains another factor that possibly might furnish the driving force for which we are looking. We are alluding to the feelings, emotions, passions or—as the moderns preferably call them—the affects. Of the potency of the emotions as driving forces in human life there can be no doubt; in the history of the individual as well as of the race they play a powerful part. For good or evil they are ever active.¹ It stands to reason that in the process of conversion also they will make their influence felt. Modern psychological research has made it increasingly clear that feelings and emotions have not a little to do with our judgments and our will-decisions.² Accordingly, since conversion involves judgments (especially value-judgments) and choices, there is ample opportunity for the emotions to exert their influence. Though in many cases the feelings are an unfavorable and retarding influence, they not rarely become positive helps and motivating agencies.³

¹ "The emotions are the most vivid and profound experiences of all our conscious life. Indeed, every emotion may be regarded as a crisis in our physical being, as well as in our social and intellectual nature. . . . It takes only a moment's thought to realize how large a part emotions have played in history, literature and religion" (Robert Chenault Givler, "Psychology," New York City). "The interest of life resides in our feelings. Out of our feelings arise the joys and sorrows, the triumphs and tragedies of our life. The feelings also are the immediate motives that move the will. There is no tendency for the will to act until the feelings pour their flood upon it as a stream upon a wheel, or as steam into the cylinder upon the piston that drives the engine" (James H. Snowden, "The Psychology of Religion," New York City).

² "Our judgments concerning the worth of things, big or little, depend on the feelings the things arouse in us" (W. James, "Talks to Teachers on Psychology," New York City). "Minorem certe influxum in iudicium merentur status affectivi. Tamen notum est etiam in rebus, quæ sola experientia dirimi possunt, affectum

The influence of emotion in conversion is unmistakable, where a friendship, a locality, a religious spectacle or a great gathering (such as the crowds at a pilgrimage or a Eucharistic Congress) plays a decisive part. Such instances are not rare. The peaceful atmosphere of a church or the contagious ardor of a crowd of pilgrims in many cases has either given the first impetus or the final impulse to a conversion. When the need of consolation in a great bereavement leads to the Faith, we may look upon that as a conversion of the emotional type. Similarly, a conversion that is prompted by the works of art that have been produced under the auspices of the Church comes under the same category.⁴ Conversions of literary men and artists frequently are of this type. Dr. Edward J. Mannix speaks of these as esthetic conversions. An outstanding example of this type is the conversion of J. K. Huysmans; likewise, we think, that of J. Joergensen.⁵

A GREAT CONVERT

The path that led the famous Danish author to the Catholic Church is the same by which many other gifted writers and artists travelled. The star that guided them was the love of the beautiful. Nowhere is the beautiful in all its forms more at home than in the Catholic Church. Generously is it given hospitality in the sanctuary itself.

plurimum facere ad iudicia elicienda. Quod magnam delectationem nobis præbet difficulter concedimus nobis nocere" (Joseph Froebes, S.J., "Psychologia Speculativa," St. Louis, Mo.).

³ Our mental life is an unstable affair. By many things it can be entirely upset. A new idea may do it, but also an emotional experience, particularly an emotional shock. It is from this fact that scandal derives its tremendous power for mischief. Scandal works on the mind through the feelings and by means of suggestion. It may at times undermine the faith of an individual. Other disagreeable emotional experiences may have similar effects entirely out of proportion to the cause. A slight rebuff may alienate one from the Church. Truly, feelings work an enormous amount of havoc in the world and play us many ugly tricks; and that because the harmony and stability of our mental life may so easily be thrown out of balance. A comparatively insignificant occurrence may completely shift its center and cause a general disorganization. Speaking of this instability, Professor John Howley cites as an example: "We have a row with our parish priest and get doubts as to the infallibility of the Church" ("Psychology and Mystical Experience," London). There is no logical connection, but feelings are not logical, and are, on that account, very dangerous.

⁴ "That God, Who is Eternal Beauty as well as Everlasting Truth, should be reflected in the beauties of nature, art and religion is to be expected. It is realized in the soul of the esthetic. Such a gifted one is in tune with the beautiful. Thereby it reaches the true. Not that the esthetic is always true, but that the true is always beautiful. From the brilliant, the cultured and the noble in the Catholic liturgy, in architecture, in painting, in literature and in music, the esthetic mind longs to reach the truths reflected therein" ("The American Convert Movement," New York City).

⁵ "Joergensen. An Autobiography." Translated from the Danish by Ingeborg Lind (Longmans, Green & Co., New York City).

It may approach the steps of the altar and cling to the tabernacle. On an esthetic mind this fact is bound to make a deep impression. At first it may arouse but a purely esthetical interest, but gradually it will lead to intellectual inquiry. Thus, the esthetical emotion, the love of the beautiful, may become the guide to the truth. At this we need not be surprised, because beauty and truth are closely connected.⁶ Poets and artists are rarely enemies of the Church. They feel drawn towards it and love it for the encouragement which at all times it has given to the fine arts. It is true that the search for beauty not unfrequently leads into the morass, but more frequently it leads unto the heights. At all events, in the case of Joergensen it brought him into the Church where he saw his dreams of beauty assume corporeal form. Elsewhere he had found but shadows; here he was brought face to face with glorious realities. We shall retrace with him his spiritual journey. It will be an unalloyed delight.

The autobiography possesses, as we would expect, a strong emotional emphasis. Undercurrents of feeling are in evidence everywhere, and quite often these currents rise majestically to the surface. Friendships are conspicuous. In fact, two friendships play a decisive part in our convert's life: the one for evil, since it leads him to atheism, and the other for good, since it brings him back to the truth.⁷ Assisi, as is most befitting, constitutes one of the stations on the road to the truth.⁸ An unquenchable longing for happiness and a passionate love of beauty are the spurs that goad him onward in his quest. True joy he knew not until he embraced the Faith, when at last he drew it from pure fountains. Happiness he had vainly

⁶ "The Church, which was once the mother of poets no less than of saints, during the last two centuries has relinquished to aliens the chief glories of poetry, if the chief glories of holiness she has preserved for her own. The palm and the laurel, Dominic and Dante, sanctity and song, grew together in her soil. . . . Fathers of the Church (we would say), pastors of the Church, pious laics of the Church: you are taking from its walls the panoply of Aquinas; take also from its walls the psalter of Alighieri. Unroll the precedents of the Church's past; recall to your minds that Francis of Assisi was among the precursors of Dante; that, sworn to Poverty, he forswore not Beauty but discerned through the lamp Beauty the Light God; and that he was even more a poet in his miracles than in his melody; that poetry clung round the cowls of his Order" (Francis Thompson, "Shelley").

⁷ "In the spring of 1894 I came into close relationship with two men who seemed to have been sent out from the two opposite poles of existence. Carl Ewald was the one, Mogens Ballin the other" ("Joergensen," 164).

⁸ "The diary records: In the evening entered Assisi. We walked up from the station; the night was starlit and the cicada were singing. The stairs and streets of the town seemed to me to lead up to the stars. I said so to Mogens, who was walking in front of me as my guide. 'Yes,' he said, 'this is the road to the kingdom of heaven'" (*op. cit.*, 233).

thought to pluck from the heart of melancholy. He did not find it there. There are thwarted natures that distill happiness from unhappiness. To this class Joergensen did not belong, for his was essentially a wholesome nature, which needs and wants happiness. And this unwavering desire brought him to the door of the Church. Beautifully he writes: "I have found the confirmation of one of my favorite ideas, namely this, that in life one reaches exactly that which in one's inmost soul one desired to reach." God does not frustrate honest and sincere striving, but finally crowns it with the success it deserves.⁹

One of the cardinal tenets of his faith was the absolute unity of the True, the Good and the Beautiful. Consequently, the existence of the beautiful in the Church took on for him the character of a note that manifested her divine origin. When he saw her before his eyes in the splendor of beauty, he became convinced that she was also the depository of the truth, for his mind could not accept the thought that beauty and truth might be divorced.¹⁰

Here is just a little detail, but very significant and quite in keeping with the general tendency of the esthetical tastes of the Danish convert. "Even as a boy," he confesses, "I had felt strangely drawn to Church Latin: far from seeming cold and foreign to me, it was dear and familiar like a mother tongue. In Pistoja I had one day bought—without knowing much about it, by the way—*The Little*

⁹ "That which a man in his inmost heart desires to attain, he will attain; what his whole nature strives to reach, that will he reach. Life consists of an unbroken series of dilemmas, great and small—and man chooses according to his inmost nature. Now, this continual series of small choices, always in the same direction, determines the direction of his life. There are men who wish to be happy—fewer, perhaps, than one believes. There are natures which need unhappiness—more than one believes. . . . There are many whose ideal state is that of unhappiness. Ernest Hello has written a remarkable chapter on what he calls the passion for unhappiness. This passion lies at the root of many human lives. To them the thought of being happy seems insipid and sickly, like food that is too sugary. They aspire to bitter, proud, stiff-necked unhappiness. And it is this interior aspiration which continually makes man choose—this is the driving force, the motive power which acts upon life, the personal formula regulating the life of each individual existence" (*op. cit.*, 7). There is much psychological truth in this observation. The capacity for self-torture which we find in some individuals, must be due to some such morbid strain. They will be inclined to look upon the core of things as something ugly and hideous. It would appear that the orientation of their lives is away from God.

¹⁰ "The diary says: He who serves truth, serves God. He who serves beauty, serves God. He who serves the good, serves God. But the only way to the highest truth, the highest beauty, the highest good is through Christ" (*op. cit.*, 184). The thought occurs again and again with slight modification. "Aug. 12. The feast of Saint Clair. God is love, truth, beauty. Every effort directed towards these three is Christian" (*ibid.*, 273).

Hours of Our Lady in Latin, and I liked reading it. The appearance of Catholic prayerbooks pleased me. I loved these gracefully printed little books with red type amongst the black and bound in such handsome bindings, violet with gilt edges, or black with red, and with many green, blue and red ribbons for bookmarks. Ballin, who had noticed this predilection of mine for prayerbooks, wrote to Rome for a dainty little Paroissien Romain of an almost diminutive size, and I prayed with zest from it. The whole of the liturgical, ceremonial and decorative side of Catholicism attracted me, and on Sundays I generally heard Mass kneeling in a dark corner of the small church of La Rocca, resting on one knee like the peasants about me.”¹¹ Small wonder, then, that the Dutch father who lived in La Rocca loved his company and said: “Monks and artists get on well together.”¹² There is a common ground on which they can meet, for both love beauty.

At another time he describes the impression which the crowds that throng the confessional made on him: “Mogens and I had spent the afternoon amongst the pilgrims. We had seen all the confessionals in the lower church besieged by impatiently waiting crowds; we had seen a few impatient penitents push others aside and set up a little fight to get first to the lattice. *Fighting for a chance to confess one's sins!* The men went to confession in the sacristy; it was done without much ceremony; the Father who heard confessions was seated on a chair, the penitent knelt at his side and whispered into his ear. Behind the penitent, and thronging closely round him stood others, waiting for their turn. I looked at them, big strong men with weather-beaten faces, red throats and necks; there they stood in rows, in a queue, waiting patiently and without a word, ranged as one is ranged elsewhere before the ticket-office of a theatre or a music-hall, waiting solemnly and calmly for the moment when they too would be allowed to kneel at the feet of the priest, and with their heads on his shoulder tell him all the sin, all the shame, the anguish and distress of their souls. I looked at the motionless face of the priest; his forehead and eyes were screened by his right hand, but the mouth could be seen, the stern line of the lips broken now and then by a soft ripple when, inaudibly to the

¹¹ *Op. cit.*, 297.

¹² *Op. cit.*, 263.

others, he spoke, admonished, comforted, imposed penance and at last with raised hand made the sign of the cross and pronounced the absolution. 'Isn't it wonderful?' Mogens had asked eagerly. Yes, it was wonderful! And the power that could bring human beings to this must be rooted in something beyond Nature. In heaven or in hell, that was the question—but in any case it was not the work of man!"¹³

Like Dante, he loved the stars, and no doubt like a magnet they frequently drew his thoughts upwards. The diary for August 2, 1891, says: "A continual sense of the mystery of existence—of the infinite—of the wonder of the world, a kind of piety which is hurt, for instance, when Ernst Brandes speaks with contempt of astronomy." The Magi are not the only ones that have been led to the feet of the Saviour by a star. To many a heart have the silent stars whispered a message of love of Him Who has kindled these brilliant lights in the firmament. It is good to raise one's eyes to the starry heavens; man can read lessons there that are not written in the dust. Reverence is a virtue more frequently found in the astronomer than perhaps in any other scientist. Love of the stars is akin to piety.¹⁴

At times his misery weighs heavily on him. He then feels the need of help from one greater than himself. He becomes dimly conscious of the need of grace and of redemption. Sensuality palls on him and he seeks deliverance. "At such times," the diary says, "like rays of clear and radiant light, the truth shone into my soul. In God alone is there light and joy for man. Outside God there is nought but void, misery and hideousness (even the purely physical.

¹³ *Op. cit.*, 242.

¹⁴ "Then I passed out at the gate. . . . Over behind Perugia the sun was setting in flaming red, along the roadside the oaks, semi-leafless, stood in clear, black silhouettes against a sunset sky, which from flaming gold rose to the purest pale-green glass. I walked and walked as though borne up on wings, as though led by hands, as though drawn on by the beauty opening its gates before me. The evening glow faded and the night came on; Arcturus was lit and all my other stars. . . . It was an ecstasy of the beauty of Nature, of youth, of swelling mournfulness and longing for love, and all of it flowed into a feeling so strong and deep that I could find no other expression for it than to fold my hands. With folded hands I came walking into Palazzo, the village which is halfway between Assisi and La Rocca" (*op. cit.*, 316). And as Dante has been mentioned, it may be said that *The Divine Comedy* for many has been the inspiration that brought them to the faith. Says one who by the great poet was gently led to the truth: "Dante gave me Christian doctrine endowed with reasonableness and poetical beauty. The doctrine of purgatory, as set forth in the pages of the Florentine, so moved me that I wanted to believe. I longed for a faith that would satisfy my reason, appeal to my imagination, and give food to my emotional nature. This the Catholicism of Dante did" (Redfern Mason in "Beyond the Road to Rome," St. Louis, Mo.).

My face, as I saw it last night in a mirror, was like that of an animal)." ¹⁵

THE LAST STEP

Withal, however helpful wholesome emotion may be, and however near it may bring one to the door of the Church, it can make no one cross the threshold and kneel at the steps of the altar. A passion for beauty alone has never yet brought anyone to the Faith. Many who admire the entrancing beauty of the Catholic liturgy, are not, for all that, moved to accept the Catholic Creed. More than a romantic mood is required to make one take the final step. The number of those who love the floating clouds of incense in the dimly lit aisles of an ancient cathedral, who gaze with wonder at the altar aglow with lights and ablaze with color, who listen enraptured to the soothing tones of the organ and the solemn strains of Gregorian Chant, who appreciate fully the loveliness of Catholic worship and who are aware of the consoling aspects of many of its doctrines, but who still refuse to bow their neck to the yoke of authority—their number is legion. Their interest in the Church remains purely esthetical, and fails to touch the deeper springs of the being. Goethe fell under the spell of the esthetical loveliness of the Church, but he did not believe. Faith demands humility, self-surrender and sacrifice, and these do not always go with pleasurable emotional excitement. They must grow on a sturdier soil. Joergensen was not spared this experience. He also discovered that the way to the Church led through deep humiliation, and that the pearl of great price did not drop into his lap without a supreme effort. He was not carried into the haven of rest on the crest of a

¹⁵ "More strongly than ever did I feel the limitations of my nature. I had at one time compared myself to Dædalus—would not Icarus have been a better symbol? My wings had only been glued on, they had not grown from my shoulders, and therefore I now fell down. He who is minted like a penny will never become a crown-piece, and I was not minted to be a superman—only to be a Christian" (*op. cit.*, 251). This is an interesting point. The emotional man is not self-sufficient. He is not of the stuff of which the superman can be carved. There is an essential humility in him, which makes him seek the complement to his nature outside himself. That terrible pride that makes a man fix his gaze on himself with perfect self-complacency, and that as a consequence alienates him from God, is for the unemotional, the cold, the heartless. Emotivity is a weakness, and it is the weak that stretch out their hands to God. The self-centered whose equilibrium cannot be disturbed and the stoic calm of whose souls cannot be ruffled, do not turn towards God; they feel no internal urge to fold their hands in inarticulate prayer; no piteous cry for help bursts from their lips. Their hands remain unfolded and their lips silent and sealed. In their pride they find solace and comfort.

wave of esthetical enjoyment. The toying with esthetical sentiments had to cease and vigorous action take its place. One must stoop very low to enter into the fold.

At last he learned the secret. *The Messenger of the Sacred Heart* was placed in his hands. "And there," he writes, "I found the words which were to make a deeper impression on me in English than in any other language, and which became decisive for me: 'In the building up of the spiritual edifice to the honor and glory of God, my soul must meekly rest in everything on God with an utter distrust of itself and unbounded confidence in Him.' These words, written in Wimbledon by an unknown English priest, struck home in me. Utter distrust of myself! It was my very confidence in myself that had constantly led me astray, and my thinking that with my small powers of reason I should be able to empty the ocean of eternity! I had wanted to build outside the good foundation of humility."¹⁶ Now he had placed his foot on the right path, and from now on he would be able to make real progress towards the final goal. But even now the ascent would be steep and arduous. The emotions would avail him little in this laborious ascent. At this stage they do not count for much. Will and grace will have to come to the rescue; only they can brace and steel him for the great surrender.¹⁷

Our investigation has advanced another step. Again the conclusion is negative: we have not yet touched the heart of the mystery. The emotions may be contributory factors in conversion, but they are not the decisive factor.

CHARLES BRUEHL, D.D.

¹⁶ *Op. cit.*, 319. "I opened," he says a little later, "the long-forgotten Thomas à Kempis, and applied to myself words like these: 'Learn, O dust, to obey; earth and clay thou art, learn to break thy own will, and to yield thyself up to all subjection.' That which is keeping me back from becoming a Catholic, I reflected, is the love of myself, of my past, or my being, of my earlier convictions, which, in spite of all my experience, I consider favorable to the good-fortune and happiness of mankind in general, of myself in particular. It is the delusion of egoism with which I deceive myself" (*ibid.*, 321).

¹⁷ Not without a struggle can the convert rise to this supreme effort. At the last moment he pauses and shrinks. To this hesitancy Joergensen frankly confesses: "But is it not written: Seek first the kingdom of God (*i.e.*, the Church) and His justice, and all these things shall be added unto you? All these things—all that I now seem to give up—habits of mind, well-worn modes of thought, familiar ideas—all that which after all is not of any real use to me any longer, and to which I only cling out of obstinacy and sloth—and which will be restored to me for real use, if I give it up now. For that which I can win by that sacrifice of myself, of my inmost self, is Thee, O Lord, the life in Thee, the peace of heaven and eternal blessedness. I know it, Lord—and yet I hesitate. *Usquequo, Domine?*" (*op. cit.* 321).

THE PSYCHOLOGICAL OR MUNICH METHOD

By RUDOLPH G. BANDAS, PH.D., S.T.D., ET M.

The psychological method in catechetics is fostered in a special manner by a group of experienced catechists in Southern Germany, who, dissatisfied with the hitherto superficial procedure on the part of the catechist, the difficult and abstract language of most catechisms, and the wrong order of presentation, struck out in this relatively new direction. The method is known as the "Stieglitz Method" from its chief exponent, or as the "Munich Method," because it originated among the members of the Society of Catechists of Munich. The monthly organ of this Society, the *Katechetische Blätter*, is the best exponent of this system. The Munich Method, although it readily grants that the doctrines of Jesus Christ and profane learning cannot be placed on the same level, and that the religious teacher, while making use of profane didactic methods, must also and above all rely on the assistance of divine grace, likewise recognizes that grace does not destroy nature, and that, consequently, correct catechetical methods cannot be opposed to the didactic rules established for profane science.

It is a fundamental psychological law that intellectual cognition depends, by reason of the substantial union of soul and body, upon concomitant sensible activity. *Nihil est in intellectu quod non prius fuerit in sensu*,¹ is the old scholastic adage; in our present state the proper object of the intellect is derived from sensible material objects. A good method, therefore, as Aristotle² already remarked, proceeds from the known to the unknown, from the concrete to the abstract. It is an equally fundamental law that a child does not grasp an object at first intuitively or integrally, but only in its external outlines; nor in one act, but only gradually. First there is apprehension, then understanding or conviction, and finally practice.³ The requirements of the old rhetoricians—first to seek the material, then to meditate on it, and finally to express it—show the same

¹ *Summa Theol.*, I, Q. lxxxv, a. 1.

² *Physica*, lib. I, cap. 7; *Metaphysica*, lib. I, cap. 2.

³ M. Gatterer, "Katechetik" (3rd ed., Innsbruck, 1924), pp. 195-197, sums up all catechetical training as follows: *Glaubenserkenntnis, Glaubensfestigkeit, Glaubensbetätigung, Erkenntniss Christi, Liebe zu Christus, Nachfolge Christi*.

tripartite division. The various stages in the development of youth, it might here be noted in passing, follow in much the same manner: the child (until about its tenth year) receives impressions: the boy's characteristic trait is the desire to understand; the youth (from about the sixteenth year on) is already intent on working out his plans in practice. The three stages of learning on the part of the child presuppose on the part of the teacher three corresponding teaching modes: presentation, explanation, and application. Finally, every conscious and deliberate act implies the coöperation, more or less intense, of four faculties: intellect, will, imagination, and emotions. The Munich Method gives due consideration to both the cognitive and appetitive sides of the child's nature: in the presentation the catechist appeals to the imagination and emotions, in the explanation and application, to the intellect and will.

The Munich Method demands, in the first place, that each catechismal lesson should constitute a methodical or *catechetical unit*—that is, it should revolve around one theme or unit. This does **not** mean that only one question of the catechism should be made the subject of one lesson; other questions, related to it, should also be discussed, although they may not receive the same extensive treatment. Nay, it is possible to treat two different topics during the same lesson; yet, they should be sharply differentiated, and explained, not together, but one after the other. In such a case the lesson comprises two catechizations. Conversely, it may happen that at times the treatment of one topic is spread over two consecutive lessons. A catechetical unit, consequently, is determined, not by time, but by internal reasons. The advantage of a methodical unit lies in this: it facilitates the comprehension of the doctrine propounded, and exercises a more lasting influence on the heart. An application adjoined only after the explanation of other doctrines has been wedged in between, would not impress the child very deeply. In a well-rounded lesson, the exhortation becomes shorter, and this is also an advantage, since long-protracted exhortations are distasteful to the children.

Catechetical units, however, are not independent units, each and every one of the same and equal importance. The Munich Method demands that everything be referred to and correlated with Christ, the center of the whole history and doctrine of salvation. It espe-

cially insists that the children be thoroughly acquainted with those doctrines which are of paramount importance for the Christian life. In other words, the catechist must avoid the practice of perfunctorily taking question after question, chapter after chapter. For not all doctrines of faith and morals are of equal import for the Christian life: prayer, contrition for sin, and reception of the Sacraments obviously influence the Christian life more intimately than, for example, the doctrine about the choirs of Angels. If all doctrines were put on the same plane, many pupils would fail to grasp sufficiently the importance of even the capital doctrines, and so live in fatal ignorance of the most indispensable means of salvation.

The catechetical lesson itself includes two preliminary steps: the first, the *preparation* (*Vorbereitung*), demands that the catechist proceed according to the well-known axiom: from the known to the unknown. He must show the connection between the new subject-matter and information previously absorbed. Apperception or association—that is, the adding of new images and concepts to old ones latent in the child's soul—is always an important part of the learning process. Accordingly, the preparation takes the form of a brief repetition or review of knowledge already possessed or of the previous lesson.

This introduction is immediately followed by an indication of the *aim* (*Zielangabe*). In order to arouse the child's attention and interest from the very beginning, to awaken in him a desire for instruction, the subject should be announced in a clear, distinct, and captivating manner. The goal, says Stieglitz,⁴ is the star that will shine upon the children as they proceed on the way, the promised land to which they are tending. This practice of gaining the listener's heart from the very outset is based, not only on the catechetical methods of St. Augustine and of the Fathers, but also on the practice of Christ Himself, as exemplified in His talk with the Samaritan woman, with Nicodemus, and with His Apostles after His first apparition to them on Easter.

Having stated the great psychological principles on which the Munich Method is based, and having briefly explained the prelimi-

⁴ "Ausgeführte Katechesen über die katholische Glaubenslehre" (11th ed., Munich, 1922), p. VII.

nary steps, we may now proceed to discuss the three essential stages in the method.

I. PRESENTATION (*Darbietung*)

(1) *Perspicuity* (*Anschaulichkeit*).⁵—In order that the children may thoroughly grasp the doctrines of faith, the catechist must strive as much as possible for perspicuity. Since all intellectual cognition depends upon concomitant sensible activity, the latter must be all the more taken into consideration when the mind is to gain knowledge of entirely spiritual objects. The child, more than the adult, is dependent on his senses for all understanding and knowledge. Hence, the catechist's exposition must be such that the children see, if not with their eyes, at least in their imagination that which the teacher expounds.

Perspicuity may be obtained in the following four ways. First, the *things themselves* (as, for example, relics and liturgical objects) may be shown. Secondly, perspicuity is readily attained by exhibiting *copies of things* (such as statues, wall maps, biblical, liturgical, and historical pictures, models, slides, etc.). The pictures should be dignified representations and not surcharged with numerous unimportant details. Colored pictures should always be given preference, because they strike the child's imagination more forcibly. As a rule, the picture should be shown, not before or during the explanation, but after it. Thirdly, explanations are more readily grasped when written on the *blackboard* with the important words underscored; the component parts of a definition are better impressed on the mind when they are written out than when they are merely enumerated orally. Finally, present-day profane didactics also expects much from recourse to *projects* and *drawing* (crib, altar, church).⁶

(2) *Language (in all stages of instruction)*.—As valuable means of visualizing religious truths in oral instruction, historical material and parables are particularly emphasized by the Munich Method.

⁵ Cfr. M. Gatterer, *op. cit.*, pp. 160 sqq.; F. Krus, "Pädagogische Grundfragen" (2nd ed., Innsbruck, 1920), pp. 321-337; J. B. Hartmann "Anschaulichkeit im Religionsunterricht" (Munich, 1907); L. Nolle, "Sense of Sight in Religious Education," in *Catholic Educational Review* (1914), p. 406; Idem, "The Sense of Hearing in Religious Education," *ibid.* (1915), p. 26.

⁶ Cfr. J. Brownson, "To the Heart of the Child" (New York City, 1918).

They facilitate the understanding of abstract notions, and offer the best starting point for the explanation. These historical narratives should be drawn from Holy Writ, with which the grace of God is vouchsafed more abundantly, and from the history of the Church, of the Saints, and of Christian life in general. Profane history should not be used except in so far as it is irradiated by faith. Imaginary and fairy tales should be avoided, because they are not vivified by God's grace and are apt to jeopardize the teacher's authority. Historical narrations should not be unnecessarily numerous; far better to recall one event truly illustrative than to relate ten stories in succession which merely arouse curiosity. The story, finally, must not be too long, lest the unimportant details draw the child's attention from the main point.

While it would be a mistake to underrate the child's intellectual capacity, it is, as a matter of fact, usually overrated; unintelligible words and expressions, giving rise to inaccurate and false notions, are employed far too frequently. The psychological law of apperception (that is, the influence exercised by notions stored in the mind on the acquisition of fresh knowledge) must be observed, not only in the stage of explanation, but also in that of presentation. This can be done by using expressions which correlate new objects with others already familiar. A danger against which the catechist must guard in attempting to come down to the child's level is this: aiming at being readily understood, he gives the truth only in part, because the whole truth would not be so easily grasped. Such a procedure gives rise to erroneous ideas and incorrect notions. On the other hand, the sublime character of the truths which he is imparting forbids the catechist to use slang or colloquial, grammatically incorrect, and undignified expressions. An appropriate language is attained by the reading of good catechetical works; accuracy is assured only by a thorough knowledge of religion and by a careful preparation of the lesson.

(3) *Questioning (throughout instruction)*.—With the exposition the catechist should combine the question form. The former, however, takes precedence over the latter, not only in importance (since faith comes by hearing and not questioning), but also logically (since the teacher must first expound a doctrine and then test the pupils' knowledge of it). Questioning has a twofold end in view:

first, to arouse the attention of the child and stimulate him to intellectual activity and personal exertion; second, to ascertain whether the child has rightly grasped and sufficiently understood what has been said. Lecturing and questioning should not be chaotically mixed so that it becomes impossible for the child to distinguish whether the teacher is reviewing or expounding new matter. Rather, the doctrine explained should be recapitulated by suitable questions.

In questioning, the catechist should keep to a golden mean, asking neither too much nor too little. He should interrogate in time all children, both the bright and the dull; if he questions only a few, the majority of the class will feel neglected and lose interest. The more difficult questions may be reserved for the brighter students in order to stimulate their zeal. The question should be addressed to the whole class; then, after all have had time to think, let one child only be called upon. In this wise the attention of all remains centered on the question. To obtain satisfactory results the question must be simple and definite; that is, it must not ask several things at the same time, nor admit of more than one correct answer. Except when the answer is to be memorized literally, it need not be rejected in a pedantic manner if not given in the desired form. Harsh, sarcastic remarks, like "heavy footsteps on a freshly cultivated garden, crush the weak sprouts." Small children frequently fail to give an answer because they lack the necessary words to formulate it; in that case they should be encouraged to state the answer in language to which they are accustomed at home. Unseasonable questions which might discourage or disconcert the child, or awaken in his mind doubts concerning the faith, must at all times be avoided.

II. EXPLANATION (*Erklärung*)

(1) *The Old and the New Methods.*—The intellectual powers of the child are not sufficiently developed to make unaided for right understanding. Whatever they are told, children—especially those of the lower and intermediate grades—readily take for granted. If the explanation is haphazard, false notions are apt to arise in the child's mind, and the enemies of religious education are thus furnished with new weapons. In attempting to make the abstract catechismal formula intelligible to the child, catechists usually follow

one of two methods. The exponent of the old analytical method reads—or lets some one read—the catechism text, dissects and analyzes it, resolves it into its component parts and explains each in succession, and finally combines the parts into a whole. The followers of the new synthetic (or psychological or Munich) method continue with the story or parable, set before the child in the presentation; from it they abstract the elements of the doctrine, and, by combining these in a final summing-up, they obtain substantially the answer of the catechism; finally, the catechism text is read, and its wording and phrasing explained.

The following reasons are adduced in favor of the Munich Method. First, it is the easier way for children, because, once the doctrine is understood, the short abstract text of the catechism will present no further difficulties. Secondly, it is the more interesting manner of proceeding: the lively interest which a story immediately arouses could never be awakened by the dry catechism text. It is all-important to win the heart of the child from the outset, not only by stimulating his attention and interest, but also by making him enthuse for the truth. All this is accomplished by a lucid, lively anecdote (preferably from Holy Writ), containing the doctrine in question. Thirdly, the synthetic method is demanded by the peculiar character of the catechism as a manual of religion. The statements of the catechism are terse and succinct, its language is not childlike. The means of bringing the condensed content of the catechism within the reach of the child is primarily the oral explanation of the catechist. He must supply those concrete details which the catechism in its brevity cannot offer. Finally, the synthetic method was used, not only by eminent catechists such as Bossuet and Gruber, but also by St. Augustine—nay, it was the method of Christ Himself (Good Samaritan).

(2) *Catechetical Proofs*.—Deep conviction, which is of the greatest importance in the domain of faith, can come only through the knowledge that a truth has been revealed by God. The essential purpose of proofs in matters of faith is, therefore, to show that a given truth belongs to the deposit of revelation. Argumentation in the catechism must be the production, in favor of the doctrine in question, of the testimony of the Church, Holy Writ, Tradition, and the Liturgy. This conviction of faith will be rendered doubly pro-

found if the child is taught to accept God's word in all its fullness and, with the help of divine grace, to exercise his will in frequent acts of faith. A proof from reason, on the other hand, is only a secondary argument: it paves the way for faith, upholds it, shields it against attacks, but is in no way its adequate cause. It must never be substituted for the essential primary arguments. One short divine utterance will often carry more weight than many human reasons; the immortality of the soul, for example, may be proved more easily from the economy of the Redemption than by the most thoroughgoing discussion of the soul's simplicity, spirituality, etc.

With the younger children the words of the catechism and of the teacher carry complete conviction. Their innate reverence for the catechist, their freedom from prejudice, suspicion, and doubt, and the influence of divine grace, all combine to make long argumentation unnecessary. The maturer children should be given, besides the essential proofs, also the secondary ones, in order to fortify them against the attacks of atheists and heretics and protect them against lukewarmness in faith. Not violent outbursts against non-Catholics but a substantial, clear, and calm refutation of error will forestall the loss of faith.

III. APPLICATION (*Anwendung*)

(1) *Impressing the Truth upon the Mind: (a) Memorizing.*—Since children learn for life and not for school, the doctrines of the Christian religion must become their abiding spiritual possession. Their knowledge of at least the cardinal truths must be clear and explicit, and not merely general and implicit. Though some catechists have converted religious instruction into a hateful memory task, the fact remains that memorizing and reviewing are necessary if the child is to be permanently benefited by religious instruction.

In the case of younger children, memorizing of the catechism should be required only after the matter had been thoroughly explained (although there is no valid reason why even the very youngest children should not memorize the prayers). It is only during the last two or three years in school that children are able to memorize the matter previous to its more extensive treatment in the classroom, since they already possess a certain amount of knowledge which enables them to learn by heart with some benefit. The cate-

chism text should be memorized literally and correctly, because in religious matters much depends on accurate and definite expression. If the teacher is satisfied with an answer more or less faithful to the text, the brighter children will make no special effort, since they can always find an approximately correct answer. Accurate memorizing also curbs the heedlessness of the child, and checks his wandering thoughts. In assigning the memory task, the mental capacity of the children should be taken into account: rather little well done is better than too much ill digested.

The Munich Method demands that, in so far as this has not been done by the teacher of the profane branches, the catechist should teach the children how to memorize. They should not read the lesson through mechanically, and then proceed at once to learn it by heart; a "global" memorizing, advocated by some exponents of experimental psychology, demands an energetic attention which is possible only in exceptional cases. A better method is to divide the lessons into paragraphs, ponder over them, recite them aloud with understanding and feeling, and only then commit them to memory. Although one can learn quicker in the morning, evening seems better suited for memorizing, because what is then learned is not immediately supplanted by fresh impressions.

(b) *Reviewing*.—The last five minutes of every instruction may well be devoted to a short review of what has already been learned. To avoid mere mechanical repetition, the review should comprise, not only the text, but also the explanation, examples, and application. The catechist should encourage the children to explain in their own words how they understand various doctrines and how they would put them into practice. He should make good use of the answers given to explain and develop the matter more fully, whenever necessary.

A term frequently used by the new pedagogy in connection with reviewing, is that of "immanent recapitulation." This exercise consists in this, that, when discussing a subject, other (logically or morally) correlated subjects explained before are reviewed at the same time. To set forth clearly the connection between correlated truths as well as their practical bearing on the religious life of the child, is a very effective way of strengthening his religious conviction. But it would be wrong and unpractical to make immanent

recapitulation an exclusive rule; a connected, thorough, and lasting knowledge of religion comes with frequent and orderly reviewing.

In the case of well-trained Catholic children, examinations, especially those at the close of the year, are of great value and make the child realize the importance of religion. But they also have their drawbacks. The principal thing in religion is not knowledge but practice—a life in accordance with revealed truth; and of this God alone is judge. Many a child in the front ranks at examination time may in God's eyes be relegated to the rear and far behind a child with poor marks.

(2) *Application to Conduct.*—Religious training should ultimately regulate all our actions, feelings, words, and deeds, not only in infancy but also in later life. It must purify the imagination, strengthen the will, and ennoble the emotions. It must render the child reverent and obedient, loving and tender, strong to resist temptation, clear in his perception of God as the central object of all his thinking. To arouse and train the Christian conscience of the child, the catechist should constantly apply all Christian teaching to the concrete occurrences of everyday life and draw from it practical consequences suited to the age of the child. This point may well be illustrated by a comparison with the profane branches. In language instruction, for example, it is not sufficient to state and explain the rules of grammar and syntax; that the child may attain the required facility in the use of these rules, he must by frequent exercises apply them to concrete cases. So too a Christian life demands not only a knowledge but a constant application of supernatural truths and rules.

The application should follow naturally from the doctrine and not be dragged in irrelevantly. It must not be a mere appendix to the explanation. While the application must refer principally to the present life of the children, their later life must also be kept in view. Important applications should be reiterated on different occasions and in different ways until the child's conscience becomes responsive to the doctrines in question (prayer, grace, contrition, etc.). The catechist must use discretion in the selection of applications; a mere piling of them might lead to a result opposite to the one aimed at, namely, the deadening of moral sense. It is only by a careful prep-

aration in meditation, study, and observation of daily life that the catechist can qualify for this task.⁷

The Munich Method has gained numerous followers, not only in Germany and Austria, but all over the Catholic world. In so far as it is based on well-known and firmly established psychological laws, the method is unimpeachable. Although its enthusiastic supporters have in certain cases exaggerated its potentialities and run to excesses, much good has, nevertheless, been effected. Inquiries into present conditions have been stimulated, widespread interest in catechetical work has been aroused, and a general demand for better trained catechists—teachers capable of developing the mind as well as forming the heart—has arisen.

⁷ A series of lessons according to the Munich Method on the whole of Bible History will be found in A. Urban, "Teacher's Handbook to Bible History" (New York City, 1905); K. Raab, "Der Weg Gottes, Biblische Katechesen" (2 vols., Donauwörth, 1924). For an exemplification of the Munich Method in catechismal instructions, consult the English commentaries of J. J. Baierl, or the German commentaries of H. Stieglitz. For Church History, consult K. Buhl-mayer, "Ausgeführte Katechesen über katholische Kirchengeschichte" (Munich, 1925).

THE SOUL OF ORATORY

By THE RIGHT REV. MSGR. H. T. HENRY, LITT.D.

I

If I were to say that what is called "action" in public speaking is the soul of oratory, doubtless many a reader would consider the statement extraordinary, if not indeed extravagant. Yet, an organism is dead when it lacks a soul. A sermon is, accordingly, a dead thing when it lacks action. A further fair inference would be that a sermon is a sickly thing (if not quite moribund), when its action is notably weak.

The identification of action with the soul of oratory is not, however, mine, but that of St. Francis Borgia, who was accustomed to employ the soberest kind of language in his "Treatise on Preaching." He must have been stirred deeply when he thus lapsed into metaphor: "The preacher should bear in mind that, according to Demosthenes, gesture and delivery are the chief characteristics of an orator, and as it were the soul of oratory." Some one may object hereupon, that the Saint has not used the word "action," but speaks instead of gesture and delivery. Provisionally, the objection has force.

What, then, is meant by action in public speaking or in preaching? Demosthenes is often quoted for his use of the word. The old anecdote says that, when he was asked to state the most important elements of eloquence, he replied: "First, action; secondly, action; thirdly, action." Father Schleiniger's volume "On Eloquence" quotes the ancient orator's reply, and comments thus upon it: "Whether this anecdote be true or not, certain it is that no speaker can hope to excel unless he possesses this quality in a high degree. To attain it he must have talent, and then, firstly, secondly and thirdly, exercise joined with the attentive study and observation of good speakers." This comment concludes a chapter of two pages on *Gesture*. His interpretation of action appears thus to be gesture.

In Schuech's volume entitled "The Priest in the Pulpit," action is declared to signify "the adaptation of the speaker's attitude, gestures, and countenance to the subject as well as to his thoughts and

emotions." Like Father Schleiniger, Schuech treats of the voice separately, and thus appears to restrict action to what is broadly called gesture.

The Abbé Roux, on the other hand, extends very considerably the scope of action when he endeavors to estimate properly (in his "Meditations of a Parish Priest") the real thought of Demosthenes, whom he quotes as declaring that eloquence is "action, still action, and ever action." He continues:

"Action! what does this signify?

"Did he mean gesture? voice? attitude? bearing? delivery? movement of ideas? the vivacity of images? the vehemence of the discourse? the combined effect of the proofs? the order of the reasoning?

"Yes, all this at once."

We should suppose that the movement of the ideas, the vivacity of the images, the combined effect of the proofs, and the order of the reasoning, have to do only with the composition of a sermon and not with its delivery. It may, nevertheless, be that Roux drops—and intends to drop—a good hint to the composer, who should conceive of himself, whilst composing a sermon, as speaking to someone rather than as writing an essay on a spiritual theme. This reminder or hint ought to help towards true eloquence in any sermon, since the pulpit is meant for the delivery of a sermon or a spiritual instruction, and not for the reading, or the memorized speaking, of an essay or a lecture. If the writer of a sermon conceives his function properly, his concept will help him so to fashion the composition as to make its delivery vivid and vital. He can thus the more easily carry into effect the view of St. Augustine that the Christian truth he is to announce to his hearers should be made clear to their minds, attractive to their interest, stimulating to their wills.

In spite of the excellent hint of the meditative Abbé, it will perhaps conduce to clearness if the elements of true success in preaching be presented to our minds separately rather than in the crystallized condensation he furnishes us with in his description of "action." As a matter of fact, he does, indeed, himself make a distinction elsewhere in his book between the sermon as a composition and the sermon as vitalized in its delivery, comparing a properly delivered sermon to the magnificent spectacle of Vesuvius in active eruption, and the same sermon as printed to the cold black lava after the

eruption has long ceased. With the ordinary works on homiletics as our guide, we may consider the delivery of the sermon apart from the merits of the sermon itself.

II

If the soul of oratory is found in the delivery rather than in the composition of the sermon, we may be surprised at the small amount of space devoted to delivery in some Catholic manuals of sacred rhetoric. Msgr. Meyenberg allots to it only about two pages out of the seven hundred and fifty pages in his "*Homiletic and Catechetical Studies*." Similarly, Father Feeney gives it only some two or three pages in his "*Manual of Sacred Rhetoric*," and even thus takes it up with apparent casualness in a chapter devoted to another subject. Father Potter finds little space for it in his "*Sacred Eloquence*," although the subtitle of that fine work includes a reference to "the practice" of preaching.

This modern Catholic treatment seems but to echo the brevity found in such older treatises as that of St. Francis Borgia, who dismisses the subject in one brief paragraph of his seventh chapter; or as that of St. Francis de Sales, who gives it two short paragraphs in his famous "*Letter on Preaching*"; or as that of M. Alméras, who allows it three very short paragraphs in his sufficiently brief "*Method of Preaching as recommended by St. Vincent de Paul*."

Now, these illustrations of very brief discussions of delivery are no measure of the importance of the subject. St. Francis Borgia concludes his one paragraph with the strong assertion: "The preacher should bear in mind that, according to Demosthenes, gesture and delivery are the chief characteristics of an orator, and as it were the soul of oratory." He indeed contents himself with saying: "The gestures and motions of the body ought to be decorous and in keeping with the person and office of the preacher, and in harmony with the subject of the discourse. Care should be taken not to be excessive in gesture, so as to appear like an actor on the stage; and, on the other hand, not to be so quiet and motionless as to seem a statue and not a man."

I have thus quoted the whole of the treatment given by the Saint to the "soul," as it were, of oratory. It comprises one counsel and one caution—and fairly summarizes thus all that could be said on

the subject. The counsel is that the delivery should be decorous (because of the sacredness of the theme as well as, ordinarily, of the place) and in keeping with the person and office of the preacher and with the subject treated. Truly; but how shall the preacher illustrate this decorum and this harmony or adaptation of manner to the subject he treats? We may well judge that the Saint recognized both the breadth of the vista opened out to the speaker and the danger of specific suggestions, since these may easily be misinterpreted by individual speakers. The Saint illustrates this danger by the one caution he gives: "Care should be taken" against immobility, on the one hand, and excessive activity, on the other. A more extended treatise would probably contain as many cautions as counsels—perhaps several cautions under the heading of each counsel.

If we explore this single counsel and the single caution a little further, we shall, first of all, notice that the counsel takes for granted the necessity of action in preaching. The caution, on the other hand, concerns itself with the extremes or limits of what may be termed gesture (as opposed to the use of the voice and of facial expression). One extreme is absolute immobility, and the other is excessive activity.

Shall we laughingly comment that neither extreme is to be found in the preachers of the present time? I myself have witnessed both extremes in Catholic sermons delivered by cultivated priests. Absolute immobility—hands and arms hanging at the sides, legs rooted to the floor, even the head apparently clamped on a rigidly static neck. The other extreme is excessive activity—the whole body constantly moving from one pose to another, from one position to another, arms and hands flailing the air incessantly save when, by way of a sudden climax, both hands come down with a resounding smack on the wood underneath them. Perfect contrasts these extremes of immobility and activity—and I have witnessed both.

In the pulpit, immobility is not so uncomfortable to the speaker or so unattractive to the listeners as it is when the priest speaks from the platform of the altar or from the floor of the sanctuary. Nothing then intervenes as a sort of cloak hiding the rigidity of the legs. The listeners do not gradually become accustomed to this and forget about it, but rather are apt to let their minds grow ever more and more concerned at the speaker's inevitable self-consciousness

of his own immobility—for it is obviously unnatural for an animated thought not to attempt some other expression of itself besides that of mere words.

The speaker himself recognizes this truth, and sometimes endeavors to gain or to attempt some freedom of movement. I have seen one very cultivated priest rest his body alternately—and constantly—on either foot with the regularity of a pendulum swinging in inverted arcs. His appearance was that of a bashful boy reciting: "The boy stood on the burning deck." I have seen others rise frequently on their toes, not for the sake of emphasis on some "high point," as it were, of their discourse, but apparently from a mere manneristic urge, a desire to change their pose in some fashion.

In the pulpit, the arms and hands can find a friendly rest on the desk. On the platform, they are encumbrances that embarrass the speaker. He hates to let them hang forever at his sides. But the same self-consciousness that suggests some kind of action also intervenes to prevent freedom of action. Rudimentary gesturing is sometimes the resultant of the two opposed forces. The arm remains rigidly pendant, while the hand moves sidewise a few inches, but forthwith confesses defeat by returning to its normal position. At other times the arm, still rigid, moves out sidewise a few inches, and immediately falls back into the vertical line. A slight advance from immobility, again, is obtained by resting the left hand on the left hip, while the right arm continues to hang down motionless. This pose gets rid, at all events, of the useless left hand, and the speaker begins to feel a bit more comfortable. But in a short time this pose becomes consciously awkward, and then the temptation is to do something with the right hand, to raise the forearm to an angle of forty-five degrees. And so we get what has been humorously but quite accurately termed the "teapot-gesture." Does no speaker ever make it? Is it purely a class-room joke conjured up by the instructor to inject humor into the dry routine of the elocution hour? Answering a toast in a very crowded dining-room, I found myself doing this very thing, but became immediately aware of the ludicrous pose and succeeded (I have ever since fondly hoped) in abandoning it before all eyes were focussed on it—on my teapot-gesture!

Better absolute immobility than these rudimentary gesturings that

try to get rid of it, and better far than the opposite extreme of too great activity. I have said above that I have witnessed this extreme. It seems to be sufficiently common to have drawn to itself the attention of Benedict XV, who referred to it in an exhortation to the Lenten preachers in Rome: "Preachers," he said, "should guard themselves against that excited delivery, those wild looks, that frenzied speech, those insane gestures that would be out of place even on the stage. It has been a sorrow to us recently to learn that such preachers do exist who defend themselves by saying that the people like it."

The golden mean is to be sought. This does not imply that even graceful gestures are to be used merely to avoid immobility. The counsel of St. Francis Borgia reminds us that "the gestures and motions of the body ought to be decorous and in keeping with the person and office of the preacher, and in harmony with the subject of the discourse."

III

Action is the soul, as it were, of oratory. The Abbé Roux comprises in his notion of action all the powers of man—physical, mental, emotional. The sermon should be so conceived—whether it be written and read, or written and recited, or simply well-meditated and delivered extemporaneously—that voice and countenance and eyes and pose and gesture will naturally interpret and emphasize the thought and the emotion that is naturally associated with the thought. Such a sermon could hardly leave the preacher wholly incapable of movement, if he be not too self-conscious. But there's the rub. In our first efforts at public speaking we are apt to be self-conscious, and to speak awkwardly.

A good training in elocution will, or should, help us to be natural in the pulpit or on the platform. I say a "good" training, for too many graduates of elocutionary training misconceive its purpose and even its counsels. An immobile preacher is less unsatisfactory than an "elocutionary" one. Elocution should attend to clear enunciation, to correct pronunciation, to pose of body and changes of position, to modulation of the voice, to appropriate pauses, to the "placing" of the voice, to the use of the eyes, to gesture. Exercise in such points of manner should result in a habit of freedom in utterance of thought

and of emotion. When the pupil shall have mastered the things that are intended to attain such freedom, he should exercise the freedom thus obtained. That is to say, he should forget his rules, as it were, when he is to preach, and rather think of bringing home to his hearers the full content of his thought and his emotion. If he shall have conceived his sermon as a living utterance to living people, instead of as an academic discourse, he will not think of taking into the sanctuary any preconceived gesturings or vocal tricks or elocutionary "devices." But his gestures will spring naturally out of his thought and his emotion, and they will be free, because he has, by long practice of free movement, at length obtained an unconscious mastery of such movements. His sermon will be a *conversation* with his hearers, in the highest sense of the word.

CENTENARY OF CATHOLIC EMANCIPATION

By BERTRAM C. A. WINDLE, Sc.D., M.D., Ph.D., LL.D., F.R.S.

In 1829 there was passed in the teeth of a reluctant House of Commons, a still more reluctant House of Lords and a monarch who wept with rage when he found that he could no longer resist, what is commonly called the Act of Catholic Emancipation. Thus, it is just a century since those who professed the ancient religion of Great Britain and Ireland were permitted to take their share in the enactments which governed them as well as their Protestant fellow-inhabitants. The Act of Emancipation accomplished that, but it left some of the most galling restrictions of the Penal Laws unrepealed—for example, those which forbade marriages by Catholic priests and compelled Catholic soldiers and sailors to attend Protestant worship. These and other provisions were gradually done away with, until some year or so ago all were abolished save those forbidding a Catholic sovereign or Lord Chancellor.

The story of the struggle for this concession of a hundred years ago, as it took place in England, has been magnificently told by the late Bishop Ward in five large volumes, but, of set purpose, he confined himself to his own country. There was abundant room for a good book dealing with what happened in Ireland, with sufficient mention of English affairs to make a complete and connected history. Such a work Denis Gwynn has given us, and we venture to prophesy for it the wide circulation which it certainly deserves, for it is well written, well printed and well illustrated.*

The Penal System was, as Burke in a well-known passage pointed out, most skilfully devised absolutely to crush out all Catholics, deprive them of their property, and make even their lives forfeit, if they persisted in standing by the religion of their fathers—and, it may be added, of those vile creatures by whom this abominable system of laws was drawn up. In what certainly reads like a deliberately disingenuous review in a leading English literary journal, Mr. Gwynn is reproached with forgetting that prohibitive religious laws were enacted against Protestants in Continental coun-

**The Struggle for Catholic Emancipation.* By Denis Gwynn (Longmans, Green and Co., New York City).

tries. But what the reviewer conceals—for he can hardly have failed to be aware of the fact—is that the Continental enactments (whether therefore justified or not, matters nothing) were made by a majority against a small minority trying to change the religion of the land. Not, as preëminently in Ireland and at the commencement little less so in England, by a small minority greedy of their ill-gotten gains, led by people like the Cecils, reeking with robbery of Church money, and shielded by monarchs of the type of Henry VIII and Elizabeth. No person of candor can fail to see the distinction between the two cases.

This article does not propose to give a digest of Mr. Gwynn's book—to do so would be ridiculous and impossible—but to send readers to study the book itself. Hence, what will be attempted is to draw attention, after a careful reading of its pages and a recent perusal of Bishop Ward's five volumes, to a few very interesting and salient features in the struggle as it took place in the two islands.

In the first place, it may be well to consider how the legislation worked out in the two countries. Ireland had few peers, and most of these abandoned their religion. The landed proprietors were robbed of their possessions, if they did not conform to Protestantism, as some did. If the son of a Catholic landed proprietor, no matter how miserable a character he might be, chose to conform to Protestantism, he could dispossess his father and perhaps elder brothers who refused to sell their birthrights for a mess of pottage. The measures were only too successful in this direction, for even in 1739 it is recorded that "there are not twenty Papists in Ireland who possess each £1000 a year in lands."

The object was to turn such Catholics as had the temerity to refuse to change their religion into "bondsmen," and such in fact was acknowledged down to as late as 1836 (some years after the Emancipation Act had been passed), for before a Royal Commission in that year it was openly confessed that the Dublin Merchant's Guild—of course, then an "ascendancy" stronghold—required those joining to swear an oath that "you shall take no apprentice, but if he be free-born; that is to say, no bondsman's son" (*i.e.*, no Catholic).

But long after that distinction was abolished, in my early Protestant days in Ireland, how common it was to hear our religion spoken of as a "servant's religion," not necessarily with an unkind emphasis

but merely as an implied statement of fact! Indeed, I can well remember a kind Protestant friend arguing with me when he learned that I was thinking of becoming a Catholic: "My dear man, don't; there are no gentlemen in that religion"—quite in the manner of the polite Dean Inge, but with no bitterness, and again as one stating what he believed to be a fact. The stain of that legislation lingered in Ireland as long as I knew that country, and that not merely in the minds of Protestants but in those of born Catholics.

Now, almost precisely opposite was the result in England. There quite a number of the great nobles held by their Faith, as did many great landholders like that fine family, the Welds. And during the continuance of the Penal Laws there still lingered in England a respect for the nobility and landed gentry, which saved them—though they were bled white by extra taxation, if they refused to attend Protestant services—from the worst inflictions, so that they were able to keep up, though with difficulty, some hidden measure of Catholic worship. Kindly neighbors, not grasping after another's property, would help, and in one way or another there are houses in England remaining to this day in which, as it is said, "the light has never ceased to burn before the Blessed Sacrament." I have stayed in one such house, and have myself read a certificate preserved in the family archives given by the royal pursuivants that, having carefully searched the house, they have found therein no priests or implements of Popish worship. Graft, we may be sure, is no invention of these later days, and in one way or another these great people did manage to keep their religion. English Catholics today cannot too highly respect their memories, nor too loudly praise the splendid courage which they showed in face of the terrible risks which they ran, and of the quite certain extortions which, at the best, they must expect. Anyone examining the records of the visitation made in the second half of the eighteenth century by Bishop Challoner in the south-eastern parts of England will see that nine-tenths of the missions were in or connected with the houses of great folk. In illustration of what is now being pointed out, it is a singular but pregnant fact that George the Third—who was so bitter a Protestant that he wrecked whatever chance Pitt's Union policy might have had by refusing to allow Catholic Emancipation even to become a Cabinet question—stayed on one occasion with Mr.

Weld and advised him to build a large Catholic church attached to his property in the shape of a mausoleum so as to avoid notoriety. This was done and accounts for the extraordinary appearance of the church at Lulworth to this very day.

The result of all this was that Catholicity came to have a certain aristocratic cachet about it in England. In Ireland it was impossible to imagine a Catholic other than of the lower classes; in England, unless obviously of those classes, a Catholic must presumably be a man of gentility. That may be putting it too strongly, of course; but that, in the main, it is not very far from the truth, any person familiar (as I am) with both sides of both countries for fifty or more years past must testify.

The second point of interest springs directly from the above-mentioned, and relates to the methods by which the campaign for emancipation was carried out in the two countries. To this matter we may now address ourselves. In both countries the old idea still lingered that persons of title should be leaders. They were tried in Ireland—the few that were left; but the Earl of Kenmare, who was the chief of them (though he, like his ancestors, had the courage which enabled him to stick to his religion), had by no means that courage which was needed in the captain of so desperate an enterprise, and he very soon disappeared from the scene. In England exactly the opposite was the case. There was no one else to lead but nobles and great landowners, and they addressed themselves to the task with great zeal. But unfortunately it was too often a zeal which was without knowledge, and in their desperate efforts to wring concessions from King and Parliament they committed themselves in documents to statements which verged upon the heretical, even if they did not pass the line of demarcation. The reviewer to whom I have already alluded rather unkindly remarks that these persons seem to have held much the same views as “the more moderate Anglo-Catholics” of today. Those who were responsible for these documents would not have liked that comparison, could they have understood it. But, of course, the curious phase of mentality which describes itself as “Anglo-Catholic” had not arisen, nor was it at all likely to arise in days when it was really dangerous to say Mass, and when the ecclesiastics of the Established Church would have considered that they had grounds for a libel action against anyone sug-

gesting that they did anything of the kind. That these noble leaders did not succeed in fastening fetters, even if golden ones, on Catholicity in England, was due to the determination of one Vicar-Apostolic (for the other three, though they expostulated, were no fighters), the great Milner; to the Irish Bishops, especially Dr. Moylan of Cork, who backed him up; and to a few of the great folk in England, like the Mr. Weld of the period. And here we may pause to consider a singular feature in this struggle, highly disedifying as it was at times. Milner, who saved the Church in England from slavery, was so violent in his polemic as to offend many. The gentle Abbé Carron, who lived and ministered in England for so many years, said that the greatest injury that had been inflicted on the Church in England in his times was the making of Milner a bishop.

On the other side there were men of most exemplary piety, including their Secretary, Charles Butler—a nephew of Alban of the “Lives of the Saints.” He was a man of exemplary life, great abilities and untarnished honor, yet he—one of the greatest lawyers of the day and, therefore, well acquainted with the meaning of words—not merely agreed with but actually drafted documents to which one wonders that any Catholic could ever have put his name, and joined in actions which fill one with amazement. It was a bad time; let us thank God that it is over, and hope that the Church may never pass through such another. Moreover, it is a picture of what really good and even holy men may do and say in the heat of party strife.

The English Catholic party shot their bolt and failed. But there was arising in Ireland a force which could not be gainsaid. There, too, noble leadership had been tried and found wanting—lamentably so. So low were the fates of the Catholic party that a petition of their representatives to their own Parliament in Dublin was ordered to be removed from the table. And at whose instigation? At that of one La Touche—that is to say, by the descendant of a Huguenot refugee from persecution in his own land! Poorly had he learned the lesson of toleration! Outlawed from other avocations, the Irish Catholic was driven into trade, and, being possessed in many cases of brains and industry, there gradually arose, in spite of the persistent efforts of the Protestant party to hamper them, a body of prosperous merchants. The Protestant ascendancy, loving liquor and jollity as all can learn from memoirs of the period and its

novels, were often in want of cash, and to the well-to-do Papist willy-nilly must it go. Hence, to hamper them unduly would have been highly inconvenient.

Amongst these rose up men of courage and dash like John Keough, determined to win freedom for themselves and their fellow-Catholics. Greatest of all there arose Daniel O'Connell who did for the Catholics of England what they could not do for themselves, for he won for them the liberties for which they had long been unavailingly striving. O'Connell, like all of us, had his faults, but he had a burning love for his country and above all for his Faith, and for them he sacrificed the noble fortune that could have been his. What was his reward? A permanent place in the hearts of his fellow countrymen, no doubt. And in England? Greatness of heart would have included a clause in the Emancipation Act validating O'Connell's return for Clare under the new oath of allegiance, but no—O'Connell must swear the old blasphemous oath or stand again for election. It was well known that he greatly desired to be the first Catholic to take the oath as member of the House of Commons, and who had a better right? But he must wait to be returned and meantime the Duke of Norfolk, who had hastened to take that seat in the House of Lords which he owed to O'Connell, deliberately rushed his son into a pocket borough in order that his benefactor might be deprived of the modest reward which he had longed for.

When O'Connell went to the royal levée after taking his seat, he saw the lips of George IV—that epitome of every vice and meanness—moving, as he approached the royal presence. Afterwards he inquired what the King had been saying. "Oh," said his informant, "he remarked: 'There is O'Connell. G—d damn the scoundrel!'" The miserable George may have had some excuse for his rage in the fact that he had been brought to his knees by the man he was cursing, but what excuse can possibly be made for the ungrateful Catholics of England and especially for the nobleman just mentioned? The spirit of ascendancy dies hard in Ireland. In my youth I have heard O'Connell cursed as a traitor(!) as heartily as he was by his King, and one has but to look at the treatment of Catholic schools today in North-East Ireland to see the poisonous shrub in full bloom.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

VII. The Providence of God

I. THE FATHERHOOD OF GOD

Human language knows two words the mere mention of which touches the deepest and most responsive chords of our hearts, namely, the words *God* and *father*. God is that unseen, omnipotent Being who is the author of all that exists in heaven and in earth. "Father" stands for him who is for every individual the noblest and best loved of all beings, for to him we owe the life that is ours. These two ideas, God and father, may be linked together, for God is not merely the almighty Maker of the universe, lavish of His gifts and showing wisdom and power in the work of His hands; He is also a father, and, in fact, human paternity at its best is only a shadow of God's fatherhood. In St. Paul's mind only God appears to be worthy of the title father: "I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named" (Eph., iii. 15).

Our Lord has taught us to address God as Father. God is essentially and eternally the Father of the Eternal Word (*Pater Domini nostri Jesu Christi*), as St. Paul says at the beginning of his letters. He is likewise a Father to us, for we are the brethren of His beloved Son, bought by His precious blood, incorporated in His very body, and therefore loved with something of the love with which God loves His Son, Jesus Christ our Lord.

How much would we not give to know more of God! Alas! we cannot think worthily of Him, still less speak truly of Him, for, says, St. Augustine: "Deus verius cogitatur quam dicitur et verius est quam cogitatur" (*De Trin.*, III, 7). We think of God but we only pile up words, words. After one of her visions Bl. Angela of Foligno endeavored to give an account of her experience: "My words are nothing, she exclaimed at last; what do I say? my words fill me with horror and supreme darkness; my words appear to me as if they were curses and blasphemies. Silence, silence, silence!"

However, if we are careful to "walk with God," He will not fail

to enlighten us. Not for a handful of privileged souls, a devout coterie leading sheltered existences, but for the bulk of God's people did St. Paul pray that they might be "strengthened by the spirit with might unto the inward man . . . that you may be able to comprehend with all the saints what is the breadth, and length, and height and depth . . . that you may be filled unto all the fullness of God" (Eph., iii. 16 sqq.).

Here we have an authentic description of the true nature of our life with and in God; it is just an understanding, in the measure in which it is possible here below, of the adorable perfections of God. If we daily ponder these glorious attributes, if we endeavor to scan their height, to plumb their depth, to encompass them in the embrace of a loving heart, we shall be filled, even here below, with the fullness of God. God shall have found His level in us, and we in Him; He shall rest in us, and we in Him—nothing less than this is the consummation of the supernatural life of the soul.

The fatherhood of God is that attribute or perfection of His which must needs make an irresistible appeal to our hearts. In order to make quite sure that we look upon Him as our Father, God has deigned to help our weakness by displacing in our hearts the spirit of slavish fear by a spirit of filial love and trust whereby we cry: "Abba, Father!" This filial love likewise prompts us to entrust to God the disposition of our life both in time and eternity, precisely because one of the chief duties of fatherhood is that of making provision for children.

A father who answers fully to all the beautiful ideas suggested by such a name, never ceases to plan and plot for the well-being of his child. He conceives and matures many a scheme for the betterment of his son; he toils long and hard in order to provide for his offspring, and, if possible, he strives to secure for his child a better and happier existence than may have fallen to his own lot. This human foresight is but a shadow of that wonderful Providence which is one of the aspects of God most calculated to fill the heart with peace and happiness.

II. DIVINE PROVIDENCE IS "ACTIVE"

The resemblance between a human father's fostering care for his child and the providence of our Heavenly Father is at best a faint

one, for a human father has no control over the future, whereas God ordains all things according to His will: "Thy providence, O Father, governeth" (Wis., xiv. 3). Man is subject to events; God disposes them "mightily yet sweetly." Providence is foresight based on perfect knowledge. Now, God's knowledge is not determined by the objects of His vision, but rather His knowledge is the measure of all things. And not only good but even evil itself, or things that appear to us evil, are made use of by Providence, for, according to the profound saying of St. Augustine, God chose rather to bring good out of evil than to prevent the very existence of evil. Somehow, in a way that is wholly beyond the grasp of a created mind, it must be a greater triumph for infinite wisdom to secure its own purposes through the very ill-will of free creatures. Shakespeare shows no small understanding of the mysteries that puzzle us when he declares that

"There is some soul of goodness in things evil,
Would we but lovingly distill it out."

In this respect eternity will assuredly astonish us with startling revelations.

Our Lord lays down some of the broad principles that guide the working of our Father's providence. He describes it as entering into even minute details, for nothing is small when love has a hand in the making of the happiness of a loved one. But the most striking aspect of these great schemes is that they are elaborated by One in whom is vested all power and who cannot be subjected to any control whatsoever: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father" (Matt., x. 29). The argument is, of course, that if the fate of a brace of sparrows is under the control of the divine will, how much less are the events of our life likely to have been left to the working of blind chance! Hence, St. Thomas applies to our life what in the first instance was said of political and civil authority: "*Quæ a Deo sunt, ordinata sunt*" (Rom., xiii. 1)—that is, whatever is of God, is ordered or disposed by Him with a very definite end in view, and, since nothing exists that does not owe its being to Him, obviously nothing escapes the ordering and planning of His Providence.

III. FATHERLINESS OF GOD'S PROVIDENCE

When we come to realize the tremendous peremptoriness of Divine Providence, we might be tempted to allow something like a sense of helplessness to steal over us with the insidiousness of creeping paralysis. If everything is foreseen, foreordained, planned by One whose will none can resist and whose decisions must needs be carried out, are we not utterly helpless and bereft of all initiative, as effectually as if we had none of that freedom of choice which is our most vaunted privilege? We need not here embark upon a discussion of the way in which our freedom is reconciled with the ineluctability of God's knowledge: that question must ever remain wrapt in mystery. Suffice it to know that such is God's creative might that He is able so to penetrate into the innermost recesses of our being, so to set in motion the hidden springs of our activities, so to urge us on and even give us a vital impulse to action, while we nevertheless retain that freedom which He Himself gave. How this can be we can surely leave to Him, for we have a thousand reasons for trusting the fatherly care and tenderness of Him who made us.

There could be no more fascinating study than to observe the working of God's providence in human history. But such a study is precluded by the initial difficulty that we lack the necessary data. It would be like an endeavor to write the true history of a country or a people without having access to the archives. We can only see Providence at work here and there, in isolated circumstances, such as for instance the story of the Jewish people, where the Holy Ghost has Himself lifted the veil at least in part. Whatsoever befell God's peculiar people was no doubt intended, in the first instance, for their own training and formation, but it was also prophetic and typical of future events, for whatsoever is in the pages of the Old Law is set down for the learning of these latter times. If we would give ourselves the pleasure of beholding a striking instance of Providence at work, we need but read such books as that of Job or the story of Tobias, Esther or Judith.

Our real difficulty, however, is to see the finger of God in the things that concern our own person. There are times and events when it is easy enough, even for the least thoughtful, to cry out:

"*Digitus Dei est hic.*" It is another matter humbly yet firmly to acquiesce in all that befalls us as being part of a vast scheme, planned from eternity, for our greater good. Life seems such a helter-skelter sort of affair; events succeed events at haphazard; he would be a clever man who could see both unity of design and continuity of purpose. A view of life such as this is both facile and superficial. Things are not what they seem. Since we have been created by a God of infinite wisdom and boundless goodness, there must needs be purpose in our life and a subservience of events to a great object, which, God being what He is, can only be our everlasting happiness. Now, it may well be that everlasting happiness may have to be bought by temporal suffering, or by what, for lack of a better word, we may here call things evil, inasmuch as they are in opposition to our craving for immediate enjoyment.

Whilst a man lives in this world, he cannot see his life in its true perspective. It is as if we viewed a landscape through the wrong end of a telescope. Things near at hand seem to be at an immense distance, and all sense of proportion in the objects seen is utterly revolutionized. Only when we shall view our life in the light of God, in the light of God's own day, shall we perceive what wondrous wisdom has been at work in the shaping of it.

If a man stands out in the market place and there examines some noble window of a medieval cathedral, he will only perceive a number of bits of glass of every conceivable shape and size and color, all held together by narrow ribbons of lead. But let him step inside the sanctuary and view the same window, especially if it is transfigured by the light of the sun shining through it. What a contrast! That which seemed but a meaningless jig-saw of colored bits of glass is now seen as a picture of wonderful beauty. The unity of design is now apparent—the strips of lead are seen as outlines of figures of saints and angels—each bit of glass is seen to contribute its share to the making of the picture.

This is an apt illustration of human life. We fail to detect the guiding hand of Providence which gives it unity and purpose because we are not suitably placed—we look at the wrong side of life, not the right one. Surely not the least joy of heaven will be to see how the manifold experiences of this present world were all used by God to fashion a composite picture of matchless beauty in which

the sorrows and trials of time may be said to supply the shading necessary to set off the figures in fullest relief.

To use yet another comparison, is there anything more devoid of meaning or unity of design than the reverse side of a tapestry or piece of embroidery? All you see is a medley of threads of divers colors. But, if you look at the tapestry from the side from which it is meant to be viewed, you see how order and design is the fruit of apparent confusion.

It takes a long series of manifold trials to form a character, and ripeness of mind is the fruit of much experience. No one has more graphically described Divine Providence at work in man than Cardinal Newman in the lines which he puts in the mouth of the Guardian Angel in the "Dream":

"O Lord, how wonderful in depth and height,
But most in man how wonderful Thou art!
With what a love, what soft persuasive might
Victorious o'er the stubborn fleshly heart,
Thy tale complete of saints Thou dost provide . . .

Oh what a shifting parti-colored scene
Of hope and fear, of triumph and dismay,
Of recklessness and penitence, has been
The history of that dreary, lifelong fray!
And oh! the grace to nerve him and to lead,
How patient, prompt, and lavish at his need!"

(*Dream of Gerontius*, § 2.)

How God's providence makes use even of men's ill-will is beautifully shown by St. Augustine, who tells us how, in her youth, his mother St. Monica contracted a habit of tasting the wine set apart for the household, so that by degrees she ran a real risk of acquiring an undue liking for the juice of the grape. One day, after she had rebuked a female servant, the slave called her mistress a wine-bibber. The shock of the insult caused Monica to reflect and to break off once for all a habit that might have had disastrous consequences. The great Doctor of the Church (*Confess.*, IX, 8) sees in this very human, commonplace occurrence a direct intervention of "Him who rules heaven and earth, turns to His use the mighty streams and orders the turbulent rush of the centuries, who corrected the folly of one soul by that of another" (*de alterius animæ insania sanasti alteram*).

Joy and sorrow, good and evil, constitute the woof and warp of human life, and by means of all these things God molds and shapes our character and fits us for the place we are to occupy in our heavenly home. Hence it follows that, in whatever situation we may find ourselves, we should ever hold fast the mighty hand that shapes our ends, the hand of Him who knows how to bring good out of evil and to make our very sins stepping-stones towards higher things. *Bonum mihi quia humiliasti me.* Many a soul only learns humility when some grave fall renders self-deception impossible, and again blows alone make some men wise: *Sola vexatio intellectum dabit auditui* (Is., xxviii. 19). But there is mercy and kindness in God's stripes, and in them also His loving providence is at work, so that St. Augustine can describe God as *misericorditer sæviens* when, in order to wean our hearts from things earthly, He visits us with sorrow and suffering (cfr. *Confess.*, II, 2).*

* The next article of this series will deal with "A Particular Providence."

THE SUPERVISOR IN THE PARISH SCHOOL

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

There was a day when the importance of the school supervisor was not properly appreciated, nor even conceded. Experience has taught that thorough constant and effective supervision is a prerequisite of success in the great work of teaching. In our large cities generally and in our large dioceses rapid advance has been made in supervisory work. But outside of cities it is generally true, we are told, that the only inspection of instruction available (whether by district committees, county superintendents, or systems of examinations) is crude, inexpert, often illogical, and generally quite lacking in constructive features (Dutton and Snedden). When we come to speak of supervision in our parish schools, we distinguish several kinds. There is the supervision of the pastor, which is often indefinite and irregular, bearing frequently only on material and financial matters; the supervision of the superintendent, which is general and not as intimate or as penetrating as would be desirable, because of the great number of schools and teachers that the average diocesan superintendent has under his jurisdiction; the supervision of the principal, which is close, unremitting, intelligent; the supervision of the community inspector, which is official and professional, designed primarily to effect improvement in the quality of teaching.

The terms, "supervisor," "inspector" and "visitor," are usually accepted as synonymous; but we prefer the first term, "supervisor," to designate that skilled and experienced teacher who is appointed by her religious superior to guide and direct the destiny of the schools subject to a particular community. The executive to whom such an important work is entrusted is too important a personage to be designated merely as an "inspector." The term, "visitor," is too generic. Supervisors who conceive their function to be that of an inspector, and who go about checking up work accomplished and locating those who do not follow directions, are worth little (Cubberley). The term, "inspector," in the parish school system is rather applied to the members of the school board who form themselves into an inspection committee. These inspectors visit the schools and take note of the material equipment of the school, the

sanitary arrangement, the appurtenances for teaching. The superintendent and the community supervisor are relieved of this work, which is but a part, and a very small part, of the work of supervision.

The vision of religious superiors anticipated the demand of diocesan school boards in the matter of supervision. The parish schools are the flowers of a religious community, and there was need for a gardener who would have equal care of all. Superiors selected able teachers, possessed of profound learning, a winning personality, and executive ability, for the important work of guiding the teaching Sisters to higher planes of achievement. The service of the supervisor was a gift to the work of Catholic education. In the beginning she received no remuneration. But various school boards saw the injustice to the forward-looking communities that made this contribution to the cause, and evolved plans of paying a salary to the supervisor. In Pittsburgh the Sister supervisor is paid one dollar per month per teaching Sister under her direction. If a given community has over 100 teachers, the school board requires that an assistant supervisor be appointed. These chosen teachers make up an advisory board that meets monthly with the superintendent for the consideration of all questions concerning the welfare of the schools of the diocese. The board of supervisors have under their direction about three-fourths of the parish schools. Communities, with less than five schools, are not required to have a supervisor free from all other duties, in accord with a regulation first adopted by the school board in 1899:

"Each teaching community in the diocese shall have a community supervisor of schools, who shall be under the direction of the diocesan superintendent of parish schools; the supervisors for the communities having charge of five or more schools to be free from all other assignments to duty."

But some communities with less than five schools have also appointed a free supervisor. In one case the supervisor has three schools in Pittsburgh diocese and seven or eight in neighboring dioceses. Usually only schools taught by a given community are visited by the community supervisor. But Cleveland has gone a step further. There, under the direction of Doctor Hagan, the supervisors coöperate in visiting all the schools of the diocese. The individual school authorities know that they are entitled to this supervision irrespective

of what community may teach in the school. The teachers of all communities, we are told by Sister M. Dionysia, look forward eagerly to their visits with expectations of delight and profit, because they know that the supervisor visits with a view of helping them. This is the Cleveland answer to the difficulty of the non-supervised school of the smaller teaching communities.

The community supervisor is concerned primarily with the improvement of teaching. This is the big, dominating aim of supervision. It becomes obvious that the supervisor must herself be a skilled teacher, one who is capable of detecting and correcting mistakes in teaching methods, devices, and technique. She must have the coöperation of the teachers under her charge. To gain this coöperation, she must be possessed of kindness, sympathy and tact. One writer on the subject has given these qualifications of an efficient supervisor: "special training, long and varied experience, a well-balanced judgment, and an agreeable, winning personality."

The distinct pieces of work that the supervisor must perform are variously enumerated. Perhaps we can accept the enumeration given by Nutt: "The supervisor must lay the basis for effective coöperative teaching; select and organize the subject matter of courses of study; teach for purposes of demonstration and experimentation; direct the teaching activities of her teachers; check up the progress made by the pupils; measure the efficiency and progress of her teachers; and measure the efficiency of her own supervising performances." It is a large order, but there is no escape; only in the impossible supposition that all teachers enter upon their work thoroughly equipped and professionally perfect can we hope for a diminution of these tasks.

The need of help for the teacher actually engaged in classroom work was strongly felt, and the community supervisor was the answer. In the large diocesan system of schools, community supervisors have immediate charge of the supervision of teaching. They visit schools, and, while they have an eye to whatever may further the progress of the school, they are chiefly concerned with the problems of the teacher at work. They come furnished with a fund of knowledge in regard to the equipment of their teachers that is possessed by no one else except the religious superior. The first step

is to consult with the pastor and with the principal of the school, who are in close and continuous contact with the various teachers.

The supervisor learns from the pastor and the principal of matters calling for special attention. She enters the classroom, not to find fault, but to commend efficient work and to correct inefficient work. Her coming is not a nightmare either to teacher or to pupil. Her examination of the pupils, if made at all, is made for the purpose of determining results achieved by the teacher. The teacher knows that the supervisor comes in a spirit of helpfulness, and she is ready to submit her difficulties to the attention and the judgment of this superior teacher. The supervisor knows that the success of her work depends upon the coöperation of the teacher. She strives to gain her confidence, and remembers always that loyalty to subordinates is just as necessary and important as loyalty from subordinates. She has convinced the teacher on previous visits that her problems are the problems of the supervisor, that their mutual success in the great work of instructing youth is possible only through coöperation. She will not hesitate to correct faulty procedure, but she will do so in private or at least in such a way as not to embarrass the teacher or impair her standing or authority over the class.

The supervisor makes a record of her observations, but, if this cannot be done in the classroom without confusing the teacher, she waits until she has left the classroom. She strives to estimate accurately the worth of the teacher. This is possible only by careful study of the actual teaching performances and by accurate measurement of those attainments of the pupils that can be accounted for in terms of the teacher's work. Objective data must be the basis for all of these estimates and measurements. Definite standards must be set up that shall include only those items that admit of objective measurement. The large items of such standards might be: intellectual ability, scholarship, ability to express thoughts, teaching ability, ability to manage and discipline, personal appearance, qualities of leadership, professional attitude, and type of school and type of community to which the teacher is best adapted. The rating of teachers cannot be adequately done through hurried inspectional visits, but must be accomplished through adequate supervision and scientific measurements (Nutt, "The Supervision of Instruction").

The teacher who is under inspection is not filled with fear, for

the purpose of the visit is helpfulness. There was a time when the appearance of the supervisor caused a stir throughout the school. The news spread quickly through the building, sometimes by means of innocent-appearing messages carried by pupils, sometimes by no apparent means at all. All teachers and classes were warned to expect the visitor. There was intense commotion and a general cleaning up. The school appeared on dress parade. Special work was prepared, and the time was carefully calculated that the best work might be in progress when the door opened. This was all founded, of course, upon a mistaken idea of the function of supervision. The supervisor's rating power was remembered, but her most vital function, improving the teacher, was overlooked. Fortunately this condition no longer exists. The average teacher in difficulty looks forward to the visit of the supervisor, and proceeds with her ordinary classwork in due order unless some special problem makes a change of program necessary. In Burton's "Supervision and the Improvement of Teaching," Gray reports a study in which teachers were asked to list the problems on which they needed help. The problems listed below, approximately in the order of their frequency, are typical of those that will confront the supervisor:

1. How to teach pupils to read silently and to study effectively.
2. How to conduct supervised study periods effectively.
3. How to secure an adequate amount of appropriate reference material.
4. How to teach problem-solving exercises effectively.
5. How to conduct a socialized recitation effectively.
6. How to keep bright pupils busy and slow ones up to standard.
7. How to secure better home work when there are no supervised study periods.
8. What are the most prominent outcomes of instruction in each subject?
9. Where to place the emphasis in each subject and how to progress with sufficient rapidity.
10. What are appropriate standards of work for each grade?
11. How to find out the most effective helps, references, maps, devices, materials, etc., for teaching each subject.
12. How to interest and control unruly pupils.
13. Special problems relating to particular subjects: (a) How to teach such texts as Tarr and McMurray's geography when pupils are unable to read them understandingly. (b) How to make language work as interesting as arithmetic. (c) How to make knowledge of correct forms in English function in free expression. (d) How to make work in geography interesting to all pupils. (e) How much time should be spent in any study in the seventh grade? (f) How to teach

long division effectively. (g) How to stress industrial and commercial geography in a vital way. (h) How to secure correct movement and letter form in all written work.

This list of problems gives a very clear idea of the variety of skills expected of a supervisor. If we may paraphrase the words of St. Paul, she must be all skills to all teachers. She must have a knowledge of modern methods, devices and technique, and be able to impart her knowledge to the teacher through a model lesson, if necessary. It is but plain wisdom to give the supervisor a voice in the selection of text books and in the construction or the revision of the curriculum. Her field work gives her a knowledge of the results achieved and possible with a current text book or course of study. She is not likely to be a believer in the fairy stories of book representatives, but will judge every text book by the acid test that her experience has taught her to apply. No one is better fitted to pass on curriculum modifications necessary to meet local conditions, needs or capacities. She must be able to help the teacher towards constant self-improvement. The religious superior defers to her judgment in regard to community normal school courses and the in-service training of the Sisters. She must be tireless. She can never concede that a body of teachers or an individual teacher has reached a degree of excellence beyond which further advance is impossible. She keeps careful records of the information gleaned in her journeys over the field, and does not hesitate to make or at least recommend changes or eliminations in the teaching personnel that will serve the best interests of Catholic education. Service to the Catholic Church and to immortal souls is the *suprema lex* of the supervisor.

The questions listed by Gray do not include a great question that arises frequently in the teaching experience of every Catholic teacher: how to make religion the very warp and woof of parish school instruction. "Religion, to be effectively taught," writes Dr. Shields, "must be interwoven with every item of knowledge presented to the child, and it must be the animating principle of every precept he is taught to obey. Without correlation with the other subjects of the curriculum, religion can never take its proper place in the developing life of the child." The work of the priest giving instruction in religion, especially in the higher grades of our elementary schools, is helping to answer this question. The correlation of religion with

other subjects of the curriculum has been much furthered of late by the preparation of special Catholic text-books for Catholic schools.

The supervisor is an integral part of the parish school system. Her work cannot but improve the quality of instruction. "We have no right to stamp with the seal of religion an inferior instruction," says Sister Mary Salome in "The Community School Visitor," "and expect it to pass current among Catholics." Those in charge of Catholic education in this day of universal elementary education have a duty to provide the very best instruction for the children of Catholic parents, who have made the Catholic school system possible by unstinted personal sacrifice. The supervisor is the educational "sky-pilot" of her community, and is privileged to make a contribution of solid worth to the work of the individual teacher. Her task is not an easy one, but it brings with it a reward of a very high order. Her every word in the classroom, whether of correction or of commendation, is designed to help an appointed leader of the little ones of Christ. We may conclude with the words of Sister Mary Salome:

"As a religious and educational leader, the supervisor has it in her power to bring to those she leads—the teaching corps of her community—the greatest satisfaction the religious life has to offer. She has the power to enrich lives, to make them still more worth while, to cause the harvest of God's field to give forth untold percentages in results. To such a description the supervisor should answer. Possessing the proper attributes of her office, developing by their aid a program and a policy, discovering new fields of opportunity and selecting Sisters to realize upon them, she is a Sister among her Sisters, a leader of consecrated lives."

LAW OF THE CODE ON BENEFICES

By STANISLAUS WOYWOD, O.F.M., LL.B.

The Rights and Duties of Beneficiaries

Every beneficiary enjoys all the temporal and spiritual rights attached to his benefice from the moment of taking legitimate possession of his benefice (Canon 1472).

The formalities or ceremonies with which the act of taking possession of the office and benefice connected with it (installation, inauguration) is to be accompanied, are not specified by the general law of the Church except that in reference to the installation of a bishop Canon 334, § 3, indicates the bare essential, without indicating the ceremonial of the act which is usually accompanied with solemn ceremonies at the cathedral church. The formalities of the installation are, according to Canon 1444, those which particular laws or legitimate customs prescribe. The local Ordinary may, when there is question of parishes and similar benefices, dispense with the formalities demanded by particular law or custom. The bishop's written statement to that effect takes the place of the formal occupation of a benefice. The various Plenary Councils of Baltimore do not speak about the formal taking possession of parishes, but the diocesan statutes or local customs may have determined certain formalities in some of the dioceses in the United States.

Though the beneficiary has other goods besides those of the benefice, he may freely make use of the revenues of the benefice for his proper maintenance. He is, however, bound by obligation to spend the superfluous income for the benefit of the poor or charitable institutions, without prejudice to the right granted to Cardinals by Canon 239, § 1, n. 19 (Canon 1474).

In the first place, Canon 1474 announces a principle of universal application, namely, that a cleric who devotes his life to spiritual work under the authority of the Church is entitled to a respectable maintenance from the goods of the church or benefice which he serves, and he is entitled to that even though he has sufficient private property or goods from which he could live. This ordinance of the Church is merely putting into effect the explicit teaching of St. Paul on that point (cfr. I Cor., ix. 7-14).

The second point, concerning the goods of the benefice from which the beneficiary is to get his living, is necessarily dependent on the various systems in vogue in the various countries by which the temporal goods of ecclesiastical benefices are procured. In this matter there can, therefore, be no universal law throughout the Church; the bishops of the various countries, ecclesiastical provinces, etc., have to see what can be done under the particular circumstances, and enact appropriate regulations in the spirit of the Code of Canon Law, which entitles the beneficiary to a maintenance in harmony with his state and is the essential point in Canon 1473. How the income is obtained, the way in which the becoming maintenance is paid with authorization of the Ordinary of the diocese, whether it is derived from government pensions, or rent from property possessed by a parish, or offerings and donations of the people towards the parish—all this is of little importance. Though the Code apparently leaves it to the beneficiary to appropriate to his own use as much of the income of the benefice as he thinks necessary for his proper maintenance, that cannot be the real intention, for, in the first place, there would be no uniformity of practice and no way of determining a fair salary or remuneration for the services, and, on the other hand, the local Ordinary is the supervisor of the administration of all ecclesiastical property under his jurisdiction. He certainly has authority to determine the sum of money or goods that in the respective places will afford the priest a decent living. Besides, there are positions of inferior and of higher degree, posts that require able and experienced and steady attention, and places which require a great deal less. All these things must be taken into consideration in determining the amount of the goods of the benefice which are to go to the beneficiary for his maintenance. What about the savings of the priest from his salary, Mass stipends, stole fees—are these savings ecclesiastical property, or are they private property the same as that of any layman? Yes, the savings are, strictly speaking, private property which the priest can dispose of as he pleases without having to give account of it to anyone. The priest must, however, obey the general law and particular rules on the conduct of the clergy. While he can spend his own money as he sees fit, he cannot do all and everything that a layman may do with his money, because the clerical state has its restrictions. From ancient times canonists gen-

erally (a few contradicting) agreed that the money and goods allowed for maintenance of the beneficiary from the income of the benefice because his private property, also any savings from that allowance.

From the very first centuries of the Church offerings were made by the faithful at divine services, and these were divided into three portions, one for the maintenance of the place of worship, the other for the sustenance of the priests and other clergy, the third for the poor. Canon 1473 calls to mind this ancient rule, and in fact reenacts it stating that the beneficiary has the obligation to spend the superfluous income for the relief of the poor or (supposing that in his parish or town there are no needy people) for the upkeep of institutions of charity. Canonists of old have discussed the question whether the holder of a benefice has title or ownership over all the income of the benefice—and not merely over that portion which is needed for his maintenance and which we generally call salary. Quite a few canonists were of the opinion that the beneficiary acquires ownership over the entire revenue, but has the grave obligation of conscience to disburse it in the manner required by the law of the Church. Many other canonists assert that the possessor of a benefice becomes owner only of that portion of the income of the benefice which is set aside for his maintenance, and the rest is owned by the Church—or, as the old Canon Law has it, it becomes the *Patrimonium Christi*. Reiffenstuel, who discusses this question at length (*Ius Canonicum Universum*, tom. III, lib. III, tit. 25, *De peculio clericorum*), prefers as *tutior et securior* the opinion which holds that the beneficiary acquires title only to the portion of the income destined for his support. The Code of Canon Law seems to imply that the beneficiary is not to have the whole income, for Canon 1476 rules that, if through his neglect or other fault he injures the benefice, he is bound to repair the damage and is to be forced by the local Ordinary to make restitution. The difficulty which the commentators of the former Canon Law had in determining the owner of the income that is over and above the salary of the beneficiary, should be solved sufficiently by the present Canon Law, which gives a legal personality to each benefice and empowers it to hold and acquire goods very much after the manner of a natural person.

In the United States, where the parishes are practically the only

kind of benefices (besides the bishoprics), these benefices usually have no endowment (*dos beneficii*), but the voluntary offerings of the faithful and the stole fees constitute the endowment, and Canon 1410 recognizes such offerings as a sufficient endowment for the constitution of a benefice. Now, as Vermeersch-Creusen remark ("Epitome," II, n. 798), before the Code the free-will offerings of the faithful and the stole fees were considered *bona quasi patrimonialia* of which the priest acquired complete ownership (*i.e.*, without the obligation of devoting the surplus to religious or charitable purposes). Whatever may be said theoretically about the ownership of the sum total of the offerings and stole fees, it was necessary under the conditions in which the parishes exist in the United States that some definite rule should be laid down concerning these offerings and stole fees. The rule laid down by the Third Plenary Council of Baltimore decrees that all offerings and donations, in church or outside, are considered given to the parish, unless the donors explicitly specify that the money or utensils are a personal donation to the priest. Each bishop in the diocesan synod—or outside the synod with the advice of the diocesan consultors—is to determine the sum of money to which the rectors or pastors are entitled to draw annually from the treasury of the church (cfr. Third Plen. Council of Baltimore, n. 273, and Appendix, p. 231). The same Council wants each bishop to determine for what functions and in what amount stole fees may be asked by the pastors, the poor being always exempted from these offerings (cfr. n. 294).

DUTIES OF BENEFICIARIES

If the reception of a certain Order is required for the obtaining of a benefice, the beneficiary must have received that Order before the benefice is conferred on him (Canon 1474).

In Europe there are benefices, not only for priests, but also for clerics in Minor Orders and for subdeacons and deacons. Thus, the Council of Trent desired (Sess. XXIV, *De Reform.*, cap. XII) that in cathedral churches at least one-half of the canons should be priests, the others deacons and subdeacons. Formerly some benefices could be conferred before the requisite Order had been received, provided that the cleric had the required age and other qualifications to receive the Order within a specified time. Thus, the Council of Trent (Sess.

XXII, *De Reform.*, cap. IV) ruled that those who obtained a benefice in cathedral and collegiate chapters had to receive the required Order within a year from the conferring of the benefice. The Code demands that the person who is to receive the benefice be ordained to the respective Order required by the benefice before it be conferred on him.

RECITATION OF THE DIVINE OFFICE. OTHER SPECIAL DUTIES

The beneficiary is obliged to fulfill faithfully the special duties attached to his benefice, and he has besides the obligation to recite daily the Canonical Hours. If, without legitimate excuse, he fails to satisfy the obligation of reciting the Canonical Hours, he forfeits a portion of the income in proportion to the extent of his neglect, and he shall give that part of the income to the church fund, or to the diocesan seminary, or to the poor (Canon 1475).

Each ecclesiastical benefice has an office or duty attached to it. Besides the special duties demanded by benefices like that of pastors, all benefices without exception require the daily recitation of the Divine Office. That obligation is incumbent also on clerics in Minor Orders who hold a benefice. By his Constitution "*Supernæ Dispositionis*" of May 5, 1514, Pope Leo X passed the law which is here restated by the Code, with this difference that in the law of Pope Leo the beneficiary was punished with the loss of the income of his benefice only after six months from the date of obtaining the benefice had elapsed, while he was not thus punished for neglect of the Divine Office during the first six months. The Code does not grant this period of grace, and there is, it seems to us, no reason why one may read into the Code this period of grace. If that may be done, then all other laws of the former Canon Law not explicitly rejected or contradicted by the Code should be considered law today. Canon 6, n. 1, rules that the general laws as well as the particular ones opposed to the Code are abolished. If the Code lays down a rule and the former law differs from it, the law of the Code must prevail; otherwise there would be no end of confusion.

There is no doubt about the obligation in conscience of the beneficiary to deprive himself of the income of his benefice in proportion to the neglect of the Divine Office; if he neglected all the Canonical Hours of one day, he loses the income of one day; if only Matins

and Lauds, half of a day's income, etc. On one thing which is not mentioned either in the old Law or the Code, most canonists seem to be agreed—that is, if the duties of the benefice do not merely consist in the saying of the Divine Office but demand perhaps a great deal of work besides (like a pastoral benefice does), the culpable neglect of the Divine Office, provided the pastor attended to the other duties, will not deprive him of the whole of a day's income (or that of several days, weeks, etc.), but only the fourth or fifth part, and, according to a few authors, only the tenth part. That one cannot apply the same proportion to all parishes, is evident, for in some parishes the daily work is so little that the Divine Office is one-half or one-third of all that the pastor has to do during the day.

The forfeiture of the proportionate part of the income is absolute, for the wording of Canon 1475 indicates sufficiently that the Church stops the negligent possessor of the benefice from acquiring title to the revenue or income when he did not fulfill the spiritual work for which he gets the salary. Since he holds property to which he has no title, there is no need of the ecclesiastical authority ordering him to make restitution to the poor or the other good purposes specified in the Code; he must dispose of that part of the income, because he is holding ill-gotten goods.'

DUTY OF CAREFUL ADMINISTRATION

The beneficiary must administer the goods belonging to his benefice according to the rules of law. If through his neglect or other fault he injures the benefice, he is bound to repair the damage, and is to be forced by the local Ordinary to make due compensation; if he is a pastor, he may be removed from the parish in the manner prescribed by Canons 2147-2161 (Canon 1476).

How far the beneficiary is an administrator of the goods of the benefice, and what rights and duties he has in that regard, depend on the particular circumstances of the various places and the various kinds of benefices. As to the rules by which such administration is to be conducted, the common law of the Church, the particular law of the respective diocese or country, the special laws of the charter of the benefice and the civil law may have to be consulted. The beneficiary certainly is not the owner of the goods of the benefice, it being even debated, as we saw above, whether he becomes the

owner of the entire income (the *fructus beneficii*) or only of that portion which is granted to him by the law of the Church for his maintenance. The administrators of ecclesiastical goods must, as Canon 1523 puts it, employ that diligence which a good father of the family would use towards the goods of his house. If through his fault the property of the benefice suffers loss, he is bound in conscience to indemnify the benefice from his own personal goods. The local Ordinary, who is supposed to supervise all ecclesiastical administrators subject to his jurisdiction, has the duty to insist on reparation of damages culpably done to a benefice, and, if necessary, force the guilty one to do so even with ecclesiastical penalties. As to parishes, the Code draws attention to the law of Canon 2147, § 2, n. 5, according to which bad administration may under certain circumstances be a sufficient cause for removal of the pastor.

OBLIGATION OF BEARING CERTAIN EXPENDITURES

The expenses connected ordinarily with the administration of the goods of the benefice and the collecting of the revenue must be borne by the beneficiary. Expenditures for extraordinary repairs of the house or residence of the benefice must be borne by those who have the obligation to repair the church of the benefice, unless the charter of the foundation of the benefice or legitimate agreements or customs rule otherwise. Minor repairs incumbent on the beneficiary must be made as soon as possible to avert the necessity of greater repairs (Canon 1477).

In the United States each diocese has its own statutes regulating the administration of parishes and determining from what funds the repairs of the priest's house and its upkeep must be paid. The church, school and Sisters' house are kept up by the general parish fund, from which also are paid the sexton, the organist, the teachers in the school, and all other employees needed for parish work.

DUTY OF LOCAL ORDINARY CONCERNING ADMINISTRATION

The local Ordinary is under obligation to ensure, even through the vicars-foranes, that the goods of benefices are conserved and properly administrated (Canon 1478).

Canon 1519 charges the local Ordinaries with the supervision of all ecclesiastical goods in the territory subject to them. Canon 1478

reminds them of this obligation, and suggests that, if the task is too much for them personally to watch all administrators of ecclesiastical goods, they should employ the vicars-foranes or deans to assist them in this task. Canon 447, § 1, n. 4, makes it the duty of the vicars-foranes to assist the local Ordinary in various ecclesiastical affairs within the territory of their respective deanery, and one of the things mentioned there is the supervision of the administration of church goods. The Third Council of Baltimore (n. 272) prescribes that the pastors, secular and religious, submit to the bishop each year an accurate account of the financial standing of the parish, and that a summary of this statement be made known to the parishioners every year in the month of January.

CONCERNING THE RENTAL OF GOODS OF THE BENEFICE

In renting the goods of the benefice, it is forbidden, without the permission of the local Ordinary, to collect the rent in advance for more than six months. In extraordinary cases the Ordinary shall make suitable regulations so that such renting shall not impair the interests of the church or institution (*locus pius*) where the benefice is established or of the successors to the benefice (Canon 1479).

The endowment of many benefices in Europe consists in houses and lands owned by the benefice, which are rented and from the rent of which the beneficiary derives his income. The Code does not here speak about the length of time for which the church property is rented out, but of collecting the rent in advance. It forbids the beneficiary to collect the rent in advance for more than six months for the evident reason that, if the beneficiary dies before the expiration of that time or gets another benefice, he has in his possession an income which does not entirely belong to him, and complications may arise which make it difficult for the successor to get that income. If circumstances arise in which it would be best to collect the rent in advance for the one, two or three years for which a piece of land or a house is rented, the local Ordinary may permit acceptance of payment in advance, but he is commanded by the Code to take proper measures that such renting does not turn to the prejudice of either the church, ecclesiastical institute, etc., where the benefice is established, or the successors to the benefice. The Council of Trent (Sess. XXV, *De Reform.*, cap. XI) declared in-

valid the renting with anticipated payment in prejudice to the successor to the benefice. In the United States there is no occasion for the application of Canon 1479, since the Third Plenary Council of Baltimore prescribes that the bishops fix the salary of the pastor which he is to draw from the general fund of the parish accrued from collections, pew rent and other sources.

ADJUSTMENT OF ANNUAL INCOME BETWEEN PREDECESSOR AND SUCCESSOR

Unless legitimate custom or special properly approved statutes have established another mode of just settlement, the annual income of the benefice shall be divided between a new beneficiary and his predecessor or (in case of death) his heirs, in proportion to the time that each has held the benefice. In this division of the revenue, all the receipts and expenditures of the year shall be taken into consideration (Canon 1480).

This Canon demands a fair division of the annual income of the benefice between the predecessor and the successor. Often the income is not available until the annual rents are paid, or the fruits of the fields belonging to the benefice are harvested and sold.

INCOME OF BENEFICE DURING VACANCY

The income accruing during the vacancy of a benefice, after the deduction of the expenditures of any kind and the payment of the salary of the administrator spoken of in Canon 472, n. 1, is to be divided as follows: one-half goes to the endowment of the benefice or the common fund (which takes the place of the endowment in some benefices), the other half goes to the church building fund (for maintenance of the edifice). If there exists a legitimate custom by which the entire income accrued during the vacancy goes to the common good of the diocese, that custom may be retained (Canon 1481).

In the United States the parishes have but one fund, into which go all receipts from collections and other sources. Sometimes special funds are established for the building of a new school or church, etc., but that is done only for practical purposes, for according to the law of the Third Council of Baltimore there is but one distinction to be made—that is, to keep the personal property of the pastor distinct from that of the parish.

TAX IMPOSED ON INCOMING BENEFICIARY

With reference to the so-called annates (*media annata*), these shall be retained in places where they are in vogue, and the special statutes and laudable customs in the various places concerning the *media annata* shall be observed (Canon 1482).

As the name indicates, the tax on the incoming beneficiary was one-half of the income of one year. Pope Boniface IX decreed that the tax was to be paid in advance, not after the receipt of the first year's income. Non-consistorial benefices in which the appointment of the beneficiary was reserved to the Holy See had to pay this tax to the Holy See. Benedict XIII (April 28, 1725) prescribed that the bishops in conferring benefices impose on the beneficiary the annates to be applied to the building fund of the cathedral church.

THE MENSA EPISCOPALIS

The goods of the *mensa episcopalis* shall be carefully administered by the bishop. The episcopal residence is to be kept in good condition, and its repairs must be defrayed from the *mensa episcopalis*, whenever this burden does not by special law rest on others. Every bishop must see that an exact inventory is prepared listing the furniture and other movable property pertaining to the episcopal residence and belonging to the *mensa episcopalis*, in order that such property may be transmitted safely and in its entirety to his successor in the bishopric (Canon 1483).

The bishopric is a benefice, and the *mensa episcopalis* is the endowment or property from the income of which the bishop is to get his maintenance. In the United States there is no *mensa episcopalis* in the sense of the Code of Canon Law. The bishops get their salary from the *cathedraticum*, the amount being a matter that is settled between the individual bishops and the Holy See.

AS WE ARE

By ABBÉ MICHEL

VII. Father John and His New Car

Father John could not get over Paddy Ryan's luck in winning the automobile at the Bazaar. He had a curious way of repeating Paddy's name every time he yawned, which had nothing to do with the approach of spring. In fact, just now he cared little about Paddy Ryan or spring or anything. He was all sapped out, and naturally avoided anything so vital and disturbing as thought. He really had nothing to think about except the approaching Holy Week, and the pastor had that all figured out.

After the Baptisms on Sunday afternoon, the young priest strolled out for an airing, and wandered aimlessly without even the idea of a destination. It was spring all right, although he did not hear the robin call or the whip-poor-will. Young folks walked arm in arm, swaying from side to side. Old brown derbies looked at the fishing tackle in a window. It was warm enough in the sun to carry a top-coat on your arm. Father John heard an aeroplane high up in the sky. He looked up and saw a clear expanse of turquoise blue sky flaming to the west. Then he realized he had been walking quite a while, and was still more startled to discover that he was within earshot of Paddy Ryan's abode. Straightway he forgot about the aeroplane buzzing like a bluebottle against Manhattan's roofs.

"Can you beat it?" he said in an undertone. . . . "Gosh, old Paddy must be lonesome. I'll run in and say hello anyway."

Paddy Ryan did not respond immediately to the vigorous rapping at his door. He was a little surprised to be disturbed on Sunday afternoon, but the knocking continued. The vigorous persistency of it reminded him of Father O'Brien's calls. "Blessed God!" he muttered to himself crawling out of the bed. Cautiously he unfastened the door, and peered into the black expanse of Father John's waistcoat. He jerked the door wide open, and Father John looked down at him and smiled.

"Blessed God! Come in, Father," Paddy said in his most profound tone. "You scared the life out of me. I was just havin' me afternoon nap, and since Father O'Brien died—God rest him—it's rarely I'm disturbed. What's troublin' you now, Father?"

The question gave the young priest an idea. Father John laughed out. "Troubling me, you say, Paddy—me, you say?"

A half-smile hovered near the corners of the old man's wrinkled mouth. "Blessed God, Father, don't be makin' fun of it. That thing! Blessed God, what on earth will I do with the 'barrow'?"

Father John stopped and looked at the old man seriously. The solution came quick as a flash. The young priest was inspired. "Why not sell it to me, Paddy?" he said in a matter-of-fact tone.

"Blessed God, Father, what would you do with it?" Paddy came back with great finality.

"Why, I'd turn it over to mother, of course. Sister can drive it."

Paddy Ryan became meditative, thinking of Father O'Brien. "But, Father, I don't want to sell it to you," he said. "How is Father Tim getting along? Do you hear from him at all?"

"Fine, Paddy, fine. He's getting along fine and dandy. . . . But, listen, Paddy, I'll pay you \$400 down and fifty a month for twelve months if you sell it to me. Why, it will put you on Easy Street and my mother in heaven," the young priest argued.

"What do you mean, Father?" Paddy interjected knowingly.

"Why, Paddy," Father John replied fervently, "It's the first opportunity I have had to do something for my mother and I must give her that pleasure."

Paddy Ryan gave in without a murmur. "All right, Father," he said, thinking of his own mother struggling with a stony soil of County Clare and John Redmond, the jennet, "the 'barrow' is yours, although I don't feel right takin' your savings. Blessed God, if Father O'Brien ever saw me sittin' in a contraption like that—isn't it the loud ha-ha I'd get? Father Zaring won't have any objection, will he? You know I haven't claimed the prize yet."

"But I'll fix that all right, Paddy," Father John interrupted enthusiastically. "I'll see him tonight, and bring you the four hundred 'chips' in the morning. Gosh, wait till mother hears it! This is great; this is wonderful; I can hardly wait. So long, Paddy, and God bless you! I'll see you in the morning, and remember, don't change your mind. Let's shake on it."

Father Spurter shook hands with Paddy and thus sealed the contract. Then off he went. In the street shadows were deepening but not for him: he had visions of a strong motor purring along the

side of bright green mountains to the music of a babbling brook. So he tripped along as lighthearted as a sailor with shore leave.

After breakfast on Monday morning Father John enthusiastically told the pastor of his arrangement with Paddy. Father Zaring seemed surprised, and was somewhat peeved when Father John asked the day off to pilot the motor car to his mother's home.

"All right, Doc, all right, Doc," he said, "but don't forget to show up in the morning. You know this is Holy Week."

Even that did not put a damper on the young priest's overflowing spirit. He just grinned. "Sure, Père," he howled as he bounced out of the room, "unless I derail the Long Island rattler."

He could hardly believe his eyes, much less his ears, as he examined gingerly the new car and tuned up the motor. He called first on the agent for fuel and final adjustment, also to have assurance that there was no deception in the bargain before he passed over his check to Paddy or gave himself up to the full enjoyment of his undreamed-of luxury. He left the garage fully convinced, and headed straight for Paddy Ryan's. Down Eighth Avenue he drove slowly and carefully. Everybody seemed to stop to look at him, and he felt that curious elation and sense of removal which a small boy feels taking his first ride in a merry-go-round. He came to a screeching halt in front of Paddy's abode.

"What a grand old saint he is!" he was thinking as he rapped on the door.

Getting no response, he decided to invade the public library where Paddy worked. He was so intent on delivering the check that he did not even consider the terrors or the perils of the traffic which he would inevitably encounter. He forgot about the one-way streets. The cops smiled at him, seeing his predicament, but not so the taximen and the ruthless truck-drivers. He crossed Sixth Avenue at Fortieth Street, and found a breathing and a parking place. He discovered Paddy in the Library polishing cuspidors.

"Gosh, Paddy," he panted, "the traffic is impossible. You're lucky to get that menace off your hands." Paddy Ryan looked up quizzically at the young, excited priest and listened. "Well, sir, it's a deal anyway. Here's the cash payment—four hundred 'berries,' Paddy, a fierce lot of dough. And it certainly takes the hash out

of my bankroll. Oh well, here's to living while we can, old top. You and I will take a day off shortly and explore the beauties of Long Island. Well, so long, Paddy, don't get extravagant with the check if you don't want to have a barnyard on your hands."

Paddy Ryan was amazed. "Blessed God, Father," he said, "I'm bringing this check right up to Father Zaring tonight for Father O'Brien's Memorial Fund."

Father Spurter had never thought of that. "God bless you, Paddy," he said as he wrung the old man's hand. As he walked into the Avenue, the garish, greedy canyon, he wondered how anyone could be so detached from worldly things as Paddy Ryan, and live within the sight and smell of luxury and wealth.

Out on the open road on the Island the young priest felt easier. He was so anxious for the safety of his motor car and so exalted by the new sense of motion and power that he scarcely remembered crossing the bridge. Unconsciously he was becoming part of the machinery which purred and hummed at his slightest touch. The other cars, however, were inhumanly unconscious of his new life and brushed by his shining steed at sickening speed and horrid proximity. "Pish, pish, slish, slish," they said, an endless caravan of them. He hugged the shoulder of the smooth road which rolled out before him like a black satin ribbon. Suddenly there was a sharp bang against a fender apparently, but the big car held its course undismayed. Father John brought it to a standstill. An examination revealed a nasty bump low down on the front right fender. It was not very noticeable, but it was painful to the driver's pride. The young priest pressed down on the bump with all his power. It was unbending, so there was nothing to do but take the road again. Thereafter he avoided even papers on the road like a timid horse.

He pulled up in front of his mother's home indifferently. She heard the motor stopping, and still drying her hands came out to the curb. Father John stepped out of the car and greeted her coldly and apparently irritated.

"What's the matter, John?" she said.

"Look at that dent!" he replied miserably, "Look at that dent!"

His mother hardly saw it. "Why, it's a beautiful car, John, a beautiful car."

"Yes, but isn't that Chinaman's luck to get it banged up the first day out?"

"But it's just a little scratch, John. It might just as well happen early as late," his mother kept saying as they went into the house together. At the door they looked back at the car admiringly. "It's grand, John," his mother said, "it's grand and we'll take good care of it. We ought to invite Annie down from Boston for Easter. It will surprise her to see the grand car."

The young priest was reconciled to his dent. "Sure, ma," he said, "what time does Sis get in?"

After supper that night Father John took his mother and sister and a few neighbors for a drive. Returning, he gave the wheel to his sister with some very solemn directions, and sat in the back with the neighbors. "Home, James," he said, as the car ground forward smoothly. Everybody laughed. He felt a great thrill riding in his own car like a passenger. At nine o'clock they drove into the station, and he gave final instructions for the care of the car.

"You get the license and insurance right here in your name. It will save money and complications," he said to his sister. "But, nothing," he repeated emphatically to the objections to his procedure, "do as I say." The train screamed, and, hastily saying goodbye, he rushed away giving a last loving glance at the car. "Leave the dent on it," he shouted as a final warning from the train.

* * * * *

Holy Week passed uneventfully for Father John. He seemed to be losing energy, and the round of ceremonies left him very tired and bored. The meatless days, which gave Alexander a most disturbing energy, produced in him a certain physical heaviness and mental drowsiness. Thus, Easter Sunday morning found him unenthusiastically reading his Breviary in the gay sunshine of the upper chamber in preparation for the celebration of the last Mass, which was to be followed by Benediction. He became very fatigued during the service; he felt a sinking feeling in the pit of his stomach and the small of his back, and was decidedly relieved when he heard the choir boom forth the final *Holy God*. At lunch he had a headache and no appetite. The pastor and the younger curate were almost

gay: they ate heartily and rapidly, and Father Zaring apparently anticipated a heavy collection, although the conversation turned mainly on the spiritual triumphs of Lent and Holy Week, which he zealously tabulated. Father Mattson, the younger curate, was enthusiastic and in total agreement with his pastor. As the dessert came on, Father Zaring announced that he was running down to Atlantic City for the week to get a much-needed tonic and rest.

"Guess you can hold down for the week, Doc," he said finally to Father John.

"Father," the younger curate naïvely interjected, addressing the house, "I'll take the last part of the week, if I may have the first three days off."

"Suits me all right," Father John said indifferently. "My biggest ambition now is to hit the hay and sleep the headache away."

All three stood up from lunch. Father Zaring and Father Mattson agreed to count the collection. Father John took ten grains of aspirin and went to bed. Sleep came swiftly, the sleep of fatigue, and left as hurriedly in the middle of a nightmare. It was almost five when he awoke. A disturbing silence entombed the house. Father John jumped up nervously, thinking it was Sunday morning, and happy in his deliverance from the subconscious terrors of an unruly Saturday night. He looked out the window. The watery sun and people sitting on their stoops reminded him that Sunday was passing and with it Easter.

"Gosh," he murmured as he went back to dress, "can you beat it? Guess the Right Reverend and the 'infant of Prague' have 'beat it.'"

The headache had disappeared. He yawned noisily. Alexander, lonesome and lost, heard him and meowed weirdly. The cat followed him to the dining room, and watched anxiously as he supped. Father John had a notion to starve the animal, but he was afraid and he did not have the heart. So, he asked Margaret to provide a saucer of milk for him, but he discovered that the pastor had made arrangements with the maid about that.

"Why, Father, Father Zaring told me to give the cat his milk at ten o'clock every night and not later than eleven for fear that he might get constipated or lonely."

"Suits me, Margaret," Father John said and smiled. "I just wanted to make sure that the animal would not be neglected."

Margaret chuckled and tripped off with the tray. Father John said his Grace and left the room. His first notion was to turn in for the night, but, noticing the door of the pastor's room open as he went upstairs, he decided to look in and play the radio a while. The first thing he noticed displayed obviously on the pastor's desk was a sheet of paper under a paperweight. It was typewritten, he saw. Without disturbing it, Father John read: "In case of emergency can be found Traymore Hotel, Atlantic City, New Jersey." It was signed with a pen: "Fr. Zaring." Father John looked at his watch. It was six forty-five.

"Guess he's there now," he thought. He sat down and lit a cigarette. "Wonder if they had the bus out today. . . . Some joint, the Traymore! . . . Guess they will expect me home tomorrow. . . . Must give them a ring in the morning. . . . Oh, well, let's see who's 'shooting his mouth off' tonight."

Father John turned on the radio. It growled and hissed and then simmered down to a plain boil. He fiddled with the dials, and magically out of the vacuum seemingly came the announcement: "You will now hear Johnny Putter's orchestra in a program of dinner music direct from the main dining room of the Hotel Traymore. This is Station WPG, Atlantic City, the World's Playground."

Father John was startled. "Now, can you beat that?" he said, and proceeded to listen to the lazy waltzes which his pastor was undoubtedly enjoying while nibbling Long Island duck. For an hour or more he turned the dial. The stations changed, but not the music. A monotonous cacophony of unrelated sound was all he heard. It might envision a bull fight in Mexico, or a hog slaughtering in Chicago, or a barnyard at sunrise. It began to annoy him. He closed the thing out and lit a cigarette. Alexander appeared dramatically with his tail at half-mast. Father John turned out the light, but left the door ajar for the cat's convenience. In his room he looked at his watch. It was nine o'clock. "Too early for bed," he mused, "and my Office is said. I'll tap off a few lines to George." At the sight of the typewriter ready for action after nearly two weeks of silence, his old spirit came back to him. He wrote:

"St. Anselm's, Top Deck.
Weather Clear. Track fast.
Visibility good, and no one to bother.

"Now, listen, big boy, tack this up in your dugout. Be at Spurter's landing field Thursday A.M. for a sudden jolt in Paddy Ryan's monoplane. No kidding, George, I'm free Thursday and in full charge and control of a brand new Willys-Knight Sedan purchased from the man who won it at the bazaar—*vid.*, Patrick Ryan. Smile, George, smile, but hang on to your old string quartet. The Right Reverend pulled out for the tin pan parade in Atlantic City Sunday evening. Headquarters at the Traymore, which ought to make the joint respectable. 'Little Dog Tray' hopped off for parts unknown at the same time, which leaves the stable mate home to collect flies and tickle the typewriter. Honest, George, though, I've been in the dumps for about two weeks. Feels like I've been running on the rim on cobblestones. Maybe, I'm heading for a Battle Creek skirmish. Right now what I most need is the open road, home cooking, and thou beside me strumming your uke.

"We've got it all wrong about making the team in a city parish right off the reel—if you know what I mean. Here I've been in the dugout ever since the Right Reverend took the bat. A fellow would get a little practice at least in the backwoods lot. Here now it's just 'come day, go day, God send Sunday.' That dope is all right for old Father O'Brien, but we are just starting off. Me for the woods,

George, just as soon as I can take off gracefully. Of course, there isn't a chance in the world of the Right Reverend giving yours truly away. He knows his bell-hops. But gosh, George, I'm not growing up ecclesiastically—no sermons, no study, no chance to burst into print and get my picture in the paper. No, you can do it in a small town and get away with it. Of course, I know the horse-fly burgs have their disadvantages, but it's better to be a back-firin' Lizzie than a trailer, isn't it?

"Come on over and bring a few spare thoughts with you, but, for the love of the circus, don't forget Thursday A.M. at ma's. And please don't drag the Reverend Clifford along. He isn't lucky, and I'm taking no chances with the limousine. If you can come, give us a ring. I'm crazy to tell you how I closed the deal for the Willys. She's a beaut', you bet. But wait'll you hear it. Talk about soaking them with a beer bottle! But when Paddy told me what he was going to do with the dough, I could have fainted. Hurry over for the hextra. I've got a moving streak on, and I need your syllogism. Yours truly with a chocolate soda.

John.

"P. S. Cousin Annie from Boston is down on a visit. Wait till you hear her 'maawing' her 'ma' and 'caanting' her cant. George, we need a vacation."

On Monday night the telephone rang, and Father George was the cause of it. He promised to be on hand Thursday morning, but he could give no assurance of a meeting for the intervening days. Father John was bitterly disappointed and said so.

"Just imagine two more solid days and nights cooped up here," he growled into the receiver. "Gosh, this is the first time this phone rang today. Can you beat it? Even a sick call would be distraction. Well, George, we'll make up for it Thursday. I'll look for you at the maternal rendezvous not later than ten A.M."

"Keep a stiff upper lip, Johnny, I'll be seeing you," George shouted back just as Father John growled his funereal "so long."

Father John resigned himself to his fate of solitary confinement on Tuesday and Wednesday, and, like a man with an evil liver or auto-intoxication, he ate sparingly and slept profusely. On Thursday morning he wasn't much better but an early start and the bright sunshine and the busy cheerful throngs gave him a new physical buoyancy. His mother was glad to see him, and so was his cousin.

"How's the bus, ma?" he said after making the usual salutations.

"Fine, John fine. It's a grand car, certainly, but Mary says it's knocking in something or at something, I don't know what. She told me to tell you. Here's the key to it."

Father John took the key gloomily. "Where's the bus?" he said unenthusiastically.

"In Flanery's garage, where you told her to put it," his mother answered with friendly emphasis.

"That's right, ma, that's right," Father John agreed as he made off to investigate the trouble.

He walked all around the car before starting it. It was intact just as he left it. He lifted the hood and looked at the engine. Right away he saw a loose connection.

"No wonder it knocks," he muttered, tightening it with his fingers. "No wonder it knocks. By gosh, it's a wonder she didn't lose it altogether." He got a pliers and fastened it tightly, making sure of all the others likewise. He started off the engine, which turned over sulkily, and then went on with a reassuring hum. Father John was pleased and satisfied not only with the sound of it but with his own deftness in adjusting it. He backed into the street cautiously, and took a round-about way for home, partly to replenish his fuel supply and partly to let the neighbors see him in his new car. He idled down to the station and waited for the ten o'clock train. Visibly pleased and hopeful, he watched it pull in. His friend, Father George, alighted with a small grip. Father John

jumped out of the car and called to him, and they rode home as happy as newly-weds. Father John's mother begged them not to stir until they had a bite of lunch, but they won her over for a short spin before twelve to get fresh air and an appetite.

After lunch they decided on a nice quiet ride as far as Brentwood just to limber up the motor. It was cool enough on the open road, and signs of spring were evident everywhere in the countryside. But Father John only saw the long stretch of macadam and the dashboard. He discoursed eloquently on the advantages of the sleeve-valve motor. Father George was delightfully and serenely drowsy after the hearty lunch and from riding in the air. On their return Father John was tired and out-of-sorts. He did not feel like eating, but there was nothing to do but join the family at the evening repast.

"It's just a little nervousness, John," his mother said, "from the driving and the excitement. Eat a good meal and you'll be all right."

She had boiled goose for him again, with all the trimmings according to her own special and time-honored formula. Father George enjoyed it thoroughly, especially the succulent dumplings. In the mechanical process of eating, Father John himself forgot about his nervousness and ate heartily and with increasing pleasure. The young priest retired early that night and slept soundly.

Port Washington was suggested for the day's outing; and, as the day was Friday and everyone seemed anxious for the sight of the briny, it was decided upon unanimously. Father John's sister had gone to the city to work as usual. Nevertheless, he decided to give his mother and his Boston cousin the benefit of the drive and the day's excursion. So, they left a note for his sister, put the key under the mat, and took the highway to Port Washington. It was not as pleasant there as they had anticipated. There was a sharp wind blowing, which threw spray over the little jetties and the fishing houses that lined the shore. Frail little boats and stout launches looked cold and deserted, as they rocked in the basin. The sea looked friendly, however, to everybody after a splendid lunch of boiled bass; so they hired a boat and struck out for the mainland across the bay. The two priests rowed, and it warmed them up; but the women were cold and afraid so they turned back half way across and called it a day. Father John was worn out from the exertion, as they came alongside the landing. His face showed signs of strain and pain.

"Have you a pain, John?" his mother questioned anxiously.

"Oh, just the old side again. That was tough pulling, George."

"We'd better get on our way home in the name of God," his mother said, as they walked up the pier.

"Guess it's best," said Father John. "There's nothing to see in the dump anyway. What do you say, George?"

"Whatever you like," Father George answered.

On the way home Father John felt as if somebody had taken a tuck in the skin on his right side, and put a pin in it to hold it in place. Once or twice he squirmed from the agony of it, but he did not complain.

"Is it at you yet, John?" his mother said as they were getting near home.

"Just the same. Guess I must have swallowed a crawfish; that's what it feels like."

Shortly after landing Father John climbed upstairs and fell exhausted on the bed. His mother followed him up, and seeing the state he was in, ran down and called the doctor. He came in a hurry and made a thorough examination. He pressed down on Father John so hard that he made him groan with pain.

"Better go to the hospital immediately, Father," he said finally. "You've got acute appendicitis."

The ambulance came at seven o'clock, and carried Father Spurter to the hospital. There was great excitement in the house and in the neighborhood when they saw it driving away. Father George went along with him. At nine o'clock they had him asleep, and half an hour later he was minus his appendix. It would be ruptured before morning if they waited, the doctors agreed, when they examined the disturbing appendage. Father John came back to consciousness rapidly, and, when the nurses assured his mother and Father George that the patient was doing splendidly, they all went home very much relieved. Next morning Father George informed Father Zaring of his assistant's operation. The pastor was very surprised and very sorry, and, after making arrangements for a Sunday substitute, came right away to see him.

(To be concluded)

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VII. The Liturgical "Actio"

I

All religious denominations, apart from the Catholic Church, complain often and loudly of empty churches. But is there really matter for surprise when we reflect for a moment on what their "churches" offer to the people whom they seek to attract? What is there for the congregation *to do*, beyond listening to the singing and the preaching and putting a coin in the plate?

It is most significant that that which is the heart and center of her religion and her Liturgy should have been called by the Catholic Church an *act* (*Actio*)—the act *par excellence*, the act which because of its solemnity and weight causes all other activities to appear mere shams. And yet, we must admit to our sorrow that even among the children of the Church we everywhere meet with a vast amount of ignorance and, consequently, a great deal of indifference in respect to the sacred *Act* of the Mass.

Ignorance in religious matters leads to indifference towards the Liturgy, and by a natural reaction the lack of understanding of the meaning of liturgical acts or seasons is a prolific source of religious ignorance. What lengths ignorance of the ceremonies of the Church may reach, may be illustrated by an incident which, though absolutely authentic, certainly sounds altogether incredible, since the chief actor in the story was supposedly a Catholic. One of the early Presidents of the French Republic one day visited Versailles, together with some of the members of the government, and one of the items on the program was a service of some kind at the Cathedral. In those days of the Concordat the President would, of course, be received ceremonially, as any other Catholic ruler. So the Bishop of the diocese, with his Canons, met the head of the State at the door of the church, and, as prescribed by the Ritual, offered him Holy Water by presenting him with the sprinkler. No doubt, it was a very long time since the head of the executive had been to church, and his memory let him down rather badly. To the amazement and subdued amusement of the clergy, the president vigorous-

ly sprinkled everybody with Holy Water. This done, his troubles really began—what was he to do with the sprinkler? Imagining it was a present, he passed it on to the Premier, who having put it into an inner pocket, the procession walked up the main aisle of the church. In the course of the service the Premier's mind waxed uneasy: surely there must be a mistake somewhere! So very quietly the sprinkler was taken out of the ministerial frock-coat and passed to a member of the entourage, and eventually, after passing from hand to hand, the troublesome article was in due time returned to the acolyte who had carried the holy water basin.

No ignorance is so deep or so crude as the ignorance of learned men, and it is not the simple people who are necessarily in as great a need of education as the so-called educated classes.

Some seventeen years ago a distinguished French writer and historian wrote as follows: "In my opinion one of the most prolific causes of religious ignorance, if not the most prolific, is ignorance of the Liturgy. Of all the forms which the teaching of religion may take, the Liturgy is the most effective, because it is also the most interesting, the most dramatic, the one that most perfectly answers to the aspirations of the heart and the needs of the mind. To restore to the Liturgy all its pristine beauty by ridding it of the alterations which it has had to suffer too often from the carelessness or foolishness of former generations, to restore to the faithful an understanding and, consequently, a love for the mysteries celebrated at the altar, to put once more into their hands the Missal which has been displaced by so many common and mediocre books of devotion, to invite them to resume their humble rôle of collaborators of the officiating clergy, for instance by means of congregational singing, in a word to make them live once more as intensely as possible the liturgical life of the Church herself, that is the true way to teach religion, to attach to the church those who still frequent it and to recall to it those who have forsaken it. It is by the beauty of the Liturgy that the human soul is led to understand the truths of religion."

II

We need not look very far to find the explanation of the extraordinary interdependence of liturgical knowledge and practical Chris-

tianity. Man is not a pure spirit; he is an admirable blend of spirit and matter. It is no exaggeration to say that liturgical decadence started when psychology began to drift away from the sound and traditional teaching of Scholasticism. In every department of life man deals with material and tangible objects and with signs and symbols—there is neither thought nor speech without these things. A religion that pretends to eschew all that is so entirely in keeping with our nature cannot long maintain its hold upon beings of flesh and blood. Symbolism—that is, the outward expression of spiritual or purely inward perceptions, beliefs, and feelings—is a spontaneous and absolutely natural phenomenon observable among every class and condition of men. Our words, our alphabets, what are they but symbolic sounds and signs by which thoughts are made to pass from one mind into another?

In his admirable book on Christian Doctrine, St. Augustine studies, with his usual perspicacity, the nature of symbols or signs, as he calls them. “A sign is a thing which, beside the impression it makes upon the senses, causes something else to come to mind” (*Signum est res præter speciem quam ingerit sensibus, aliud aliquid ex se faciens in cogitationem venire*). Some signs or symbols are based on nature herself; such is, for instance, smoke. No one need be told that a fire is burning on the hearth if he sees a column of smoke rising above a house. By studying his countenance we are likewise able to read, at least in some measure, a man’s feelings. Other signs or symbols are purely conventional, inasmuch as there is no necessary link between the object and that which it signifies or suggests to the mind. Thus, an olive branch is a symbol of peace—a purely artificial or conventional one, however, because the association of the ideas of peace and the olive tree is not a natural or necessary one. On the other hand, there generally exists some excellent reason and a truly wonderful appropriateness for the choice of such symbols. This is conspicuously so in the symbolism made use of by the Catholic Church.

It is a truism to say that the religion of Christ is the most intensely spiritual and intellectual thing imaginable: it taxes the spiritual powers of man to their utmost capacity, because it teaches the profoundest, subtlest truths, and aims at creating a definite mentality in its adherents. Moreover, the rewards which it holds out

to those who live according to its standards of conduct are of a most intensely spiritual kind.

On the other hand, precisely because it is a true religion (in fact, the only true religion), Christianity is something most intensely human, whilst remaining wholly divine. Christianity is God's revelation to man. But, when God makes Himself known by this means, He acts in a way that is in conformity with the nature He Himself has made. "God who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son" (Heb., i. 142). The elaborate symbolism of the Old Law, which was instituted by God, was the shadowing forth of the realities of the New Law: "the law having a shadow of the good things to come, not the very image of the things" (Heb., x. 1). In fact, according to St. Paul, the whole history of the people of God is but one immense symbol or figure: "All these things happened to them in figure, and they are written for our correction" (I Cor., x. 11).

The New Law, however, could no more dispense with signs and symbols than the Old was able to do without them. But there is a world of difference in the respective value of those sacred signs. The old symbols contained no effective, even if it were but an instrumental, virtue; not so those of the New Law. Sacraments and sacramentals belong to the realm of symbols, and, according to St. Augustine's definition, we must rank them among artificial or conventional signs: that is, they signify something, not naturally, but because God and man, or the Church, have agreed that they should signify, hint at, or point to, something belonging to the spiritual order. Though ecclesiastical rites are here described as *artificial* signs or symbols, surely no one will be led to take the word artificial in the sense which is sometimes attached to it—that is, as meaning something unreal, untrue, a mere sham. The word is used as St. Augustine used it. It is plain that (to take only one instance), however becoming and as it were obvious the use of water in Baptism may be, spiritual regeneration could nevertheless have been brought about by some other sign or symbol. In this sense baptismal water is an artificial sign. "What is water but water," St. Augustine asks, "but let the word (the form) be joined to it and it becomes a Sacrament" (*accedat verbum et fit Sacramentum*). The form or the words, either

spoken or implied, determine the value or purpose of the outward symbol.

III

What we have said about the symbols or signs used in the administration of the Sacraments, is also true, in due proportion, as regards every other sacred symbol, act or gesture of the Church. These ceremonies or observances point to a divine reality; they are the material, sensible shell which encloses a supernatural kernel; more than that, they do not merely point to a divine gift, they produce it, for whenever any of the sacred functions of the Liturgy are performed with the right spirit and intention, an actual grace is caused by the instrumental causality or efficiency that resides in them.

What wonder is it then, when we read of St. Teresa declaring her perfect readiness to give her life, not merely for any one of the dogmas of the Church, but even for the least of her rubrics and ceremonies. But then she was possessed by the Holy Ghost to a rare degree. Still, if we would only cultivate a spirit of faith, on the one hand, and, on the other, endeavor to understand the Liturgy, we too would soon come to realize its beneficent effects upon our supernatural formation.

We stated at the beginning of this paper that liturgical ignorance is fraught with grave danger to religion. If the faithful were allowed to grow up in crass ignorance of the Church's ritual, they would soon become indifferent to the divinely revealed truths or mysteries which are so eloquently shown forth in the Liturgy. Is there anything that so effectively keeps ever fresh the memory of the chief moments of God's intervention in the world than the succession of the liturgical days and seasons. Advent and Christmas, Lent and Easter, the Ascension and Pentecost, and the long series of weeks between Trinity Sunday and Advent, present us with a most realistic picture of the economy of our salvation: nay, as we have pointed out more than once, these holy days and times are not merely commemorative of the past, but have a present virtue and mystically reproduce again and again, in the soul of the individual, that which was first enacted on the day or at the time commemorated by liturgical observance. But, even if for the moment we put on one side the mystical yet most substantial effects produced in the soul by the

liturgical cycle, it is evident that a people that is thus yearly reminded of the most important truths which they are bound to believe, will not readily forget or neglect them. However, in this connection we cannot hide from ourselves the fact that, if the great mass of the faithful are to be vitally affected by the Liturgy, it is essential that the priest himself should first *live* a liturgical life—that is, he should let his life be molded and wholly permeated by the spirit and virtue of the feasts, seasons, prayers and ceremonies which, by reason of his profession and vocation, take up so much of his time and attention.

Modern life and the industrialism and commercialism by which most of our people are perforce almost enslaved, tend to dull their appreciation of the ceremonies of the Church. Not infrequently the cause of their lack of responsiveness is just due to the fact that they are ignorant. Hence, it is a grave duty for the priest to instruct his people in liturgical matters, for otherwise the time will soon come when they will fail to see any difference between an ordinary Sunday and a feast day, or between the various seasons of the ecclesiastical year.*

* The next article of this series will deal with "The Binding Force of the Rubrics."

ANSWERS TO QUESTIONS

CHILDREN ATTENDING SUNDAY SCHOOL IN ONE PARISH, WHILE PARENTS BELONG TO ANOTHER PARISH

Question: In a national parish overlapping several English-speaking parishes, do the children of those parents who positively refuse to attend the national parish and who consequently contribute nothing to its support have the right to attend the Sunday school of the national parish? There are quite a number of these families in my parish, who do not support the foreign language parish, yet are sending their children to our Sunday school for instruction in preparation for first Holy Communion and Confirmation, because it is nearer.

PAROCHUS.

Answer: No, the pastor of the foreign language church is not obliged to admit these children to his Sunday school. There is a good old axiom in Canon Law which says: "Qui sentit onus, sentire debet commodum, et econtra" (*Regulæ Iuris in Sexto*, Reg. 55). Yet, if the other parishes are in a more favorable position, all foreign-born persons may, as soon as they understand enough English to assist intelligently at the sermons and instructions, join an English-speaking parish; then the pastor of the English-speaking church which the parents attend should get after the children and see that they are instructed, for it is that pastor's duty. Now, if the other pastor did honestly try to get the children to his school or Sunday school, and if the parents cannot be persuaded to fall in line with the general system, the pastor of the language parish should not refuse to admit the children to his Sunday school and other instructions, lest they lose their faith or remain in ignorance of its vital truths through the fault of their parents. Some of the readers of these lines may object and say: "Must the priest stand for that? Must he let the people have their own way in spite of rules and regulations of the Authorities of the Church?" In many cases the people who act in that manner are at fault; yet, is the fault so great that we should cut them off altogether, unless they submit in those matters? Who would want to answer God for souls lost through such rigor? In many cases it is not the people's fault, but the priest should strike his breast and say: *Mea culpa*. Some priests abuse the people, and are unmannerly and without patience and kindness and consideration—just the reverse of the Christ whom they should represent among the people. They harshly demand money from the people with offensive language and gesture; they forget that the pas-

tor with two thousand dollars' salary or more (figuring Mass stipends, use of furnished house, heat, light, water, etc.) thinks he has hardly enough for a respectable living, and many—perhaps most—of his parishioners do not have that much salary or wages a year for the whole family. We know that priests have to make appeals for the upkeep of the parish work, but there are different ways of doing it.

HOSTS CONSECRATED AT MASS NOT TO BE DISTRIBUTED BEFORE COMMUNION

Question: We see it quite often that a priest will go up to the altar right after the Consecration, take the ciborium which has just been consecrated, and give Holy Communion to the people, because there is not enough time left after the Communion of the Mass to communicate the people and clear the church for the next Mass. Now, a few years ago *THE HOMILETIC AND PASTORAL REVIEW* quoted a Roman Decree whereby such a course of action is forbidden. Less than six months ago, another ecclesiastical publication stated that this act is lawful, when on a feast day great throngs present themselves for Holy Communion. Outside the case of giving Viaticum or of preserving the Blessed Sacrament from profanation, is it ever allowed to distribute Holy Communion before the Communion of the priest who consecrated the Hosts? Is a grave reason required, and what would constitute such a reason? On missions, must a priest distributing Holy Communion and exhausting the only ciborium, except one just consecrated, wait from the Consecration until after the celebrant's Communion, before continuing with the giving of Holy Communion?

READER.

Answer: The official collection of Decrees of the Sacred Congregation of Rites, under date of May 11, 1878 (n. 3448), has a Decree which calls it an abuse which must be abolished to take the ciborium from the altar right after the Consecration and give Holy Communion to the people from that ciborium. No Decree published since then has recalled that prohibition. The excuse mentioned in the question put to the Holy See was the immense multitude of people and the shortage of Hosts consecrated previously. Our correspondent asks whether there can be some circumstances which would be considered grave enough to excuse from the observance of the above-cited decree. The great number of people waiting to receive Communion is certainly no excuse, because the Decree precisely dealt with that question. It seems to us that there is no sense in looking for a reason to remove the ciborium or some of the Hosts before the Communion of the priest. What right have we to disturb the order of the divine sacrifice? According to that divine order, the celebrant must first partake of the sacrifice before the

people eat of it. Let that order be observed, and, if necessity arises to shorten the Mass between Consecration and Communion, the celebrant is the only one who can do it.

ONE CLERGYMAN USING THE CLERGY CERTIFICATE OF ANOTHER

Question: A priest loans his Clergy Fare Book to another priest, who says he is entitled to the use of the clergy fare rate but forgot to make application in time to have the book for use on his trip. The one using the book is deceiving the agent of the railroad company by trying to imitate the signature on this book, and would be obliged to pay full fare if he did not have the book. Is he bound to make restitution to the railroad company of the difference in fare which he saved by the deceitful use of another priest's certificate? Is there any obligation on the party who loaned the book? What is the morality of loaning the book to another?

CLERICUS.

Answer: Laziness and indifference deserve no encouragement. For the sake of avoiding the slight trouble to make out the application and paying the fee of one dollar, one should not become a liar and deceiver. Let him punish his own indifference and want of care and foresight and pay the full fare or stay at home. We have no sympathy with this sort of thing, for, even if there were no question of injustice involved, it is a dishonorable thing. Our correspondent wants to know whether it is an injustice pure and simple to use another priest's clergy certificate. Is it true that all clergymen are entitled to the reduced fare? No, not one of them is entitled to it. In deference to the men and women who engage in the work of religion to the exclusion of other professions, the railroads have been kind enough to grant the privilege under certain conditions. If a priest does not comply with those, he is not entitled to the reduced fare, and, if he gets the reduction by deceit, he defrauds the railroad company of the due payment for the services they give. Both men are equally guilty in defrauding the railroad company, and, if it came to making restitution, the one who got the services of the railroad should be the one who first is bound to pay; but, if he fails, the other is liable. The excuse that the railroad company is unwilling only *quoad modum*, not *quoad substantiam*, is alleged in extenuation of the practice of lending the clergy certificate to another clergyman. There is some probability to that, because the certificates are issued generally by the clergy bureau, provided the applicant satisfies the company that he (or she) is one of those persons to whom the railroad has declared itself willing to grant the favor of reduced fare.

If a clergyman should give the use of his certificate to someone who cannot get a clergy certificate, this would unquestionably be downright injustice to the company.

MEANING OF "ORGANA SILENT" IN THE RUBRICS

Question: In the rubrics for Lent and also for Advent there is the prescription that the organ is to be silent, except that it may be played to sustain the voices while they are actually singing. Is the organ to be silent not only at Mass but also at Benediction and on all days of Advent and Lent, including the feasts of St. Joseph and St. Patrick?

SUBSCRIBER.

Answer: There are Masses *de tempore* and Masses *de festis* in Advent and Lent. The organ is not to play at the Masses *de tempore*, except on the Third Sunday in Advent, the Vigil of Christmas, Fourth Sunday in Lent and Holy Thursday until the Gloria. On feasts and ferial days which are celebrated with solemnity by the Church, like the Feast of St. Joseph, or where for any particular reason the day is a day of joy, the playing of the organ is permitted in the Masses *de tempore* (*Decreta auth.*, n. 4067). As it is difficult for most singers of ordinary ability to sing without accompaniment, the Holy See was asked whether the organ may be played to accompany the singers so as to sustain their voices. The Sacred Congregation answered that it may be done when necessary, but not on the three last days of Holy Week (*Decreta auth.*, n. 4265). It is required that the organ play no more than necessary to keep the choir in harmony; in fact, the Mass should be the plainest and simplest that the choir knows. All solemn preludes and interludes, etc., should be omitted, and the organ should stop as soon as the singers stop.

MEANING OF THE "ALTARIA NON ORNANTUR FLORIBUS"

Question: Does the prohibition to decorate the altars with flowers apply to all altars in all churches, chapels, etc. Do the rubrics about the silence of the organ and of not decorating the altars with flowers extend to both seasons alike?

SUBSCRIBER.

Answer: When the Mass during Advent or Lent is said *de tempore*, and in general when purple vestments are used or a Requiem Mass is said, the flowers and plants should be removed. Wherever Mass is said, the flowers should be removed, and, for the sake of harmony, it would not look well to have them removed from the altar where the Mass *de tempore* is said, and leave the decorations on the other altars. An exception is made allowing the decoration

with flowers on the Third Sunday in Advent, Fourth Sunday in Lent, Holy Thursday, Holy Saturday, Vigil of Christmas and Holy Innocents. For the same reason, on any of these days on which there is some special festive or joyful occasion in the Church generally or in some place or parish, the decoration of the altars would be permitted.

MAKING KNOWN THE OFFICIALS OF THE DIOCESE

Question: Is it necessary, according to Canon Law, that the names of the officers of the diocese (*e.g.*, deans, consultors, examiners, etc.) be made known to the clergy of the diocese? SOGARTH.

Answer: We do not know why this question is asked, for it seems strange that any diocese would want to keep secret the appointment to public offices in the diocese. There is no explicit precept in the Code of Canon Law obliging the bishop to make public these appointments, but one can argue very well from the nature of their office that their appointment should be announced to the diocese.

STIPEND FOR GREGORIAN MASSES

Question: A certain man left \$100 in his last will for Masses to be said for the repose of his soul. Privately he had told his priest that he wanted the thirty Gregorian Masses. As those Gregorian Masses cannot be said by me, other Masses interfering with the consecutive thirty Masses, I have to send them away. I think the stipend should be more than one dollar a Mass. May I send, let us say, \$45.00? SACERDOS.

Answer: Priests engaged in parish work cannot, as a rule, undertake to say the Gregorian Masses, because these Masses must be said for thirty days in succession, and, if one breaks the succession, one is in duty bound to start all over again. Of course, it is not necessary that one and the same priest should say all the thirty Masses, but they must be said without interruption. Since it puts an unusual duty on the one who takes the responsibility for saying these Masses, the stipend should be more than the usual offering, and we do not think that \$45 or even \$60 would be an unreasonable offering for the special care that has to be taken concerning these Masses. Since the deceased desired to have a cycle of Gregorian Masses said for his soul, our correspondent is not acting against but rather in harmony with the intention of the testator, and the stipend he intends to give for the Gregorian Masses is not extravagant.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

The Form of Marriage

By A. VERMEERSCH, S.J.

Case—Homobonus is a good parish-priest who has a reputation for consummate prudence, and tries to practise the famous motto: "Government is foresight." Therefore, he is anxious not only for the present welfare of his flock, but also to avert from them every misfortune in the future. Now, Thomas and Betsy revealed to him their intention to found a family. The wise pastor, knowing both of the betrothed well, was convinced that their marriage could not be happy. "After a short time," he decides, "they shall cease living together. And then, what awful consequences we shall have to fear! Separation, hostility, immorality, divorce, and after that, a legal concubinage, or, as people say, a merely civil union! However, it is too late to dissuade them from their project. They are blinded by their passion. My contrary counsels would be badly received, and very probably would awaken against me a hostility that would be detrimental to the spiritual life of these persons and their relatives."

While Homobonus was reflecting thus, an idea came into his mind—a happy inspiration, as he thought: "I shall manage it so that their marriage will be null. The general requirements for validity, and the new Code of Canon Law open to me a double way of obtaining such an effect. An external performance is void without the corresponding internal intention, and, according to Canon 1095, §1, n. 3, for the validity of a marriage the parish-priest has to demand and receive the consent of the contracting parties. So I shall be materially present, but not juridically; my intention shall be not to concede the necessary assistance; and I shall not ask the solemn questions of the parties. After some weeks, when they come to me to explain the impossibility of their living together, I shall be able to answer them: 'My dear friends, I have foreseen your trouble, and have arranged that you could not contract a valid marriage. You are as free as the birds in the wide sky.' What happy news this revelation will be to them and how grateful they will be to their wise pastor!"

So Homobonus fixed a day for the celebration of the marriage—this he could not hinder. At the stated hour Thomas and Betsy presented themselves at the church, and were received by the pastor. After some minutes of silence, Homobonus, omitting every other question, invited the parties to take each other's hand, as was the custom in the celebration of a marriage. After that Homobonus dismissed them, as if everything had been done.

Weeks and months passed away, during which Homobonus waited in vain for the parties to come and tell him of their misfortune. They came to him after a year—but for the baptism of their first child! Their marriage was still a success. Now Homobonus, disappointed, finds himself in great embarrassment as to how to register the birth and baptism, in view of his persuasion of the nullity of the Sacrament which he deliberately effected in his expectation of the short duration of the married life.

This case gives rise to three questions: (1) Was it allowable for Homobonus to dissemble his intention to act so that the marriage would be null? (2) Was the marriage void? (3) What is to be done in the present situation?

Solution—(1) Homobonus certainly did wrong in trying to realize such a fiction. The minister of the Sacrament and also the official charged with legal acts have the strict obligation to take care of their validity. Canon 1039 gives to the bishop the right to forbid a marriage for some time (not perpetually), if good reasons seem to require such prohibition. Homobonus could have exposed his objections to his Lordship, but was not allowed to transact the business by himself. His intention was certainly to prevent greater evil, but even for a good end we may not commit a bad action. And here the pastor intended in his mind to occasion a sacrilegious fiction of a Sacrament, to create a legal concubinage, and realize an enormous lie. So, without any doubt at all, Homobonus had only the right to submit the case to the bishop and to conform his actions to whatever instructions might have been given.

(2) What shall we say about the two means employed by our wise pastor for making the marriage null?

(a) The first—consisting in his intention to refuse the necessary assistance—was completely inefficacious, since he agreed to be physically present. Indeed, the parish-priest is not here administering a Sacrament; he is only a qualified witness before whom the parties have to confer the Sacrament on each other. One might perhaps object that the parish-priest had to do something more—that he had to exercise some jurisdiction, for which the internal will is necessary. But we cannot attach any importance to such an objection. Indeed, the Council of Trent, which required for the validity of a marriage that it should be celebrated before a competent priest, at first required only the presence of a civil magistrate, who cannot (except by a special provision of the Pope) have ecclesiastical jurisdiction. Moreover, before the Decree *Ne temere* (which is confirmed by the Code), it was sufficient for the validity of a marriage that the competent parish-priest should have observed the expression of the consent of the parties, even if he were forced against his will to be present. Thus, there was in this case no use of jurisdiction. The Decree *Ne temere* (1908) and the new Code would only prevent

such an abuse, and therefore requires that the parish-priest should be willingly present; but in Canon 1095 it speaks only of the presence of the parish-priest or the Ordinary, without any allusion to an exercise of jurisdiction. Thus, the marriage of Thomas and Betsy may not be esteemed null on account of the intention of Homobonus.

(b) But a more serious obstacle to the validity of the marriage seems to arise from the procedure of the celebration itself. If, indeed, we read all the writers who have treated of this subject since the publication of the Code, we find it laid down that a purely passive attendance is no longer sufficient to constitute a marriage. And since the Declaration given by the Holy Office on November 26, 1919, this is quite certain even in some cases where, after the Decree *Ne temere*, an exception was made. A positive intervention is necessary; and that intervention consists in requiring the consent of the parties. Just then in order to secure the nullity of the union between Thomas and Betsy, Homobonus omitted the usual interrogations. Nevertheless, their marriage must be considered valid.

To make this clear, observe that no formula of questions is necessary or prescribed by the Code, and that even a formal dialogue is not required. As F. Cappello notes (*De Matrimonio*, n. 671, d), the parish-priest may use voice, writing or gesture; and any manifestation of consent is also enough. Now, when two persons meet to conclude a contract, is not the fact of their taking each other's hand a very natural expression of their consent? Especially, considering that it is a very usual ceremony in the celebration of a marriage? Well, the pastor asked them to join hands, and in doing so he was, willingly or unwillingly, demanding an expression of their consent, which they really gave the moment they joined hands. So we are led to this conclusion, that the marriage of Thomas and Betsy was not void or doubtful, but certainly valid.

(3) The solution of the third question is much more easy. What must a parish-priest do who has omitted the registration of a valid marriage? He must fill up the blank with good registration of the marriage as made on the day when he thought he had prevented its validity; and he has also to register the baptism of the child, as born of the lawful union of Thomas and Betsy. We were confirmed in this opinion by a recent answer of the Sacred Penitentiary to a similar case.

ROMAN DOCUMENTS

APOSTOLIC LETTERS TO KING ALFONSO XIII OF SPAIN CONCERNING THE BULL "CRUCIATA"

The Holy Father, Pope Pius XI, explains that the Bull "Cruciata" with its privileges and indulgences was given to the Kings of Spain in that dreary time of the Middle Ages when the infidels threatened with devastation and ruin, not only Spain, but all the Christian peoples of Europe. The concessions were made in favor of those who either enrolled in the military service against the Moors, or contributed according to their means to support the military expeditions against the infidels. In later years, when there was no more need to fight against the infidels, the alms which were asked of those who wanted to get the concessions of the "Cruciata" helped to support charitable works and enhance the splendor of divine cult, according to directions of the Apostolic See. In the agreement between the Holy See and Spain of March 16, 1851, it was agreed that for the future the Ordinaries of Spain and its possessions should administer the offerings made annually by those who asked for the privileges of the "Cruciata," and use them for the purposes specified in the last prorogation of the said Bull, saving that portion which was to go to the Apostolic See as specified in the agreement. In a supplementary agreement made on August 25, 1859, it was explicitly stated that in future all the offerings for the "Cruciata," with the exception of the portion due to the Holy See, should be used exclusively for the purpose of covering the expenditures of the divine worship. In the same agreement the Apostolic faculties attached to the office of the Commissary General of the *Bulla Cruciata* and communication of the same faculties were to be in the hands of the Archbishop of Toledo. The *Cruciata* was extended for twelve years by Pope Leo XIII on September 21, 1902. Pope Pius X extended it for one year only, June 24, 1914, for he had intended to reform the *Cruciata* in order that it might harmonize better with the present time. Pope Benedict XV amended it and extended it for Spain and its possessions for twelve years, beginning with the First Sunday in Advent, 1915. Even after the modifications spoken of, other changes and additions were desirable, especially since the Code of

Canon Law had been promulgated. In this last amended form, the Holy Father, Pope Pius XI, extends the *Cruciata* for twelve years to be reckoned from the First Sunday in Advent, 1928.

The *Acta Apostolicæ Sedis* (issue of January 15, 1929) gives the revised form of the *Cruciata* as to the annual publication, concessions of indulgences, divine worship and burial during interdict, absolution from censures, commutation of vows, dispensations from irregularities and impediments of affinity and crime, concessions concerning the validation of illegally obtained benefices, partial condonation of illegally received income of benefices, indults concerning fast and abstinence, and concession concerning private oratory (Letters Apostolic, August 15, 1928; *Acta Ap. Sedis*, XXI, 12-21).

OPUS PONTIFICIUM A PROPAGATIONE FIDEI

The Most Rev. Alfred Lellis, Archbishop of Toronto, has been nominated President of the Central Council of the *Opus Pontificium a Propagatione Fidei* for Western Canada, by Decree of the Propaganda, December 22, 1928 (*Acta Ap. Sedis*, XXI, 24).

CULTIVATION OF SACRED MUSIC

The Holy Father, Pope Pius XI, desires to remind the Catholic world of the precepts issued by the late Pope Pius X concerning Gregorian Chant and sacred music, and laments the fact that in some places these precepts have not been put in practice at all, while in others they were at first observed, but gradually music unbecoming to the sacred liturgy was again introduced. He, therefore, ordains the following:

I. In all seminaries and religious houses where men are trained for the priesthood, the training in Gregorian Chant and sacred music should be started from the first years, so that those who have defects of voice may overcome these entirely or at least correct them to some extent, which would be impossible if the training begins only in later years.

II. There should be a short instruction and practice almost daily, and, if this is conducted in the spirit of the sacred liturgy, the lessons should prove a welcome relaxation from the steady grind of studies rather than a burden.

III. In basilicas, cathedral, collegiate and religious churches special efforts should be made to have choir office or service performed with all the dignity and solemnity which correct chanting imparts to that sacred service.

IV. In churches where there is a community of canons or of religious there should be appointed a man well versed in Gregorian Chant, who, after the manner of the ancient *cantor* or *rector chori*, directs the chant. The Gregorian Chant, however, is to be employed in all churches according to the books of Gregorian Chant published in authentic form by the Vatican Press.

V. In the basilicas and major churches specially trained choirs, after the manner of the ancient *scholæ cantorum*, should be formed for the polyphonic church music.

VI. Choirs of boys should be had,¹ not only at the basilicas and cathedrals, but also at the smaller churches and parish churches. The instructor of the choir of men should train them, so that the boys may sing with the men and supply the soprano voices in the polyphonic chant.

VII. The Church prefers the human voice to all instruments in the Sacred Chant, because no instrument, no matter how perfect, can express the feelings of the soul like the human voice, especially since the Chant is mainly a solemn form of prayer and praise of God.

VIII. The organ is the proper musical instrument which tradition has introduced into the church service. Nevertheless, the organ should not be abused for reproducing profane organ recitals in the churches.

IX. The people should not be mere spectators or listeners, but should take an active part in the Sacred Chant, and should be trained accordingly.

X. Under the leadership of the Bishops and other local Ordinaries, the secular and religious clergy should endeavor to train the people in the liturgical sacred music; special schools could be formed for that purpose among the various church societies. Those who have charge of educational institutes of young people should pay special attention to church music.

XI. Schools of church music should be encouraged. The Holy Father draws attention to the Pontifical School of Music instituted

at Rome by the late Pope Pius X. (Apostolic Constitution, December 20, 1928; *Acta Ap. Sedis*, XXI, 33-41).

ADMINISTRATION OF HOLY COMMUNION TO SEVERAL SICK PERSONS

In order to provide a shorter and easier way of administering Holy Communion to a number of sick persons, the Sacred Congregation of Rites approves the following method:

When Holy Communion is given to several sick people who are in the same house or in the same hospital but in different rooms, the priest (or deacon) shall recite only in the first room all the prayers (in the plural) that are to be said at the Communion of the sick according to the Roman Ritual (Tit. IV, cap. 4). In the other rooms he shall say only the following: *Misereatur tui . . . Indulgentiam . . . Ecce Agnus Dei*, once *Domine non sum dignus . . . Accipe frater (soror) . . . vel Corpus Domini nostri Iesu Christi*. In the last room he shall add: *Dominus vobiscum* with its response and the oration *Domine sancte*, and there, if a Sacred Particle is left over, bless the sick with the Sacrament. Finally, in church he shall say the other prayers as prescribed—namely, on replacing the ciborium into the tabernacle (Sacred Congregation of Rites, January 9, 1929; *Acta Ap. Sedis*, XXI, 43).

NEW OFFICE AND MASS FOR THE FEAST OF THE SACRED HEART

In order that the solemnity of the Feast of the Sacred Heart of Jesus may more perfectly harmonize with the great devotion of the Catholic people, Pope Pius XI, by Encyclical of May 8, 1928, raised the feast to the rank of a double of the first class with a privileged octave of the third rank, made it a primary feast, and made it equal to the so-called *festas feriata*, or holydays. A special committee was charged with the task of composing a new Office and Mass for the feast, and the *Acta Apostolicæ Sedis*, in the issue of February 6, 1929, publishes the Mass and the Office, which cover about thirty pages, since the lessons for the days within the octave are also special for the second and third nocturns.

CONVERTS FROM THE RUSSIAN CHURCH

The Pontifical Committee for Russia prescribes that, when Rus-

sians living outside of Russia (clergymen or lay persons) desire to be received into the Catholic Church, the local Ordinaries shall refer the matter to the Apostolic Delegate of the respective country (or, if there is none, to the Pontifical Committee for Russia), and special instructions shall be given them. In the meantime the persons desiring to enter the Church shall not be neglected, but the Ordinaries shall confide them to the care of a prudent priest, who shall instruct them and ascertain their character and mind (January 12, 1929; *Acta Ap. Sedis*, XXI, 94).

PONTIFICAL APPOINTMENTS

His Excellency, the Most Rev. Columban Dreyer, O.F.M., former Provincial of the Franciscan Province in Canada, has been made Delegate Apostolic in Indo-China.

The following have been appointed Secret Chamberlains to His Holiness: the Rt. Rev. Msgri. Henry Waldhaus, Francis A. Thill, Robert Marcellus Wagner (Archdiocese of Cincinnati), Charles Duchemin (Diocese of Southwark) and Joseph Dean (Archdiocese of Liverpool).

The following have been appointed Privy Chamberlains of His Holiness: Rt. Rev. Msgri. John Sabota, Andrew Zychowicz, Patrick Murphy, Charles Goeckel, Michael F. O'Rourke (Diocese of Scranton).

The following have been made Knights of St. Gregory the Great: Messrs. Robert Graham, John H. Fendrich, Raymond Graham, and Joseph Graham (Diocese of Indianapolis).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of May

FIFTH SUNDAY AFTER EASTER

Prayer

By BERTRAND F. KRAUS, S.T.B., M.A.

"Amen, amen, I say to you: If you ask the Father anything in My name, He will give it to you" (John, xvi. 23).

SYNOPSIS: *Introduction: Prayer was known to all nations and at all times. We as Christians ought especially to pray to God, since it is a duty. But we also receive an abundant reward for the faithful discharge of this duty.*

I. "Ask the Father."

- (1) *This is a duty, for the proper performance of which the soul must be prepared.*
- (2) *The prayer itself must possess certain indispensable qualities.*

II. "He will give."

- (1) *Sufficient aid will be given for our temporal necessities.*
- (2) *Especially, however, will spiritual aid be given us.*

Explorers returning from strange and distant lands report that even the most uncivilized of peoples have an idea of a God to whom they pray. They build temples, gather around sacrificial altars, and pay homage. These poor heathens have no definite idea about the Deity whom they adore; their prayers are incantations to which they attach superstitious, magic power. But we Catholics have been taught definitely about God, have been taught to call upon Him from whom all blessings come. Certainly fitting is it, then, that we show our respect and love for Him by devout prayer. Moreover, He has promised that if we ask we shall receive. And God is faithful in keeping all His promises. There is certainly reason enough, therefore, why we should suppliantly raise our hearts and minds to God.

"ASK THE FATHER"—IT IS A DUTY

In the first place, it is our bounden duty to pray. Even if God had not expressly commanded it, our very intellect, viewing the manifold benefits and blessings received, would call forth our prayer. We are indeed "poor and naked" and helpless without Him. How-

ever, it is a duty that must be performed properly. We must, by way of introduction, prepare our soul, and not be "as a man that tempteth God" (Ecclus., xviii. 23). A violinist before a recital is scrupulously careful to have his instrument perfectly in tune. Otherwise, his performance would be a distressing failure. So also a soul intending to pray must prepare herself, so that the prayer will be a success. This "tuning-up" process before prayer consists in a truly heartfelt sorrow for sin, for "God does not hear sinners" (John, ix. 31), His heart being far from the wicked (Prov., xv. 29). However, we may lift our face to God, if we have put away all iniquity and injustice (Job, xi. 13-15).

INDISPENSABLE QUALITIES

After a conscientious preparation, care must also be taken that the prayer be performed properly, that it possesses the necessary qualifications. Humility is the first requisite. To act after the manner of the proud publican is to insult God. "Nor from the beginning have the proud been acceptable to Thee: but the prayer of the humble and meek hath always pleased Thee" (Judith, ix. 16). Indeed, "the prayer of him that humbleth himself shall pierce the clouds" (Ecclus., xxxv. 21). Moreover, God shows Himself only to those who have faith and confidence in Him (Wis., i. 1-2). For no one will receive anything from the Lord who lacks trust, "for he that wavereth is like a wave of the sea, which is moved and carried about by the wind" (James, i. 6). But "all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you" (Mark, xi. 24). However, these two qualifications are not sufficient. Prayers to be heard must likewise be recited with attention and devotion. Mere lip-service does not suffice. We should rather pray with the spirit, with the understanding (I Cor., xiv. 15). Otherwise, God can complain of us as He did of the peoples of old: "This people honoreth Me with their lips: but their heart is far from Me" (Matt., xv. 8). Finally, our prayer must be directed to God unceasingly (I Thess., v. 17), for "we ought always to pray, and not to faint" (Luke, xviii. 1). That is to say, we must pray with perseverance. St. Monica, praying for the conversion of her erring son, is a classical example of perseverance in prayer. And how richly was she rewarded for her persevering effort! The

sinner became a Saint, and the mother could with a joy-filled heart chant an exultant "Nunc dimittis" as did Simeon of old.

"HE WILL GIVE" SUFFICIENT FOR TEMPORAL NEEDS

Moreover, St. Monica's example teaches us that God is faithful to His promises. "If you ask the Father anything in My name, He will give it to you" (John, xvi. 23). And what will He give? Everything that is necessary for body and soul. Indeed, God is most generous, and even graciously asks us what we would have: "Ask what thou wilt that I should give thee" (III Kings, iii. 5). He is more than willing to help us in all our bodily needs, to shower upon us temporal blessings. A thousand and one examples do we find, showing how man is helped not only in soul but also in body. What further proofs do we need than to consider our places of pilgrimage? What other reason has the Church for urging her children to pray for good crops on Rogation Days, if she did not believe and teach that God assists us in matters temporal? St. Paul himself exclaimed (I Cor., iii. 7): "Not he is anything who plants, nor he who waters, but it is God that giveth the increase." There are many who labor from early morning till late at night, but seem to make no progress. And the reason is that God's blessing is lacking. His aid is not invoked by devout prayer. Holy Scripture gives us ample proof of the efficacy of prayer in our daily affairs. For example, in the Old Testament (Ecclus., xxxviii. 9) we are exhorted in sickness to pray that God will make us well. And James admonishes us to pray that the clouds of sadness may be removed.

"HE WILL GIVE" SUFFICIENT FOR SPIRITUAL NEEDS

But the spiritual benefits coming from prayer are far more numerous. And it is particularly in matters spiritual that the words of our Lord apply: "If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you" (John, xv. 7). For we are aided in our combats with the Evil One. "The spirit helpeth our infirmity" (Rom., viii. 26). St. Eligius expressly tells us that prayer is for the Christian what the sword is for the soldier. Hence, we as soldiers fighting the common enemy should adopt for our battle-cry the words of St. Paul (Rom., viii. 31): "If God is with us, who is against us?" We must bear in

mind that without temptation there can be no battle; without battle, no victory; without victory, no crown.

However, it is only when our soul is strong and healthy that we can ward off the enemy. This strength and health of soul come with the acquisition of virtues. And virtues, again, come only as a result of persistent prayer. God will certainly not withhold His graces. Nay, he will rather strengthen the soul for the combat, will illumine her, allowing her to see more clearly the vanity of all earthly things. She will then, with reanimated vigor and enthusiasm, take more frequent recourse to prayer, carefully preparing herself for an intimate union with Christ. And what is this but a pledge of eternal life? Indeed, "he that perseveres to the end shall be saved" (Matt., x. 22), and only prayer can effect this.

Thus, my dear friends, we can readily see that the hours spent in prayer are by no means to be regarded a waste of time. For we are performing a duty that we owe to our Supreme Lord, a duty that brings with it a reward exceeding great. We are blessed in our earthly possessions and endeavors, but especially in our spiritual affairs, not the least of the spiritual favors being that of final perseverance, the assurance that we will for all eternity sing the praises of Him whom in life we have loved, served, and adored.

SIXTH SUNDAY AFTER EASTER

The Apostles as Witnesses of Christ

By LAMBERT NOLLE, O.S.B.

"You shall give testimony of Me, because you are with Me from the beginning"
(John, xv. 27).

SYNOPSIS: *Introduction: The chief qualification for an Apostle was the capacity of giving testimony of Christ.*

- I. *St. Peter's testimony referred to the words, work, and glory of Christ; Sts. Stephen, Paul and John added details as to His glory; some of them are embodied in the Liturgy of the Church, and are contained in the Epistles and Gospels.*
- II. *Sufferings of the Apostles, predicted in the Gospel and told in the Acts. All Apostles were martyrs, except St. John; also the early Popes and bishops. The blood of martyrs a seed.*
- III. *The Reward. The joyful endurance of pain and reproach had three reasons: love, zeal for truth, and hope of reward. The promised reward of final beatitude described by St. Paul.*

Conclusion: All leading a Christian life must be ready to suffer, because they are witnesses of Christ. St. Peter's encouraging words.

When after our Lord's Ascension St. Peter (Acts, i. 21-22) proposed the appointment of another Apostle in the place of Judas, he made it a condition that the candidate should be one of those who had been with them from the time of John's baptism until our Lord's Ascension. The reason was because the Apostles were to be the witnesses of our Lord's work and the preachers of His Gospel. Whilst in the early times of His public life and also after His Transfiguration Jesus had deprecated the publication of His miracles, before His Ascension He charged the Apostles to spread the knowledge of His deeds to the uttermost ends of the earth (Acts, i. 8), just as they were to preach His Gospel to all nations (Mark, xvi. 15). And, as the Apostles were by nature so ignorant and timid, He promised and He sent to them the Holy Ghost. The Acts of the Apostles and the history of the Church tell us how our Lord's order was carried out by the Apostles and their helpers and by their successors, the Popes and bishops of the Church.

TESTIMONY OF THE APOSTLES AND DISCIPLES

When we read the short accounts of the Apostles' sermons, we find that St. Peter, their chief spokesman, always insisted on the innocent death, the Resurrection and the glorious Ascension of our Saviour; and this he did whether he spoke on Pentecost to the crowds, or to the multitude after the cure of the lame man, or to the Council of the Jews, or to the pagan Cornelius. He also insisted on the truth that the only way of salvation is through repentance, faith in Jesus, and baptism. All the other Apostles, as also the holy deacons Stephen and Philip, gave the same testimony of Christ, and preached the same doctrine. St. Stephen, being allowed a glance into heaven, testified also that he saw "Jesus in heaven standing at the right hand of the Father" (Acts, vii. 55). St. Paul was not one of the original Apostles, and had never followed our Lord; yet, when he lay blinded at Damascus, the disciple Ananias (Acts, ix. 15) was told that this new convert to the faith was to "be a vessel of election, to carry Christ's name before the Gentiles and kings, and the children of Israel." Although St. Paul gloried that his only knowledge was Jesus Crucified, yet he also speaks of Him as being "raised from the dead and set at the right hand of God in the heavenly places above all principality, and power, and virtue, and

domination, and every name in this world and also in that which is to come" (Eph., i. 20-21). And in the Epistle to the Hebrews (viii. 1), he speaks of our "High Priest set on the right hand of the throne of majesty in the heavens." St. John the beloved Apostle, who in his Gospel is above all the witness of our Lord's Divinity, gives in his Apocalypse testimony to our Lord's heavenly glory, which he was favored to behold. Some of his descriptions of the heavenly worship have been embodied in the ceremonial of the Church. He saw around the Altar the seven lamps, which are now represented by the seven candles at the Bishop's Solemn Mass. He saw the heavenly choirs vested in white albs; we now see the ministers of the sanctuary clad in such. He saw under the heavenly Altar the souls of the martyrs; now holy Church prescribes that relics of the bodies of some martyrs must be enclosed in every altar. Thus, all year round the Church puts before our eyes the reminders of the testimony of the Apostles. She also brings it before our hearing by the reading of the Epistle and Gospel in the Masses on Sundays and feasts.

SUFFERINGS OF THE APOSTLES AND THEIR SUCCESSORS

From the same sources we also learn the fulfillment of the prediction of our Lord that the Apostles would be persecuted for bearing testimony of Him, and that their persecutors would even consider this a service to God. We know that this was the case with Saul, for his hatred of the Christians arose from a mistaken zeal for the law of the Old Testament, which he did not then know had been abolished on Good Friday, when at the death of our Lord the curtain of the Temple had been rent. The Apostles were first imprisoned by the Jewish high priests, and later on scourged. St. Stephen was stoned to death, as Jesus had prophesied (Matt., xxiii. 34). To please the Jews, Herod had St. James the Greater executed; and he imprisoned St. Peter, who would have suffered the same fate had not the Angel delivered him from prison. Of St. Paul Christ had told Ananias at Damascus, that he would have to suffer great things for His name (Acts, ix. 16), and we hear in the Epistle on Sexagesima Sunday a long account of these various sufferings from the pen of the Apostle himself. Of all the Apostles, only St. John did not die a martyr, because Christ would not permit

it, but attempts were made to execute him too. This we commemorate on May 6, the Feast of St. John before the Latin Gate. Most of the early Popes and bishops shared the same fate, but this did not deter others from continuing the testimony to Christ and His work, nor new candidates from joining the Church. Thus, it could truly be said that the blood of the Martyrs was the seed of new Christians.

THE REWARD

We might be surprised that the Apostles in the times of persecution were not dismayed, did we not know the secret springs of their undaunted courage. This courage was so great that "after suffering scourging they went away from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts, ix. 41). The most powerful basis of their unshaken conduct was their fervent love of their Master, inspired by the Holy Ghost; and, as Christ had given His life for them, they were also ready to lay theirs down for Him and for their brethren, so as to win them for Christ (I John, iii. 16). The second basis of their courage was their zeal for the truth of God, as St. Peter told the Council of the Jews: "We cannot but speak the things we have seen and heard" (Acts, iv. 20). And they proclaimed their doctrine all the more emphatically, because the unbelieving Jews calumniated and blasphemed the Risen Saviour. The third reason for the constancy of the Apostles was their firm hope in the promises of Christ. The very persecution strengthened, as it were, their confidence. In the words of today's Gospel our Lord had foretold them these trials, so that they should recognize the truth of His words; but the fulfillment of them was an additional proof that His other prophecies would also come true. These were the promises of the great reward that was awaiting them, the reward summed up in the last Beatitude (Matt. v. 10-12): "Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven." St. Paul repeatedly points out to the faithful the greatness and duration of the reward as compared with the sufferings endured. To the Corinthians he writes (II Cor., iv. 17): "That which is at present momentary and light of our trib-

ulation, worketh for us above measure exceedingly an eternal weight of glory." And to the Romans he says (Rom., vi. 16-17): "We suffer with Him, that we may also be glorified with Him. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."

BY THE TESTIMONY OF OUR LIVES, WE TOO MAY MERIT THE
REWARD

St. Paul tells St. Timothy (I Tim., iii. 12): "All that will live godly in Christ Jesus shall suffer persecution." The reason is, because a good Christian's life is a testimony to the work, the doctrine and the holiness of Christ, and it is therefore an offense and a reproach to the world, although we may not intentionally or knowingly mean it to be so. But, if on this account we have to suffer a little, let us be neither surprised nor dismayed. For, as the Prince of the Apostles says (I Pet., i. 6): "You shall greatly rejoice in your salvation, if now you must be for a little time made sorrowful . . . that the trial of your faith may be found unto praise and glory and honor at the appearing of Jesus Christ: whom having not seen, you love: in whom also now, though you see Him not, you believe: and believing shall rejoice with joy unspeakable and glorified." May our Blessed Lord through His Holy Spirit grant also to us the faith and love of the Apostles, so that we too may share in their hope, and by bearing like them witness to our Lord in word, deed and patience, we may also share in their glorious reward. Amen.

PENTECOST SUNDAY

The Holy Ghost and the Church

By R. J. MEANEY, O.P.

"And they were all filled with the Holy Ghost" (Acts, ii. 4).

SYNOPSIS: I. *The twofold Mission of the Holy Ghost.*

II. *As in the natural, so in the supernatural order, the works of God manifest Him to us.*

III. *Christ's founding of His Church, and the Promises He made concerning It.*

IV. *The fulfillment of the promises and the meaning of Pentecost.*

Bearing in mind the absolute unity of God, we may attribute to each of the three Divine Persons some special work or office. Thus, to the Father is attributed the work of creation, to the Son the work of restoration or redemption, and to the Holy Ghost the work of enlightenment and sanctification; but it is always with this restriction in mind that, in each and every instance, the work attributed is that of the one and the same God. As St. Paul explains: "And there are diversities of operations, but the same God, who worketh all in all" (I Cor., xii. 5).

THE TWOFOLD MISSION OF THE HOLY GHOST

The work of the Holy Ghost is that of the Sanctifier, and in this work there is distinguished a twofold office or mission. One is called the eternal, or internal, mission of the Holy Ghost, and represents the actual work of grace in the individual soul. It operates when and wherever there is a human mind and heart to respond.

The other is called the temporal mission of the Holy Ghost because it began at a certain point of time in the world's history. It began on the first Pentecost, and is co-active with the Church of Christ. Thus is the distinction made between the grace given to the Church as a teaching body and that which enables the members of the Church to live according to the Church's teaching.

St. Paul declares that the one true God can be known from the created world. The flower of the meadow or the giant oak of the forest, a grain of sand or a huge planet, a drop of water or the vast ocean—all alike bear the impress of His hand and speak to us of His power and goodness.

So also it is with the work of God in the supernatural order. When that same God, in the Person of Jesus Christ, came down to earth to redeem mankind, He established a Church that was to be the one ark of salvation for all. He built this Church in such a way that all could recognize it as His Church; that all who were brought face to face with its teaching and refused it, were to be accountable in the same way in which the Apostle held the Romans to be accountable. Moreover, as this Church was to be the continuation and completion of Christ's mission to mankind, it was necessary that it be made a living, teaching organization with adequate powers—a body of teachers capable of judging what is and what is not the

teaching of the Saviour, having His authority and guided by His Spirit, endowed with the necessary means of applying the merits of Christ's passion and death to all men, and capable of directing in the way of salvation every soul that accepted its teaching.

FOUNDING OF THE CHURCH

In the very first days of His public ministry Jesus began to choose and train for their future ministry the men He called to the apostolate (John, i. 43). For three years they were His friends; so that, leaving them to return to the Father, all He had to tell them was that they should await the coming of the Holy Ghost and then go and teach men all that He had taught them.

It was to these "friends" that He made the promises concerning His Church. In their presence He prayed to the Father, asking that this Church might be one: "And not for them only do I pray, but for them also who through their word shall believe in Me . . . that they all may be one as Thou, Father, in Me and I in Thee; that they also may be one in Us; that they may be one as We also are one" (John, xvii. 21-22). St. Paul afterwards echoes this prayer for the Ephesians: "Careful to keep the unity of spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all" (Eph., iv. 3-6).

CHRIST'S PROMISES TO THE CHURCH

He promised that this Church was to be perpetual and unchangeable; that it should last for all time, and that it should teach all truth. "And Jesus coming, spoke to them saying: 'All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; . . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world'" (Matt. xxviii. 19-20).

Finally, He declared that His Church was to be holy—holy in its teaching and doctrine, holy in its members, not because of its members but because of the indwelling of the Holy Ghost, who was thus to be the very life of the Church. As the Church thus established was to be the mystical body of Christ, so the Holy Ghost, by His indwelling in the Church, was to be the soul, the life-giving princi-

ple of that body. This indwelling of the Holy Ghost was to give to the Church its unity and sanctity and permanence, which were to mark it as the one true Church of Christ and enable it to carry on its mission.

Having thus endowed His Church, Jesus then chose from His disciples those who were to govern it and guide its members in the way of salvation. He chose twelve of these disciples with Simon Peter at their head, and made of them the first Hierarchy, the first college of bishops. He said to them: "I will not now call you servants: but I have called you friends, because all things whatsoever I have heard of My Father, I have made known unto you. You have not chosen Me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain" (John, xv. 15-16). "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and even to the uttermost parts of the earth" (Acts, i. 8).

FULFILLMENT OF THE PROMISES

In the fulfillment of these promises is to be found the meaning of today's festival, the birthday of the teaching Church. One morning in Jerusalem, fifty days after the Resurrection, there were gathered together a vast concourse of people, assembled in the holy city to celebrate the Jewish festival of Pentecost. As we read in the Acts of the Apostles, there were gathered there Jews, devout men from many nations. It was a fitting day for God to manifest Himself in the new work of the Holy Ghost and for the Apostles to begin the new teaching of the Gospel.

In the early morning hours a band of men, led by one who was known as a poor fisherman of Galilee, appeared in the streets and came into the temple. Since the crucifixion they had been in hiding; the very night before they were hidden away in an upper room from fear of the Jews. But now they were completely changed. They began to preach the Gospel of the Crucified Saviour; they boldly accused the Jews of their perfidy, and told them that their only hope was to be found in repentance of their sin of denial and in belief in the Christ, whom they had crucified, as the eternal Son of God and the Saviour of the world.

EFFECTS OF THE COMING OF THE HOLY GHOST

Signs and wonders followed their preaching. They healed the sick, raised even the dead to life, and, when they preached, men of many nations heard, each in his own tongue, the wonderful works of God. Within two days eight thousand were baptized and confessed the teaching of the Apostles as the true way of salvation.

Such was the immediate effect of the coming of the Holy Ghost on the Apostles. But the work was not to stop here. "Teach all nations"—over the desert to the east, over the sea to the west. To the west, on the banks of the Tiber, imperial Rome sat enthroned. Gorged with the spoils of seven centuries of conquest, she had now the kings of the east as her vassals, her laws were enforced in a hundred provinces, the wealth and genius of the world crouched at her feet.

But, with the increase of wealth and power, vice had also flourished. Every captive horde brought to Rome in its wake some new form of idolatry. Every vice known to public and private life was worshipped; pride and revenge were considered virtues. The power and wealth of Rome were equalled only by the depths of moral degradation into which her people had fallen.

And it was to this people and nation that the lone fisherman of Galilee came to preach the Gospel of Christ—to raise to the sublime heights of the Gospel the minds of men long versed in the grossest forms of idolatry, to teach humility, self-denial and charity to men whose literature shows today that these virtues were unknown among them.

THE TRIUMPH OF THE CHURCH

But the triumph of the Gospel was to be, as our Saviour had promised, the work of the Holy Ghost. It is thus, in the order of grace, that God has always chosen the weak ones of this world to resist the strong and the humble in spirit to confound the proud. Rome was to be conquered, and the triumph of the Cross was to be, manifestly and alone, the work of God.

Ten long and bitter persecutions were waged against the infant Church. During the first three centuries, from Nero to Julian, thirty-one Popes and a vast multitude of all classes and conditions—bishops, priests, deacons, men and women, boys and girls—in

torture and death bore testimony to the teaching of the Apostles. And when this mighty empire, baffled by the fortitude of the martyrs, threw down the sword of persecution in despair, then the Church arose beautiful as the morning. She emerged from the Catacombs more vigorous than ever to carry on her mission. The Cross, no longer an emblem of scorn, rose high above the seven hills and the Roman Pantheon, high above the clouds of pagan superstition, and lit the world to the civilization we now enjoy. Rome thenceforth was to be in a truer sense the mistress of the world. Over the splendid roads the Cæsars had built, a new legion went forth to subdue the world and to carry the light of the Gospel to the people of every land.

And the history of the first three centuries is the history of the following sixteen. The Church is always opposed or persecuted, always triumphant, always the same. For nineteen centuries her work has gone on in peace and in war. And as we view Rome today under Pius XI, the two hundred and sixtieth successor of Peter; as we view her bishops, the successors of the Apostles, governing in every part of the world; as we view millions of her children, of every race and nation, all united as one in worship and belief—do we not see in all this, my brethren, a living, tangible witness to the divine origin of your Church? Is it not a complete fulfillment of the Saviour's promise that His Church would abide?

Like breakers on the shore of time, earth's empires rise and fall. Yet, the Catholic knows that, as long as the world endures, his Church shall remain to teach the same truths it began to teach on the first Pentecost, because its unity comes from the indwelling of the Holy Ghost, and because God has promised that He will thus remain to the end.

TRINITY SUNDAY

On Faith

By HUGH F. BLUNT, LL.D.

"This is the victory which overcometh the world—our faith" (I John, v. 4).

- SYNOPSIS: I. *We should be grateful for the faith.*
II. *We should value and protect our faith.*
III. *We should labor to spread the faith.*

Today the Church celebrates the great feast of the Most Holy Trinity. This is the first and the greatest mystery of our holy religion, the filling up of the deposit of revelation. "I came not to destroy but to fulfill." It is the mystery which includes all mysteries. Incomprehensible, ineffable, this sign of the cross—In the name of the Father and of the Son and of the Holy Ghost—stands forth as the great insignia of faith. It is fitting, then, that on this feast of the great mystery of faith we should consider our duties to the Faith.

WE SHOULD BE GRATEFUL FOR OUR FAITH

Faith is a gift of God to you personally. It requires no great stretch of imagination to put yourself in the place of the innumerable unbelievers scattered all over the world. Why is it that you, instead of being one of the thousand millions of pagans, or one of the three hundred millions of heretics, are safe in the fold of the true Church? The only answer is the infinite goodness of God to you personally. "He has not done so to every nation." Follow the course of the spreading of the Gospel. Why was the faith preached when it was to Ireland, England, France, Italy, Germany, and not to China, Japan, and other quarters of the globe? Why were your ancestors chosen instead of other people's? It is all a secret with God; but the fact remains that you have the faith, that you are one of the long line chosen by God for the gift of faith. Realizing that and comparing your blessed lot with the lot of those who still sit in darkness, your first impulse should be to cast yourselves to the earth, and, acknowledging your unworthiness, cry out your thanks to God.

This duty of gratitude for the gift of faith is so compelling that it is hard to conceive of the case of a Catholic who cannot see how thankful he should be. Yet, sad to say, there are all too many Catholics who never think of being grateful, who, on the contrary, regard their faith not as an asset but as a liability. They do not realize their blessedness; they do not appreciate, for instance, how much they owe to the devotion to the Mother of God, to the Sacraments of the Church, to confession, to Holy Communion, to the Mass, to the daily bread of Catholic practice. But they rather act and talk as if the faith were a terrible burden, as if the power to see were a handicap. The strict accounting to the laws of morality, the sacrifices demanded by the Precepts of the Church, the obligation

of hearing Mass, the marriage laws— all these they regard as so many intolerable burdens. It would be so much nicer, think they, if they could escape the way of the cross, if they could be relieved of these burdens and go the way with those who have never listened to the voice of God. They would be almost glad if they could rid themselves of this gift of faith. They have the philosophy of a modern Irish playwright who sought to prove that the pagan Irish were happier in their blindness than when illumined by the full light of faith.

What ingratitude this is! To seek to weigh God's immeasurable gift, to minimize it, to throw it back at Him! What ingratitude, too, to the long line of ancestors, who so prized God's gift to them that they suffered every conceivable torture rather than part with it! They were grateful to God for His gift, and they burned to show their gratitude.

There is nothing so sad as to see the breaking of the line of believers. Yet we see it daily. Here is a young girl, for example, who can trace her ancestry, her noble line of faith, back through famine days when her people starved rather than eat the bread of unbelief; back through the penal days when they were hunted like wolves because they were Catholics, yet remained steadfast; back even to the days of St. Patrick when her people welcomed the great Apostle as the blessed Prophet of God; yet, now she is the one at the end of that long glorious line to deny her faith, to marry outside the Church, to throw back to God the gift that had glorified her race.

This is an extreme case, though not uncommon. You, perhaps, would not throw away your faith in that manner. But are you really grateful for it? Do you regard it as your very being, as all that this life and the life to come contains, as the pearl of great price? If you do not so regard it, as the thing worth dying for, then you do not know what real gratitude to God means.

WE SHOULD VALUE AND PROTECT OUR FAITH

Faith is a treasure. It is the pearl of great price. And as a treasure it should be guarded, for it is possible to lose it. In the history of the Church, the saddest spectacles are the intellectual giants who, at one time zealous promoters of the truth, allowed themselves to be robbed of their treasure. At all times there have been dangers to

the faith, not only in the period of the heresiarchs, but in our own day as well. The "enemies of the Cross of Christ" are always engaged in their evil work of destruction. There are the out-and-out bigots, who hate everything Catholic; the avowed proselytizers, the persecutors. They are a source of annoyance; yet, they are not a great danger to the personal faith of a Catholic. Sometimes, indeed, they are a spur to Catholic zeal. "The blood of martyrs is the seed of Christians."

The danger to faith is more covert. There is a continual effort to undermine faith. Rationalism is rampant today. It is more blatant than ever. If Renan's notorious book came out today for the first time, it would pass quite unnoticed, for its rationalism is outdone by a dozen books every day. In newspapers, books, magazines, over the radio, theses are enunciated and so-called scientific theories are expounded, which ridicule the very idea of faith and seek to pervert believers to rank materialism and rationalism.

And oftentimes the Catholic is infected with the disease before he knows it. The continual dropping of water wears away the stone. Realize that you cannot read everything, that you cannot trifle with your faith, that you cannot allow your mind to be filled with questionings about religion, that you cannot play with temptation, and not have your faith weakened. Too intimate an association with heretics, who regard your faith as a mere superstition, carelessness in regard to your reading, the temptation to follow the rationalistic school and think things out for yourself, are bound to make shipwreck of your faith. God has given you the pearl of great price. Do not undervalue it.

WE SHOULD LABOR TO SPREAD THE FAITH

If you are truly grateful for the gift of faith, if you value it as your most cherished possession, it is a necessary consequence that you will do all in your power to bring it to the knowledge of others. Every Catholic is necessarily an apostle. Every man is not called to go to pagan lands to spread the Gospel, even at the cost of his life; but he is not a real Catholic, not really grateful for his faith, if he does not interest himself in the home and foreign missions by acquainting himself with the work and by giving generously of his

means. Yet, how many Catholics there are who seem never to have heard of the missionary activities of the Church!

There is another way to contribute to the spread of the faith. It is by furthering the cause of the Catholic press. Nothing has done more to break down prejudice, to clear the way for the coming of the faith, than the Catholic paper. It was a wise man who said that, if St. Paul were preaching today, he would edit a newspaper. And this is the idea of many of our Popes, who, like Pius X, declared that in vain do we build churches and schools unless at the same time we build up a strong Catholic press. We can learn much from the enthusiasm of certain sects or new religions. Who can surpass in zeal the proponents of every new denomination that comes along? One may sneer at street-corner preachers; nevertheless, the Apostles did that kind of preaching; and today we see the great results for the faith from the activities of the Catholic Truth Societies that preach the truth in the streets.

In a word, we should avail ourselves of every means to give an account of the faith that is in us. And, if we truly appreciate God's gift of faith to us, we will have enthusiasm for it, realizing to the full the words of the great Apostle, St. John: "This is the victory which overcometh the world—our faith."

Book Reviews

A PLEA FOR THE REVISION OF SCHOLASTIC PHILOSOPHY

Dr. Bruni's work on Scholasticism,* which Dr. Zyburas has ably translated and to which he has added a thoughtful and thought-provoking Preface of his own, is a searching and challenging book. To some it will seem nothing less than startling. It will jolt the self-sufficient, but hearten those who are not satisfied with that which has been accomplished, but are striving onward to greater attainments. It is here intimated that even Scholasticism is not a complete and perfect system of thought, but that it must go on growing and renewing itself by fruitful contact with the speculation of the age. A mere restatement and repristination is not enough; something more vital is required. The author speaks unequivocally on this point, and his words carry with them something of the quality of a spring breeze, redolent with the suggestion of new life. "Today," he remarks, "Scholasticism obviously faces the problem of a more or less profound revision, the vastness, reach and nature of which I have here intentionally refrained from examining. That revision, however, must be such as could not well be comprised in the scant and over-simple terms of the Leonine formula, *vetera novis augere*, unless this formula were interpreted and rendered effective in the sense given it, for example, by Sertillanges, who notes the difference between *augere* and *addere*, or in the meaning given it by Gemelli, who rejects the word adaptation and speaks of assimilation—in short, in the meaning to which considerable attention has been devoted in the present chapter" (145). Quite so; a philosophical system is a living thing, an organism; when it takes into itself a new element that will make a difference in the whole system, an organism continually changes though it remains true to the original type. That is what the author of "Progressive Scholasticism" means. It is a very auspicious omen that this idea is spreading among the adherents of the Scholastic system, who look upon Scholasticism no longer as a rigid, inelastic framework but rather as a plastic organism.

The question, then, arises: How is it that the Scholastic mind and modern mentality still remain irreconcilable? Apparently, the gulf between the two has not in the least degree been diminished. Must we attribute this antagonism exclusively to the perverseness of the modern mind, or may not the responsibility be a divided one? On this point the author also sheds some light. A clue to the situation will be found in

* *Progressive Scholasticism*. By Gerardo Bruni, Ph.D. Authorized Translation by John S. Zyburas, Ph.D. (B. Herder Book Co., St. Louis, Mo.)

the following observation: "As abstractionism is not the same thing as abstraction, so immanentism is not the same as concreteness. But as abstraction, a characteristic of the medieval period, could end in abstractionism, so concreteness, a mark peculiar to the modern epoch, could issue in immanentism" (157). Transcendentalism and immanentism, of course, cannot be reconciled, but an immanentism that is due to an exaggeration of concreteness can be brought nearer to a transcendentalism that has fallen into abstractionism. Here a way is pointed to a possible reconciliation. At all events, it is a way that may be tried.

On the whole, the attitude of the Scholastic does not encourage the overtures of modern philosophy. The Scholastic knows himself to be the possessor of the truth. This conviction is likely to engender an intransigence which will prove repulsive to the mere seeker after the truth. He is too remote from our assured position, and cannot reach out to it. We have come too easily into the possession of truth, and, as a consequence, find difficulty in sympathizing with him who is still groping and frequently blundering into gross error. What to him is terribly tragic, to us seems almost ludicrous. We fail to appreciate the gigantic obstacles that are in his way. We have the impression that he is perversely blinding himself to the truth. Under such conditions a mutual approach is rendered almost impossible. We lack in this case the ability of empathy, which is the indispensable condition of mutual understanding. It is well, therefore, that Dr. Zyburá reminds us of the tolerant words of Cardinal Mercier, who said: "Let us be persuaded that we are not the sole possessors of the truth, and that the truth we do possess is not the whole truth" (xvii). This thought will have a sobering effect. It is calculated to tone down the intransigence that often is associated with the happy position of the possessor of the truth. A little self-criticism can do us no harm. Even though somewhat distasteful, it may prove very wholesome. In controversy our object must not merely be to refute and explode an erroneous system, but rather to distill from it the spirit of truth that pervades it. Such procedure will not only have a more conciliating effect, but it will also enrich us; for if, according to Cardinal Mercier, our adversaries have some of the truth, we will be the gainers by appropriating it. All human knowledge is only fragmentary and onesided. To admit this, of course, does not commit us to the relativism in vogue in our days, but it will promote and facilitate understanding.

Philosophy is not theology; but the philosopher is the same person as the theologian, and his philosophical outlook is bound to be affected by his theological views. Faith suffuses the mind with a flood of light, and he who has seen in this light can never be the same as if he had not seen. Dr. Bruni puts this very clearly when he says: "We are in the presence of a philosophical truth intellectually raised to a higher power

by theological truth; we find ourselves in the presence of a verification which theological truth has given to philosophical truth. Moreover, we are face to face with one truth (philosophic) which has found its greater certitude in another truth (theological)" (90). That theological background is there, and it cannot be regarded as non-existent. And here is the point. If that is true, then our arguments do not look the same to us as they do to non-believers. Our theological certitude will make us see the force of an argument that will completely elude another. From which it follows that we must be more critical of our arguments, and be careful lest we fall into mere rationalization. Perhaps in epistemology we have been a little too easy-going and overconfident, not measuring up to the exacting standards of our adversaries.

That to my mind is the message which Dr. Bruni wishes to convey. It is a timely and important message. If the above characterization of its drift and contents does not win the book eager readers, no measure of praise will do it.

CHARLES BRUEHL, D.D.

THE RELIGIOUS RENAISSANCE IN FRANCE

An English version of the Abbé Brémond's vast commentary on the religious literature published in France since the Reformation is, of course, an event.* In some respects this is the supreme Catholic literary achievement of our time; and the recognition of its value by the French Academy and by scholars of all faiths and climes ought to foreshadow its influence upon ourselves. The broad lines of the thesis are clear in the present volume. That during the years following the Council of Trent there was a genuine "religious renaissance," has long been common knowledge. But the Jansenist aberration, the French Revolution, and the attacks made upon revealed religion in the name of modern science obscured, to a considerable extent, general understanding and appreciation of that "renaissance." Even Catholics who should know better have, therefore, been in the habit of conceding that the intellectual—indeed, almost the spiritual—advance of the Church ceased, with the collapse of the Middle Ages.

Accordingly we may find much that is very comforting and sustaining in the tremendous panorama unveiled by Brémond. He begins with the great St. Francis de Sales, whose counsel has been both so popular and so little understood. What was his ultimate object? Nothing less, we are obliged to admit, than inducing the soul to undertake the unceasing climb towards mystical prayer, towards utter abnegation of self, which are the roots of sanctity. And yet his method seems gentle,

**A Literary History of Religious Thought in France.* Vol. I. By Henri Brémond. (The Macmillan Company, New York City.)

tranquil, precisely because he was willing to use the educative forces of humanism as the first step in the ascent to God. And what was Christian humanism? Adopted by the Jesuits in their campaign to reconquer the world, it may be said to repose (declares our author) on the motto of Ossuna, so dear to St. Teresa: *Quo major est creatura, eo amplius eget Deo*. Naturally, the Jesuit conception of free will had an important significance; and to it St. Francis de Sales owed much of his own doctrine. One of his Jesuit predecessors—Louis Richeome—is carefully studied and rescued from oblivion. Then, there are the leaders of the Salesian “school,” notably the extraordinary Bishop Jean-Pierre Camus, orator, churchman and even novelist, with dozens upon dozens of books to his credit.

Nor was the movement confined to one man or group. In the second part of his book, Brémont reveals the extent to which it absorbed various religious communities and kindled the fire of disparate genius. Here are, for instance, the Benedictines, moved to “reform” their activities in the spirit of Christian Humanism. The maxim of Dom Laurent Bénard, rebuilder of Cluny, was: “Fear not, my Fathers; a man of learning is never petty-minded.” Or notice the lives of the Saints, which Dominican authors and others strove to present worthily. Every form of literature and scholarship was enlisted in the effort to carry the day—or better, to refashion it in the spirit of Christ, having joyfully conceded that human nature is not irretrievably base.

In the noble person of the Capuchin, Yves de Paris, philosopher, mystic, we reach what is, in many ways, the high-water mark of devout humanism. Such a book as “L’Amour naissant”—into which this saintly, no less than gentlemanly scholar compressed all his yearning for the highest reaches of affection, known only to the soul—is a genuine discovery. In view of its mere historical significance, it seems difficult to explain how such work could have been forgotten. Père Yves de Chartres died in 1679; and, when one bears in mind the contiguity of intellectual events in post-Renaissance Europe, the relation between him and the Cambridge Platonists is not difficult to imagine. This would mean that Stuart England was leaning towards the Mother Church, not merely for political reasons (the faith of its weak kings), but verily also for motives dear to the intellect and heart. But all this came to naught; even as in France the life-time of Père Yves witnessed the relative triumph of Jansenism and the decline of the Jesuits.

This is an exceedingly suggestive book, which will naturally mean more to some than to others. But I cannot help feeling that more than one priest or cultivated layman will find the Abbé Brémont’s “History” inspiring and educative in a measure rarely associated now with literature. The English version loses, one is forced to admit, the flexibility, grace and acidity of the original style. Even so, it remains absorbing

reading, and the wealth of illustrative material included really makes it unnecessary that one know the literature itself in order to understand, in a matter quite satisfactory, the trend of the era described.

GEORGE N. SHUSTER.

THE CASE FOR CHRISTIANITY*

From his position as Professor of Pastoral Theology at the University of London the author of this volume of apologetics brings a finely discriminating scholarship. With a wealth of practical experience gained from his lectures on religious topics in the public forum of Hyde Park, London, he is equipped to present his case in popular fashion. He has used both assets with considerable effect in his present treatise.

Professor Rogers aims to give to the public a presentation of the fundamental facts of Christianity in a manner that will appeal. He complains that, while men are usually ready to argue about matters of religion, they will seldom read an informative book on the subject. This, he asserts, is due to the failure to bring theological treatises down to the level of the popular mind. With some limitations which we shall indicate, Professor Rogers has made an able contribution in that direction. In substance, "The Case for Christianity" is made dependent on an analysis of the usual arguments presented in fundamental theology. He analyzes the trustworthiness of Christianity, the spiritual significance of Christ, the arguments of causality in creation, and the need of Christian Theism. But, in abandoning his task at that point, he leaves the case of Christianity unfinished. An appendix presents some of the author's experiences in public discussion to fortify his claim that, generally speaking, men discard the process of logic when in an argumentative mood about religious subjects.

In view of the matters with which this volume deals, it can be of much utility both to the apologist and the inquirer. It must be pointed out, however, that in the presentation of his case for Christianity "the attorney for the defense," inadvertently perhaps, has failed to give his client the benefit of reasonably available evidence. In short, we submit that no part of revealed truth can be set aside without weakening the presentation of the whole. Believing as he does that in matters of religion men tend to be illogical, Professor Rogers must postulate the need of an infallible teaching body, the authoritative voice of a living Church. In no other way can the deposit of faith be guarded from the irrational vagaries of human impulse. In an otherwise very fine chapter on the verdict which history renders in favor of Christianity, he might have used much from Newman's "Development of Christian Doctrine" to

* *The Case for Christianity: An Outline of Popular Apologetics.* By Clement F. Rogers, M.A. (Harper and Brothers, New York City).

explain more convincingly the changeless substance of Christian belief. Again, in dealing with *Conscience* his arguments for objectivity are good, but we look in vain for any reference to the Church which claims to be an infallible guide in moral matters. When he discusses Scriptural interpretation, he is forced to forego the security which the rule of faith gives, for he has not in his own religious outlook an authority to whom he can appeal for the right to impose it. Furthermore, the force of tradition is not appealed to. He would readily agree that the living witnesses to the words and actions of our Divine Lord are the best interpreters of Scriptural difficulties. If then there is a Church which claims that, through its tradition as well as the written record, the mind of the Apostles has been preserved, that Church, we insist, should at least be summoned to the witness stand for the benefit of Christianity. From this work, notwithstanding that the *Catholic* Church of the author is mentioned frequently, you would not know that a Church which made such claims is now extant. This, of course, makes it impossible also for him to answer adequately the attack on Church unity, for consistency prohibits him from pointing to the one true Church which is unity itself.

The author demands that the Christian apologist should have three special assets, namely, obedience to conscience, an historical sense, and logical training. These qualities he exemplifies in the present work. No criticism which we have offered is due to an impression that he lacks any of them. We are viewing this book for its possible appeal and utility to Catholic readers—a purpose which was perhaps far from the author's mind—and for that reason it has been necessary to call attention to its limitations. Keeping in mind these limitations, the book is well deserving of commendation. Professor Rogers has given a rare combination of scholarship and popular appeal.

GEO. C. POWERS, A.F.M., S.T.D.

METAPHYSICS FOR THE YOUNG STUDENT

The metaphysics of the schools has been, for the ordinary Christian soul, something like an unattainable necessity. We live under the impact of ideas derived from some one among a thousand speculative accounts of the cosmos; and it would seem that, if any one of us is to live mentally at ease, a grasp of a philosophy hallowed by Christian tradition is quite indispensable. But circumstances have interfered. On the one hand, there is no scholastic treatise which can be termed adequate and readable at the same time; on the other hand, school-books (and philosophy of every kind is closely bound up with educational development) have not taken into account either the art of pedagogy or the questions which young people of our time are asking.

Father McCormick's new book,* which is Part One of a projected two-volume treatise, does not meet the first demand. It is not designed for the general reader, is scarcely any more interesting than the average Latin manual, and sacrifices all discursiveness to accuracy and conciseness. But the student will find it an immense improvement over books hitherto available. Discarding the formalistic divisions introduced by Wolff, Father McCormick begins with a series of lucid definitions which carry one's thought directly to the concept of being. From this point forward, the development is simple, logical and always within reach of the student's mind. Terms are clarified in so far as consistency and precision permit. And so, while the discussion of such problems as essence and existence is not attended with enthusiasm (would that there might sometime appear a Scholastic William James!), it is conducted in a manner which will not overtax the powers of a young man or make him throw up the sponge in despair.

This is no mean achievement. I think it indicates genuine progress in the teaching of philosophy; and, if a good instructor be wedded to the text, utter failure should gradually be ruled out. Father McCormick is, however, a resolute methodologist. The treatment of matter and form, for example, makes no attempt whatever to adduce information or points of view supplied by modern science. What is offered is a careful restatement of Thomistic reasoning, minus (what is so fascinating in St. Thomas) the constant awareness of cosmic experience. When shall we begin to realize that the Angelic Doctor was a scientist? Or begin to see, with prominent French and German students, that even his interest in what is termed "astrology" was a genuinely scientific pursuit? Doubtless, Father McCormick realizes all this fully, and voluntarily confined himself within sound pedagogical boundaries. Few professors of philosophy have enjoyed more opportunity than he to sound out the youthful mind.

Considering the scope of the work, no quarrel with the bibliographies is in order. There is a good list of works available in English. One might disagree with one or other selection, but rejoices to see that books seldom appreciated are included. More objectionable possibly is the treatment of diverse modern thinkers introduced into the text in order to be refuted. It seems to me eminently desirable that the student should be given adequate information regarding important adversaries, provided they are brought to his attention at all. More important than all this, however, is the manifest loyalty to St. Thomas and the constant carefulness with which venerable doctrine is reinterpreted. By this a whole rising generation ought to benefit greatly.

GEORGE N. SHUSTER.

**Scholastic Metaphysics*. By John F. McCormick, S.J. (Loyola University Press, Chicago, Ill.).

AN ARMFUL OF BOOKS

There must always be a warm welcome for satisfactory meditations. *Greater Perfection* (P. J. Kenedy and Sons, New York City) has unusual freshness and practicality. The subjects range from the Sacraments and the Means of Grace to a consideration of the goals of spiritual life. The author, Sister Miriam Teresa, possessed the rare ability to correlate inner experience with literary expression. Though she sometimes yielded to a temptation to over-write, her book is almost sure to prove useful in the average community reading room. *Christ and the Priest*, by the Rev. John S. Middleton (Benziger Bros., New York City), is an attractive little "book of mental prayer" for the use of priests. It correlates meditation, resolution and prayer with a picture which suggests the theme. As a whole, the book is perhaps too formal and sketchy; but the busy pastor will find it a convenient summary of thoughts to which he must constantly return. The counsel of Father Olier, founder of the Society of St. Sulpice, has long been cherished in the training of priests. The Rev. Joseph Bruneau, S.S., has now prepared a summary of it with much appropriate comment (John Murphy Company, Baltimore, Md.). *Our Priestly Life* is a deep and noble little book, which is possibly somewhat inchoate but rich in excellent reflection.

From meditation to teaching is only a short step. *Catholic Faith and Practice*, adapted from the work of the Rev. John E. Pilcher by Isabel Garahan, is a good simple restatement of basic Catholic doctrine, but we do not believe that it has much apologetic value (B. Herder Book Company, St. Louis, Mo.). It uses anecdote to illustrate the various truths, but most of the stories are quite remote from American experience. *Our Lady's Titles*, by the Very Rev. Albert Power, S.J. (Frederick Pustet, Inc., New York City), is a convenient summary of what the many titles given the Blessed Virgin actually signify. The material is arranged in the form of brief homilies, which may be used as matter for meditation. While the book is good enough in its way, one feels that it might have been greatly improved by the addition of historical and general doctrinal information, to make room for which the superabundance of affective writing might have been curtailed. *Teresa of Avila* is a short life of the great Carmelite Saint, written by Katherine F. Mullany on the basis of the larger biographies by Mrs. Cunningham-Graham and Father Coleridge. It uses too much diction and not enough psychological insight (Frederick Pustet, Inc.).

A number of recent additions to the literature of creative fancy may be described here very briefly. *The King's Coil*, by Condé B. Pallen (The Manhattanville Press, New York City), is a romantic extravaganza evidently based on the formula of Anthony Hope. One is surprised to find that Dr. Pallen could permit himself to publish so unorganized a story without further revision. *The Town on the Hill*, by Mrs. George Norman, is a story of Italian circumstance which is marred by a downpour of meaningless conversation (Benziger Bros.). Mrs. Norman gives evidences of quality, however, so that the progress of her work will deserve attention. *Poems*, by Gerald Dunne (Toledo Artcraft Company, Toledo, O.), is a

lavishly printed book. There are signs of genuine poetic feeling, but Mr. Dunne is not yet conversant with rhyme and rhythm. *Princess Mamselle*, by May A. Feehan (The Bookery, Chicago, Ill), is a story for girls, written in the vein which Mrs. Waggaman has long since mastered. *Mary Rose at Rose Gables*, by Mary Mabel Wirries (Benziger Bros.), is intended especially for those girls who think they might devote their lives to social welfare work. That brings us to the end of the present list.

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The Secret of the King¹

The convert who surveys the path by which he has been led, and analyzes the various experiences through which he has passed, will be the last to attribute his conversion to his own personal efforts or to ascribe it to merely natural causes. It is his profound conviction that during all his groping he has enjoyed a mysterious guidance, which has conducted him with unerring certainty to the final goal. At times there was something compelling in this mysterious force which urged him onward, and did not allow him to rest until he had taken the last step. It was this force that utilized what seemed to be irrelevant circumstances, unified seemingly unrelated experiences, gave cohesion to all his thoughts, and imparted a definite orientation to his striving. Except for such a planning and harmonizing influence, we would be at a loss to account for the unity and consistency of the complicated, and sometimes long drawn out process that finally culminates in the event of conversion. Labyrinthine may be the ways by which the convert is led, but they maintain a definite direction from which they never swerve. The human efforts are anticipated and seconded by some superior activity that illumines, encourages, strengthens, attracts, impels and directs. The convert is not alone on the road that brings him to the Catholic faith. A strong hand guides him, as a child is led by its mother. In this connection Father Th. Mainage, O.P., speaks of a certain dualism which manifests itself in the phenomenon of conversion. "We will see," he writes, "that the consciousness of the convert exhibits a strange dualism: one would think it was at the mercy of a force at once external and immanent. And this force is neither brutal nor

¹ "For it is good to hide the secret of a king; but honorable to reveal and confess the works of God" (Tob., xii. 7).

unintelligent. It acts as if proceeding from a skilful teacher, thoroughly acquainted with its psychological and moral field of action. To such an extent is this the case, that conversions can be reduced to a certain type of phenomena, to a case of education, with this curious difference that the educator does not show himself. And who, then, is this mysterious teacher? A comparison of experience with the facts of Catholic doctrine will reveal His Name: God Himself present in the consciousness of the convert."² This consciousness of a mysterious attraction and of a guiding and directing influence is in perfect accord with the words of our Lord: "No man can come to Me, except the Father, who hath sent Me, draw him."³

TESTIMONY OF CONVERTS

Not all converts experience the influence of this power other than themselves in the same manner. Some feel it merely as a powerful attraction that directs them in their search after the truth, and guides them into fruitful paths of inquiry. To others it manifests itself in a more dramatic fashion, and assumes some outward embodiment. But all are unanimous in declaring that their conversion is not their own work, but that it is due to the operation of grace. This is such a common phenomenon that we would feel shocked if we heard anyone assuming the full credit for his conversion. We will let converts speak on their own behalf.

Our first witness is Professor Dr. Albert von Ruville, who writes: "Though I continued for a long time to move with the current of my old accustomed conceptions, the Truth drew me with the power of a whirlpool, more and more compellingly, until I was engulfed by it."⁴ Another one says: "When I seek to give an account of the manner in which I found my way into the Catholic Church, I have no complicated process of thought or painful grappling with difficult intellectual problems to record. Faith (if one may dare to couple

² "Introduction à la Psychologie des Convertis" (Paris). Cfr. also "Psychologie de la Conversion," wherein the author writes: "Le converti n'est pas seul sur le chemin qui le conduit à la vie catholique. Il est deux. Il se sent, deux. Et ce dualisme est tellement universel que je n'hésite pas à y reconnaître l'un des traits fondamentaux, sinon le trait essentiel, de la conversion." In the conversion of St. Paul, as also in that of St. Augustine, the mysterious presence manifests itself in a dramatic manner. In both cases a voice from without is heard.

³ John, vi. 44.

⁴ "Back to Holy Church" (New York City).

the great and heroic with the very little) came to me as it came to St. Paul, by means of a sudden illumination, without struggle or effort on my own part.”⁵ More explicit is the following: “It is very difficult indeed to set forth concisely in black and white the reasons which led one to submit to the Catholic Church. Or I would rather say it is impossible. The Introit for the Mass for the Third Sunday after Pentecost, the day when at last I found the light so long sought for, seemed to me then, as now, to express the whole truth: *Factus est Dominus protector meus et eduxit me in latitudinem, saluum me fecit quoniam voluit me*. The Lord has become my Savior; it was all His doing, none of mine. He had led me out of the confined prison of heresy *in latitudinem*, into a broad place, even into the liberty of the sons of God. He had set my weary feet upon the Rock, and ordered my goings. And the reason? Ah! that was His secret. He saved me because He wanted me. Why He should want one so useless, one so worthless—that was His secret; a mystery of His predestinating love, which I can only wonder at and adore.”⁶

That the convert experiences the guidance of an invisible power is the frank admission of Mr. Joseph E. Colton. “To count all the mental steps,” he says, “that marked the ascent from out of the mist to the mountain top; to trace each step of the way from doubt to certainty, is happily something that is not required of me. It is enough to say that I was guided by an invisible hand to enter the way that led to the sublime verities, to that height where the vision was clear.”⁷ Very much to the same effect is what Mr. Caryl Coleman writes: “The world at large has very little curiosity about a man who

⁵ The Rev. Robert Bracey, in “Roads to Rome” (New York City).

⁶ The Rev. Bede Camm, B.A., in “Roads to Rome.” The same writer concludes his account with the following remark: “A conversion, then, is, and must always be, the work of God. No amount of reading, no amount of controversy, will ever bring to a soul the Divine light of faith. It is dark till God illuminate it.” From the same source we take the following quotation. “When a convert,” writes Mr. George Hare Patterson, “looking back, sees the path by which he has traveled homeward, notes its devious course, its pitfalls, and its snares, and realizes that by the mercy of God he is safe in the fold of the Mother Church after all, he feels impelled to chant his *Te Deum* in joy and thankfulness. But when such a one is asked to tell how it all came about, what tended to produce so great a change in his life, he is at first almost at a loss for a reply. The Holy Spirit’s leadings and promptings are in most cases so subtle, that it is extremely difficult to say definitely: This or that made me a Catholic. Doubtless, God uses second causes to bring about His merciful ends in the souls of men, but the whole is a supernatural operation, and those who have undergone it can only sum up all in the words of the man born blind: ‘One thing I know, that whereas I was blind now I see.’”

⁷ In “Beyond the Road to Rome.” Edited by Georgina Pell Curtis (St. Louis, Mo.).

joins any Church, except the Church which is called Catholic, not only by its own members, but by its adversaries. Let him unite with that organization and the world is eager to know the reasons for his doing so. Almost the first question asked the convert is: "What led you to become a Catholic?" It is a question often very difficult to answer, so as to be understood by a non-Catholic mind, one unbelieving in the kingdom of grace—the action of the Holy Ghost upon a human soul. Every convert, the moment he enters the one fold of Christ and begins to live a life of faith, feels and recognizes how little he has had to do with the blessing that has come to him; therefore, it is much easier for him to give the reasons why he is a Catholic, than why he became one."⁸ Part of the process of conversion remains shrouded in mystery and cannot be rationally analyzed. There is a very active and dynamic factor that discloses itself in the effects, but the operations of which are hidden from the human eye. It is that what Msgr. Robert Hugh Benson means when he says: "The only sound reason for submitting to the Catholic Church is that the illuminating Grace of God, acting through the channels of intellect and emotion, and intuition, and other faculties and powers of human nature, forms a conviction in the convert's whole being that that Church is the one organ of Divine Revelation, and aids the will to act upon that conviction. To give an exhaustive account, therefore, of all the parts of the process, in the case of an individual, is of course a hopeless impossibility."⁹ There is an invisible agency, then, that opens the eyes of the convert and makes him see the significance of things that otherwise would have been meaningless and irrelevant to him. The activity of this mysterious agency resembles very much that of the teacher and the educator, whose function it is to direct the attention of the pupil and to open up to him perspectives which otherwise would remain unnoticed. All the experiences of the convert point to the fact that he is in the hands of an exceedingly skillful teacher.

⁸ In "Some Roads to Rome." Edited by G. P. Curtis (St. Louis, Mo.).

⁹ In "Beyond the Road to Rome." With dramatic suddenness the invisible presence manifests itself in the conversion of Adolphe Retté. In the account which he gives of his conversion we read: "Je tenais la clef qui l'ouvrait quand, soudain, une lumière éblouissante se fit dans mon âme enténébrée. Je m'arrêtai net. Et alors j'entendis, oui, j'entendis la voix céleste et bien connue qui me criait: Dieu! Dieu est là! Foudroyé par la Grâce, je tombai à genoux: Merci, mon Dieu, murmurai-je, tout sanglotant, vous êtes revenu" ("Du Diable à Dieu. Histoire d'une conversion," Paris).

BROWNSON ON GRACE AND LOGIC

Of the insufficiency of mere dialectics we have already spoken. To bring about conversion, logic must be vitalized and informed by Divine Grace. In other words, the invisible teacher must present the arguments in such a manner that they become effective. Orestes A. Brownson, himself a convert and at the same time a psychologist of rare insight and unusual penetration, may be profitably heard on the subtle relation of logic to grace in the process of conversion. The distinguished convert is quite convinced that conversion is not the work of logic. Speaking of the conversion of our countrymen, he says: "But we have believed, and still believe, that logic can do very little towards their conversion. Arguments directly for the Church, or directly against the doctrines they profess, are in our judgment of very little utility. The evil lies in the heart rather than in the head, and motives addressed to the affections are far more likely to be efficacious than those addressed to the intellect. It is to the conscience that we must speak, and it is only as we can make them feel that they have souls to be saved, that religion should be the great affair of their lives, that they are in a lost condition and should cry out speedily, 'Lord, save us, we perish,' that we can effect much for their conversion. Then, again, conversion is the work of divine grace, and we can do little towards effecting it, except by our prayers. Logic and controversy are feeble instruments, but the fervent effectual prayer of the just availeth much. God will grant anything to the humble prayer of faith. The best way to convert those without, the only way in which we can effectually labor for their conversion, is to live ourselves so as to merit the blessing of God on our prayers. Hence, whatever tends to make Catholics faithful, obedient, humble, devout, prayerful, has an indirect, if you will, but a powerful tendency to convert the unbelieving and the sinful. If all the Catholics here were what they should be, their prayers would obtain the conversion of the country. This is the doctrine we have always insisted on, and it is to mistake us entirely to suppose that our sole or our chief reliance is on logic, and therefore very unreasonable to pronounce us a mere juggler or sophister because men can read our arguments without becoming believers. Our arguments have their use, and seldom fail of accomplishing all we propose to accomplish by

them. But we must tell our friends outside, that there is no power on earth, or even in heaven, to convert them against their will, or without their voluntary concurrence. They must be willing, and must themselves take part. The grace of prayer is given unto all men. Let them ask, and they will receive; seek, and they will find; knock, and it will be opened unto them. If they beg of God grace to open the eyes of their understanding, and to move and incline their will to the truth, they will find our arguments sufficiently conclusive; but without the grace which enlightens the understanding and inclines the will, no argument can affect them, and their conversion is impossible.”¹⁰ The Divine Teacher is indispensable. It is only He that can make us see the compelling force of the argument. Therefore, Brownson severely criticizes certain novels of his day that overemphasize the rational side of the process of conversion. “A still more serious objection,” he writes, “to these works is, that they make no account of the necessity and agency of grace in the fact of conversion. To read them, one would think conversion is a purely rational or human process, and that nothing is more simple and easy than to convert a Protestant. The facility with which they effect conversions—on paper—is marvellous. Rich heiresses, crabbed old papas, and sour old uncles, and wild young men, and giddy young girls, are all subdued by a few commonplace arguments, and made devout and edifying Catholics. But conversion is no merely rational or human process. In vain we reason, in vain we prove every point, in vain we refute every objection, if grace be not present to open the understanding and incline the will. Till grace operates and dispels the mist which the devil throws before the eyes of his children, they can see nothing opposed to his kingdom, though as plain as that two and two are four. Converts whom God has, in his great mercy, brought from darkness to light, from death to life, are prone to forget this. We fancy the path by which we came was plain and smooth, straight and continuous, and that nothing is easier than to point it out to our neighbors and persuade them to walk in it; but we overlook the fact that it was grace which made it so, and enabled us to walk in it without stumbling. Where grace is operative, all is indeed smooth and easy. It is marvellous how readily all difficulties

¹⁰ “The Works of Orestes A. Brownson.” Collected and arranged by Henry F. Brownson (Detroit), Vol. VII.

give way, how obvious and beautiful the truth appears, how suddenly, and of themselves, all objections vanish. Strange we did not see this before! How could we be so blind? How could we regard that objection as pertinent, or that argument as solid? It is grace, not human reason, that makes the crooked straight and the rough even. How, then, without grace, shall the unbelieving or the misbelieving feel the force of our arguments? Or why shall we be astonished that they do not see as we see? When we were in their shoes, we saw no more than they do; and why should we ask them to see what, when we were as they, we saw not? . . . Conversion, if conversion, is no human work. 'Convert us, and we shall be converted.' We do not come, we are brought; and in a way which is always a mystery unto ourselves. We cannot explain the process. It is not our doing, but God's doing, and His alone be the praise and the glory. This fact needs to be known by those without, that they may be induced to look not to themselves, but to God, for illumination."¹¹

Conversion, then, can be best described as a process of education in which an invisible educator, a Divine Pedagogue, takes in hand the convert, and applies his mental faculties to the perception of supernatural truth in such a manner that he acquires a more penetrating vision than his unaided efforts could give him. The convert is aware that, under the illumination which is poured into his mind, his intellectual horizon expands and his range of vision is extended. He fully realizes that, without this enlightenment that has its source outside of his own mind, he would be unable to see what he is thus made to see. This experience is actually present, and is an integral part of the process of conversion. We are not now concerned with the interpretation but merely with the fact, to which even non-Catholic philosophers testify. Thus, O. Pfleiderer remarks concerning conversion: "This wonderful change is not arbitrarily

¹¹ *Op. cit.*, Vol. XIX. Conversion, therefore, the author concludes, is the task of the preacher rather than the philosopher. The passage is very instructive and deserves to be quoted. It reads: "But it will, perhaps, be well to bear in mind that the obstacles we have to overcome in converting this non-Catholic world are moral, rather than intellectual, and are therefore to be overcome by the preacher, rather than by the polemic, the theologian, or the philosopher" (*op. cit.*, Vol. XX). It is this fact that explains the barrenness of polemics and controversy. There is hardly any doubt that the plain sermons of the Curé d'Ars have converted more than the brilliant discourses of the renowned orators of the pulpit of Notre Dame. Human effort in this respect is insufficient. A higher power must intervene.

brought about by man himself, but experienced as a thing that has happened to him; it appears to him as the operation of a higher power, as the gift of undeserved divine favor or grace. And is this not in truth the case? Careful thought, in fact, can do nothing but confirm what the believer holds as a truth requiring no proof.”¹² Dr. George Barton Cutten comments on this passage as follows: “To the person experiencing conversion it seems as though some power, quite different from any ordinary experience, came into his life. But is this so? The testimony of the converted person, even admitting that it is not always the best, ought to be worth more than the opinion of one who is unfamiliar with religious experience and simply theorizes concerning it. In most cases the feeling is that this is an external power, a testimony of experience directly opposed to the psychological theory, as we may call it. Again recognizing the objection of so many persons being unable to read aright their psychical experiences, yet there is no testimony to the contrary, and the experience of those who witness concerning it is more valuable than the theories of others. Those who claim that conversion is a direct act will find it admissible from the psychological standpoint, especially if they hold to the theory that God works directly on man through the subconscious.”¹³ We do not need to appeal to the subconscious, since we know that God has other means by which he can influence our minds and our wills.

Theology and psychology are in happy agreement on this point. The former tells us that conversion, since it belongs to the sphere of the supernatural, must have God for its author, and the latter bears witness to the fact that the convert actually experiences an extraneous influence and feels that he is under a superior guidance that directs him. To that extent William James is right when he says: “Psychology and religion are both in perfect harmony up to this point, since both admit that there are forces seemingly outside of the conscious individual that bring redemption to his life.”¹⁴

CHARLES BRUEHL, D.D.

¹² “The Philosophy of Religion.”

¹³ “The Psychological Phenomena of Christianity” (New York City). The question whether this impression of external guidance is an illusion or not, is not within the competence of psychology, but belongs to the realm of philosophy.

¹⁴ “The Varieties of Religious Experience” (New York City). We cannot agree with the author when he adds to the above: “Nevertheless, psychology,

defining these forces as subconscious and speaking of their effect as due to incubation or cerebration, implies that they do not transcend the individual's personality; and therein she diverges from Christian theology, which insists that they are direct supernatural operations of the Deity." Cfr. also James H. Leuba, "The Psychology of Religious Mysticism" (New York City), Chapter xi, *The Sense of Invisible Presence and Divine Guidance*. Father Th. Mainage beautifully and soberly describes this superior influence, which is gentle in its action and does not interfere with the ordinary psychological processes, and yet gives them a direction which of themselves they would not take. He says: "Non, les convertis ne sont pas seuls. Une activité étrangère se mêle à leur activité. Chez l'un elle déchaîne une inquiétude douloureuse et chez l'autre elle est un encouragement, une excitation, un branle imprimé à tous les ressorts de l'âme. Chez celui-ci elle est lumière, chez celui-là elle est énergie. Tantôt son intervention est tellement efficace qu'elle précipite, en un instant, le converti aux pieds de l'Eglise catholique. Tantôt elle se livre avec mesure, par une sorte de rythme qui scande, comme un écho dans une rue déserte, chacun des pas du néophyte vers le but où il tend. Tantôt elle apparaît au début de la crise, et tantôt elle se réserve d'intervenir au dernier instant. Quelquefois il lui plaît de revêtir, dans un même sujet, toutes les modalités à la fois, et alors nous saisissons sur le vif l'ampleur de son action, la souplesse étonnante de ses moyens. Chez tous elle produit le même effet, toujours identique à lui-même, avec une intensité plus ou moins prononcée: la joie et le renouvellement intérieurs" (*op. cit.*).

MAY CATHOLICS LISTEN TO PROTESTANT RADIO SERMONS?

By DOMINIC PRUEMMER, O.P., S.T.D.

Within the last few years the radio has made a triumphal march through the whole civilized world. Today, indeed, there are few towns—not to mention cities—in which radio receivers are not to be found in innumerable private houses. There are also numerous sanatoriums which have radio receivers in every room, and in which by means of a loud speaker the patients can hear the radio programs of half the world without leaving their beds or rising from their lounges. The radio has accommodated itself to the most varied tastes and interests. Now, it brings to its audience musical concerts or song recitals; now, learned addresses on topics of the moment; now, courses in foreign languages; now, humorous recitations. Again, it brings us stock market quotations, the latest news of the entire world, and finally religious sermons delivered by important preachers.

Unquestionably, the radio may serve as an eminently important factor in education, and thus discharge a highly useful function. But, unfortunately, here again applies the well-known adage: "Where there is light, there is also shadow." And this applies especially to the many radio sermons. For, if even Catholic and absolutely orthodox radio sermons may prove *indirectly* harmful, Protestant sermons almost always exercise a *directly* prejudicial influence on Catholic listeners, as will be shown below.

Even Catholic sermons, however, may at times do more harm than good. For example, let us take a Catholic parish in which there is a very zealous and good, but oratorically little gifted or even tiresome pastor. This good priest preaches every Sunday, and exhorts his congregation to practise true virtue and eschew whatever abuses may have invaded the community. Suppose, now, that about the same time a prominent Catholic orator is preaching over the radio on some religious truth. The broadcasting company will demand that this truth be treated in the most general manner possible, and not in a specifically Catholic fashion, so that even non-Catholic listeners will not be offended thereby. What, then, is the result?

Many Catholics will listen to this eloquent radio sermon in an easy chair at home, and will dispense themselves from the obligation of hearing the little appealing and tedious discourse in their parish church. Neglecting themselves the parish sermon, the listeners will tell others of the impressive radio sermon, and will invite these latter to visit them the following Sunday and hear a similar masterly sermon delivered. And no one needs much inducement to slight the unattractive parish sermon, when the word of God can be heard in so comfortable and appealing a way over the radio. The relations between the pastor and his flock will then become cool and icy. The religious life of the parish will be gravely impaired, and the abuses which have crept in will remain uneradicated. Thus, even good Catholic sermons over the radio may, *indirectly* at least, exercise a prejudicial influence.

How great, then, may be the damage wrought by a radio sermon delivered by an able Protestant preacher with great eloquence and in an artistically perfect form! If, for example, this preacher describes in glowing terms the beauty of *purely interior* divine worship, and incidentally ridicules the external formalities in religion, divine service, auricular confession, etc., how easily may a Catholic who is no longer firm in his faith, and who cannot solve the sophisms of the Protestant preacher, be won over to the Protestant creed and fall away from his old faith! Under pain of excommunication, the Church forbids Catholics to read books that defend heresy, or apostasy, or schism (Canon 2318). Does she not by this same Canon logically forbid Catholics to listen to radio sermons that defend heresy, apostasy, or schism? The reading of heretical books is possible only for a limited circle, since their perusal requires much time and also money. On the contrary, it is possible today for the widest circles of the population to listen to a radio sermon every Sunday, and to do so in the easiest and most comfortable way in their own homes.

Heretofore, indeed, the Church has issued no special prohibitions against Protestant radio sermons, but it is high time that the bishops and all the pastoral clergy should call the attention of the faithful to the serious dangers to faith that arise from listening to Protestant sermons over the radio. Every good Catholic readily sees that he may not enter a Protestant temple to listen to a Protestant sermon,

because he might thereby cause grave scandal and might lose his faith. Does not the parent who frequently listens to Protestant radio sermons in the presence of the whole family give great scandal to his or her children? If such a parent refers approvingly to the Protestant sermon, is he not playing the sad rôle of seducer of his children? Such a parent need not be surprised later, if his children enter into mixed marriages, and eventually fall away from the Catholic Faith. And for all this disaster the Protestant radio sermons are responsible.

It must, therefore, be set down as the rule that Catholics must shut off the broadcasting stations during Protestant radio sermons. No member of a Catholic household should listen to such sermons. Nor may any Catholic say: "I listen merely from *curiosity*, and simply to learn how this or that celebrated Protestant preacher speaks. I have absolutely no intention of lending credence to the contents of the sermon." This excuse is not a sufficient justification, for unregulated curiosity leads unconsciously to the acquiescence of the listener, and therefore entails a danger to which one may not expose oneself. Otherwise, one might also say in self-justification: "I wish to read this or that Protestant book merely out of curiosity in order to ascertain what the Protestants believe (*e.g.*) regarding hell. I have absolutely no intention of actually believing what the Protestants teach." Nevertheless, with full right the Church forbids the reading of Protestant books which treat of religion (Canon 1399, nn. 2 and 4).

The Catholic who loves his faith and holds it as unassailably true, has no interest whatsoever in learning what Protestant sects believe. He deplores their error and prays for their conversion. It may indeed happen that a scientifically educated and staunch Catholic may and must read Protestant books (after receiving ecclesiastical permission), so as to refute their views or defend the Catholic Faith against their attacks; but he does so, not from idle curiosity, but in justified self-defense. Thus, it is also not forbidden for a scientifically educated and staunch Catholic to listen to a radio sermon with a view to refuting *tempore opportuno* any doctrinal errors that it may propagate. However, a very large proportion of radio listeners lack scientific theological training; not rarely they also lack firmness of faith. To these, therefore, the prohibition applies: "Listen to no Protestant sermons."

A much milder judgment may be pronounced when, not Protestant sermons, but musical programs in Protestant churches are being broadcasted, even during the course of Protestant services. For such musical programs involve no serious danger for the Catholic Faith.

That a Catholic cannot satisfy over the radio his obligation of hearing Mass on Sunday, is evident. Between the celebrating priest and the faithful assisting at the Mass there must be a moral unity. But surely one cannot speak of moral unity between (*e.g.*) the Archbishop of New York celebrating Solemn Pontifical Mass in his Cathedral and a man who listens to the service over the radio, while seated in an easy chair in San Francisco. Still less may one receive sacramental absolution by radio, since this cannot be given even by telephone.

ACTION IN THE PULPIT

By THE RT. REV. MSGR. H. T. HENRY, Litt.D.

I

A previous paper quoted St. Francis Borgia for the view that "Action is, as it were, the Soul of Oratory," and discussed some features of what is called "action." It may prove interesting to consider now some other phases of the subject.

The Abbé Roux extended action to cover even the composition of the sermon. His thought contained a most helpful suggestion to the priest whilst composing, for a sermon thus composed does make action almost spontaneous in the delivery. His thought, however, need not be elaborated just now. For the sake of clearness, we may consider action as embracing everything outside of the words uttered by the preacher. The real question that concerns us here is *how* the words are uttered—and this question embraces every act of the priest from the moment he enters the sanctuary for the purpose of preaching until he retires. The message he is to deliver to his auditory is to be a message, not so much of words, as of the whole man that speaks; for persuasion, which is the real end in view in preaching, is gained less by the words uttered than by the unformulated confidence of the hearers in the priest's own deep-souled conviction of the truths he announces and in the external evidences, as the people interpret his appearance and actions, of the application the priest has made of these truths in his own manner of life.

The interruption which the duty of preaching makes in the progress of the Mass has its significance for us. The people sit down after the celebrant has read the Gospel. Every eye is calmly fixed on the preacher as he enters the sanctuary. Does he come in with an appearance of disorderly haste, adjusting his surplice, attending to his cuffs, and walking hurriedly, or, on the other hand, with what might be interpreted as something of an almost insolent slowness? Does he make his genuflexion at the foot of the altar with dignified reverence, as a courtier would to his king, or with an appearance of too great familiarity, slumping in ungainly fashion on one knee, and gaining purchase for rising by an equally ungainly heave of the body

to one side? Is his bow to the celebrant like a careless "aside," in the language of the stage? When he then kneels to invoke the help of the Holy Ghost, does his whole bearing speak of recollectedness and piety? When he proceeds towards the pulpit, is he too hurried or too slow? To sum up, could his manner suggest that he considers the duty of preaching a perfunctory one rather than an affair of such great importance that Holy Church is willing to interrupt the sequence of the Mass in order that the faithful may hear the Word of God in a manner proper to its fine and vital significance?

Humanly speaking, the prayer at the foot of the altar is an excellent opportunity offered to the preacher to compose any nervousness or agitated feelings he may have. Father de Ravignan pointed this out to his young Jesuit hearers: "Before mounting the pulpit, we must lull all agitation of our mind. This truth is taught by experience. When calm, we can use our powers; weakness follows disturbance. Calm, then, is a first necessity—calm even of body. Put aside all other thoughts; do God's work, trusting in His grace. Let there be perfect confidence, invincible courage, then peace will come." Kneeling at the foot of the altar, then, the priest will give not even one moment to a hasty rehearsal of his theme. He will put all his soul into a prayer for guidance and help both for himself and for his auditory.

Whether the priest is to preach from a pulpit or from the platform of the altar, he at length faces the congregation. Father de Ravignan remarks that "modesty, a recollected appearance, marks the man of God, points him out, as it were, coming down from the holy mountain." With us, however, the ordinary Sunday discourse is preceded by a number of parish announcements, which have nothing to do with preaching. No advice is required for the proper transaction of this business. The priest naturally speaks with the desirable emphasis and deliberation and pitch of voice. Fortunately, the rising of the congregation to stand during the reading of the Gospel makes happy cleavage between the announcements and the Gospel. The priest will be well advised to wait patiently until his auditory shall have risen and a perfect stillness reigns in the church. Then will modesty and a recollected appearance mark the man of God. The preacher will not read the word of God in a perfunctory manner, however much he may be convinced that the people know

it almost by heart because of the yearly recurrence of the pericope. Rather will he read the Gospel as though his auditory had never before heard its priceless message. Its every word is golden in value—even the words which, uttered by the adversaries of Christ, offered Him the opportunity of an enlightening or affecting rejoinder. The preacher's whole manner should show clearly that, necessary as may have been the parish announcements, they pale into insignificance beside the importance of the Gospel. Deliberation, emphasis and, above all, piety and unction will render the reading as interesting as if the words contained a new revelation from heaven. They are, indeed, ever ancient yet ever new. They are like the Prefaces or the Pater Noster at Solemn Mass, a thing of beauty and a joy forever, although heard so often and not seldom indifferently sung. They assuredly are not to be hurried over as if they were only a peg upon which the preacher is to hang his discourse.

When the Gospel is finished, another desirable cleavage occurs whilst the people regain their seats. This second cleavage, together with the former one, can appropriately be regarded as the chasm which separates the parish announcements (however important) and the preacher's discourse (however eloquent) from the everlastingly more important and eloquent words of the Gospel. The preacher will accordingly wait once more until silence is gained. He can also assure himself, by a fairly rapid and comprehensive look at his hearers, that all of them are finally seated and composed. This pause and comprehensive glance should, however, take rather less time than the similar action before the reading of the Gospel. The sufficiently obvious reason for this bit of counsel is that the preacher may not seem implicitly to rate his sermon as more important than the Word of God.

II

And now the sermon itself. Its eloquence will lie—apart from the words used—in what Cicero called a continual movement of the soul. The dead words are to be quickened into a living thing whose vitality is to be made evident in the whole being of the preacher.

It has often been pointed out that a printed sermon compares poorly with the same sermon when uttered by the voice of a preacher. The voice is, it is true, the first instrument required for the utterance of the sermon—and it is a most powerful instrument, for it can and

should give the words their initial life by means of pitch, modulation, emphasis, pauses, rapidity and slowness, unction, feeling, accentuation, and enunciation. The reader must interpret for himself, as best he may, the full meaning and the depth and sincerity of the feeling of the speaker without the assistance of the speaker's constant movement of soul. The reader may justly feel that he misses much.

One of the marvels of today, however, is the radio, which can transmit to the listener who is a thousand miles away all the movement of the soul that goes into vocal utterance. And the radio is used to transmit the voice of the preacher as well as that of the public speaker. It can be, indeed, an inestimably great instrumentality for good. But does it fully, or with any close approach to adequacy, supply for the absence of the individual who delivers the sermon? If so, priests might be dispensed from the duty of repeated preachings to comparatively small congregations by the simple expedient of placing a "loud speaker" in every church, whilst far away a holy and learned and eloquent priest, singularly well-equipped for the task of preaching, stands before a conveniently placed microphone. The congregations in ten thousand churches could sit quietly with closed eyes and hear every delicate shade of intonation voiced by a single priest, and ten thousand priests would be spared the physical exertion as well as the mental labor they now must undergo in order to fulfill the ordinances of the Church in respect of preaching. The radio can do wonders, but it cannot take the place of a preacher with any just adequacy, since the voice, wonderful though it be as an interpreter of a speaker's soul, is only one of the instrumentalities by which he should convey his full thought and feeling to his hearers.

What are some of these other instrumentalities? There is the speaker's use of his eyes, for one thing. I shall not dwell upon this, however, since a whole booklet has been devoted to this one theme by the Rev. Mr. Neville ("The Use of the Eyes in Preaching," London, 1911, 76 pages), and a separate paper in the present series will be allotted to its consideration.

There is the facial expression, varying with each mood of the speaker, and thus helping towards an interpretation of his emotion. "In ore sunt omnia," said Cicero, and Father Schleiniger comments: "The face must be the outward expression of inward conviction and

persuasion. Such power is there in the eloquence of the face that it frequently speaks more forcibly without words, and better than many a word; and the orator who does not make his countenance speak, who declaims with expressionless, vacant, indifferent mien, renounces one of the most effective aids to the art of eloquence, and gives the lie to his own words" ("On Eloquence," Eng. transl.).

There is the pose of the body. "The first thing to be aimed at as the foundation of a good style of gesture," says Vandenhoff, "is a natural and easy carriage of the body—erect, not stiff but firm, manly, and free. This is a thing, unfortunately, too much neglected in education generally." But the pose has its own value quite apart from its function as the basis for gesture. An erect carriage does something more than merely symbolize the authority of the preacher. Insensibly it aids towards the appreciation of that authority on the part of the hearer, and its variations by occasional turnings from one direction to another invite the attention of all sections of the auditory. In intense appeal, or in sympathetic passages, it naturally leans forward, and, when the emotion has passed, the fact is signalized by a return to the erect position. I have seen this practised by Archbishop Ryan with splendid effect and without any suggestion of seeking after histrionic impressiveness.

Gesture, thus based on pose, constitutes a vast subject. What can be said intelligently and intelligibly upon it? Father Potter quotes Vandenhoff, and is in turn quoted by Father McGinnis in his "Ministry of the Word": "I know no means of teaching gesture by written instructions; nor do I think that much assistance can be gathered from plates of figures, representing different actions and attitudes." I have touched upon the subject in the preceding paper, and have ventured to make some warning observations. But while it is difficult to treat the subject of Gesture in printed words, while the implication seems to be that an instructor is needed, and while not a few writers on homiletics are fearful of professional instruction and simply content themselves with begging the preacher to be natural (to be himself), and while others suggest that the preacher ask some candid friend to sit in judgment on the preacher's manner of delivery, the fact stands out very clearly that gesture is a natural accompaniment of expressed thought and deeply felt emotion, and is

thus an admirable interpreter of our thought and emotion for the benefit of our hearers.

One can simply say, then, that in preaching the whole man should speak, and not merely his lips. The radio can replace the voice, indeed. And it may be that television can add to the radio the concurrent effect of pose and gesture and even facial expression. It is now a fact that from a screen the figure, face, and gesture of the speaker can be seen, while concurrently his voice can be heard issuing, as it were, from his lips. But, apart from the highly important fact that the eyes—the windows of the soul—can not send glances of comfort or of sympathy or of encouragement from such a screen, it always remains true that in such a conjunction we witness, not a man, but merely his simulacrum. Radio and television may be found exceedingly helpful to those who cannot go to church because of illness or of great remoteness of habitation. Nevertheless, preaching can never be out of date, because our hearts crave naturally the speech of the whole man—body and soul, figure and substance, combined into the one entity. But the preacher may well meditate this fact, and put into active use all of the means at his disposal for rendering a sermon vital and therefore beautiful, forceful, entertaining, instructive, convincing and persuasive. The myriad-minded Shakespeare contrasts two types of speakers in his *Richard II* (Act. v, Sc. 3) :

“Pleads he in earnest? Look upon his face,
His eyes do drop no tears; his prayers are jest;
His words come from his mouth; ours from our breast:
He prays but faintly, and would be denied;
We pray with heart and soul.”

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

VIII. A Particular Providence

One of the many manifestations of human self-love is to make men eager to know, or to be considered intimate with, those who hold positions of honor or responsibility. How keen people are to be presented to royalty, or to receive an invitation to a gathering convened in honor of some celebrity! For a European lady of fashion it is deemed indispensable that she be presented at court. Yet what does this amount to? For one fleeting moment the gaze of royalty rests upon her, someone calls out her name, she bows and the salute is returned—and that is all. Or a man is presented to the King and permitted to shake his hand. He too engages the King's attention, but how momentarily!

However kindly disposed a monarch or anyone in authority may feel towards his subordinates, he is unable to bestow much personal care or interest upon individuals. The monarch can only deal with the mass of his subjects as such, and no individual beyond a favored few can hope to be intimate with those exalted personages. It is otherwise in the supernatural order—that is, in our dealings with God—by reason of the boundlessness of divine knowledge and power.

When God made the material universe, He merely spoke the word and all things sprang into being: "Let there be light!" and lo! darkness had vanished. "Let the earth bring forth the green herb," and at once this planet clothed itself with a green mantle of fresh vegetation. But when there is question of the creation of man, God proceeds, so to speak, with slow deliberation. The three Divine Persons take counsel, and their decision is thus formulated: "Let us make man in our image and likeness." With His own hand—to speak humanly of divine things—God fashions the body of Adam out of the slime of the earth, and into the lifeless figure He breathes the breath that quickens it. Nor is there a real difference of procedure in the creation of the children of the first human couple which He made so wondrously upon that far-off day when human history began.

Viewed superficially, a child that is born into the world today is but the result of the great law set in motion in the garden of Eden, when God said to Adam and Eve: "Increase and multiply and fill the earth." True, our bodies are fashioned through the momentum of that primeval law, because they are of the earth earthy, for which cause their formation is not beyond nature's power. But the soul is not of the earth, and its pure spirituality is a true image of the lucent purity and simplicity of God's own nature. That soul can only spring into being through a personal act of God—we state this solemn fact simply, yet most nobly, when we say in the words of the catechism: "God made me."

God made *me*—made me with just as much care, interest and love as when He created Adam. The truth of this rather startling assertion may be established by a study of the fifteenth verse of Psalm xxxii: "Qui finxit singillatim corda eorum: qui intelligit omnia opera eorum." *Fingere* is a technical term: it describes the work of a potter. A potter at work is seated at what is called his wheel—that is, a kind of large top with a flat surface. This wheel is controlled by him, and the potter sets it revolving as he pleases. Then, taking a lump of wet clay he places it on the flat surface of the wheel, whereupon the rotatory movement of the top and the pressure or patting of the hand easily and swiftly fashions whatever vessel the craftsman may wish to make. But the worker must concentrate on the work in hand: he can only deal with one lump of clay at a time, and he cannot produce two or three vessels simultaneously. This is just the point of the sacred text. Just as a potter, be his skill never so great, can only form one object at a time, so does Almighty God create each one of us with personal, individual attention. The comparison is all the more appropriate, since man is truly made of the clay of the earth; and, just as God compares Himself to a shepherd or a husbandman, so He does not disdain to liken Himself to a potter seated at his wheel.

The same idea is illustrated by another verse in the Psalms, where in the inspired singer assures us that God "numerat multitudinem stellarum, et omnibus eis nomine vocat" (Ps. cxlvi. 4). When on a clear night we lift our eyes to heaven and consider the starry sky, we realize that the human mind is unable to reckon the number of those twinkling lights. And, when we search the immensities of space

with the instruments devised by the wit and cunning of man, the imagination reels at the discoveries thus made. Science is daily pushing farther and farther the limits of the universe—worlds, systems of worlds of undreamt magnitude, are shewn to us at distances which it is impossible to visualize. Yet, every one of these countless suns is distinctly known to God, for to each “He giveth a name.”

A name, in Scriptural language, is no mere external denomination, a mere label, such as are our surnames. A man may be called Black, or White or Brown, but that affords no clue to his complexion or the color of his hair. Or, if he is called Smith or Taylor, we can make no inference as to the way in which he earns his living. It is not thus with Biblical names. In the inspired books of the Old and the New Testament a name is expressive or descriptive of the character and of the personage who bears it; or it is reminiscent or prophetic of some events in his life, or points to some great task or mission with which he is to be entrusted. This applies even to the dumb creation, for we are told in Genesis how “the Lord God, having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature, the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field” (Gen., ii. 19-20). The text can bear but one meaning—the names given by Adam were descriptive of the animals’ appearance or expressive of their character and temper. Names such as those of Adam, Eve, Noe, Moses, Abraham, are all full of significance, and were imposed sometimes by God Himself. Such was the name of John, the forerunner of our Lord. As regards the holiest and sweetest of all names—a Name that came down from heaven—we are expressly told that it was given to the Son of God, because He is the Saviour of the world: “Vocabis nomen ejus Jesum, ipse enim salvum faciet populum suum a peccatis eorum” (Matt., i. 21).

If God is said to have a distinct knowledge of every one of the stars lost in the depths of stellar space, a knowledge so intimate that He might give it a name that would describe or express its properties, how much more will He not embrace everyone of His children with a knowledge, a love, an attention that is distinct, detailed and altogether personal!

The goodness of God which is the sun of our lives may be likened to the material sun that shines above our heads. The star of day is the common property of all alike. It radiates light and beneficent warmth for one man as unreservedly as it does so for a nation or a continent, nor is the enjoyment of one man a loss to his neighbor. The sun belongs wholly to every one of us. Its very distance from the earth, its elevation above the horizon, enables the king of day to shine as much upon every individual of the human race as it shines upon all mankind.

By reason of the immensity of His wisdom, power and love, God is able to give Himself wholly to every one of His children, nor need my neighbor fear the slightest loss by reason of the intimacy of my soul with Him who is the God and Father of all. Our Lord taught us indeed to say "our Father"; but the universality of our prayers, from which we wish to exclude none of our fellow-men, does not forbid us to make a personal and individual claim upon the fatherly providence of our God. Already in the Old Law the inspired singer made such a claim. "I have put my trust in Thee, O Lord; I said: Thou art *my* God" (Ps. xxx. 15). And in the New Law we hear St. Paul boldly asserting the personal element in Christ's redeeming love: "Dilexit me et tradidit semetipsum pro me." The Pauline claim is very properly repeated by every one of those for whom Christ died. Our Lord loved *me*, and sacrificed Himself for *me* as completely as for the whole mass of mankind; He loved me and gave Himself for me on the Cross, as if He had none other for whom to sacrifice Himself. Nor is this love subject to change or loss, as human affections are subject to manifold vicissitudes, for Christ is the same yesterday, today, and for ever more. Hence, it follows that His love and His care for all and for each undergo no variation.

Theology teaches us that the Divine Essence is like a mirror that reflects all creation. The comparison, however, falls far short of the truth, for a mirror is only passive—that is, it receives the impression of things placed before it, but exercises no activity or influence upon them. Not so the Divine Essence, which reflects all creatures because it is their archetype. Whatsoever exists in heaven and in earth, answers to something in God, for creatures are the embodiment, the materialization, as it were, of the ideas which are eternally in the mind of God.

It must needs fill us with a peculiar and most sweet reverence for God's handiwork, when we realize that all things are some faint reproduction of the very beauty and wealth of the Divine Nature—that they are drops out of the boundless ocean of goodness that we call God. Each creature fulfills a specific purpose. Nature knows no duplicates. Hence, it must follow that every human individual has a particular rôle to play, and is meant to glorify God in a manner in which only he can honor Him; and for that very reason every human being is the object, not only of a general, but of a special and most particular providence on the part of God. There is not a moment of time when God is not concerned with us. Hourly He looks down from the heights of heaven—not with the cold, heartless stare of the stars that have looked down upon the earth during countless nights, but with the loving eyes of the best and tenderest of fathers: “*Oculi Domini super justos, et aures ejus ad preces eorum.*”

The tenderness and intimacy of God's particular providence has been most graphically described by Cardinal Newman, and his words are so moving that I shall surely be more than forgiven if I insert them here: “God beholds thee individually, whoever thou art, He ‘calls thee by thy name.’ He sees thee and understands thee, as He made thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and temptations. He interests Himself in all thy anxieties and remembrances, all the risings and fallings of thy spirit. He has numbered the very hairs of thy head and the cubits of thy stature. He compasses thee round and bears thee in His arms; He takes thee up and sets thee down; He notes thy very countenance, whether smiling or in tears, whether healthful or sickly. He looks tenderly upon thy hands and thy feet; He hears thy voice, the beatings of thy heart and thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it, and, if He puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards. Thou art not only His creature (though for the very sparrows He has a care and pitied the ‘much cattle’ of Ninive), thou art man redeemed and sanctified, His adopted son favored with a portion of that glory and blessedness

which flows from Him everlastingly unto the Only-Begotten. Thou art chosen to be His even above thy fellows who dwell in the east and south. Thou wast one of those for whom Christ offered up His last prayer, and sealed it with His precious Blood" ("Parochial and Plain Sermons," Vol. III, Sermon 9).

When St. Stephen, the first witness unto blood to the faith of Christ, was being pushed through the streets of Jerusalem to be stoned without the city gates, he beheld the heavens open and Jesus standing at the right hand of the Father. Is not this a human way of describing the absorbing interest which the King of Martyrs took in the fight of His first martyr? For the Scriptures and the Creed alike tell us that our Lord is *seated* in glory, at the right hand of the Father, and He shall only rise from His throne of glory when, on the last day, He shall come down to earth upon the clouds of heaven for the judgment of the living and the dead. Now, just as we instinctively bend forward, or even stand up, in order to secure a better view of some absorbing spectacle, so is Christ represented, standing up, in order to encourage His witness by such a display of interest in a contest wherein, contrary to all human judgments, victory remains with him who apparently suffers defeat.

When sorrows crowd in upon us thick and fast, and the sky is overcast with dark, lowering clouds, it may be impossible to see a rift through which we might get a glimpse of the light that never fails. For all that, God sees us and watches us, and is even nigh unto us. If we but raise our cry to Him, we shall not fail to experience in our turn what has been verified times without number in the lives of those who have gone before us: "In my trouble I cried to the Lord and He heard me" (Ps. cxix. 1).*

* The next article of this series will discuss "The Priest's Devotion to the Holy Ghost."

CONFESSORS OF SISTERS

By W. E. MULRONEY, S.S.J.

Every priest is apt to be appointed confessor for Religious Sisters. Although being a confessor for such implies more than merely giving absolution, many priests seem to think they fulfill their obligation by merely hearing the confessions of the Sisters and absolving them. In fact, the priest who attempts direction is the exception. In many quarters, indeed, such a one would be looked upon as overly "pious," especially if he discusses this obligation seriously. This fear of being thought "pious," I think, does great harm. But that is not the purpose of the present article.

A little thought on the subject of Sisters' confessors will bring the realization to every priest that in this case the hearing of confessions involves also direction—that is, if the confessor desires to be truly helpful. The mere recital of slight imperfections which constitutes the average confession of Religious Sisters, followed by absolution, without any direction or stimulation towards higher endeavor, usually leaves the Sisters with no incentive for perfection. Their meditation and spiritual reading lack that personal element so necessary in most cases for advancement. We are human, and human nature usually needs the impact of human nature to excite progress. To know that someone knows us, to know that someone expects us to advance, seems for the average person a necessary condition for progress in spiritual things.

The annual or semi-annual retreat does much good for nearly all the Religious. However, the burning words of the retreat master lose their warmth in time, and the Sister soon finds herself as she was before. Now, suppose she is so fortunate as to have a weekly confessor who keeps her religious fervor at white heat, who directs and stimulates her to higher efforts, one can easily imagine the progress that will then be made. Such weekly confessions would in time confirm the Religious in habits of high endeavor, would keep her spiritual life on a loftier plane, and would, in a word, conduct her rapidly along the road of sanctity.

Unfortunately, however, many communities have not such a confessor. At times, priests of a Religious Order are long miles away,

and the duty of being ordinary and extraordinary confessors falls on the shoulders of secular priests. I do not mean to imply that no secular priest is qualified as a confessor of Sisters or that every regular priest is. But most of the secular priests have not—like the regular—received a training that would fit them for such work. And, unless the secular personally makes efforts, he will not be fully qualified. The ordinary seminary course does not include adequate training for such work. Whether it should, and how this end may be accomplished, the writer will leave to those whose duty it is to direct such training. But the fact is that most secular priests are not well prepared for such work.

Now, having realized that hearing the confessions of Sisters involves or should involve direction and that our seminaries do not provide such training, the wise and conscientious priest should immediately set out to prepare himself for this work. But how is he to prepare? What must he do? What must he read?

Psychology can be studied better by reading the great religious masterpieces than by reading books professedly psychological, for all the latter do is classify or systematize the results of observation. Thus, the "Lives" of Saints, which deal intimately with the inner workings of the soul, are more helpful than stereotyped works on sanctity. But the *via regia* is the study of self. Next to the beatific vision, there is no gift so precious and priceless as the gift of self-knowledge. Self-introspection may have its dangers if indulged in purely as a study, as is done by psychoanalysts; but if it is purposeful, and that purpose is to search for faults, it is extremely helpful. He who searches his soul to find faults is the only one who finds God there.

The best study of mankind is man. And the best way to know others is to know ourselves, for we are all made of the same clay. However, people differ spiritually as they differ mentally. Some are thimbles, others oceans of spiritual capacity. As God's ways are not man's ways, we must realize that God may, and in fact does, lead others in a different way from ourselves; hence, the wise director studies the ways of God in a variety of souls. These are best found in the autobiographies of Saints. Such study makes the priest realize what is quite important, namely, that liberty of spirit must be given to many of his penitents.

It may happen, and does often happen, that the confessor may not personally experience the strivings in his own soul that his penitent speaks of. Very often his penitent is farther along the road of sanctity than himself. Now, here is where his study of the intimate lives of the Saints becomes very helpful; and with such knowledge, although it is not experimental, the priest will be able to lead the soul safely along paths he has never trodden himself. In fact, the regular training of a priest, involving the study of the principles of moral and dogmatic theology, makes him a safer guide than a Sister, however religious. St. Theresa says that she would rather have an intelligent confessor—one conversant with the principles of theology—who was not overly pious, than a pious confessor who lacked erudition. The average priest is a safe guide for most souls. However, to be not only a safe but a helpful guide should be his ambition. And to be helpful, one must have experimental or at least theoretic knowledge of the steps in holiness. To acquire this means, of course, that the priest must read books dealing with ascetic and mystical theology.

Now, such reading is doubly helpful—helpful for the priest and for his penitent. Many a priest, seeing reflected in the souls of his penitents sanctity that should be his, has striven harder for his own sanctity. In fact, this contact with persons in deadly earnest about not only saving their souls but in striving for holiness, brings the blush of shame to every priest worthy of the name. Thus, there is a great personal profit to be derived from directing others towards sanctity. Just to keep pace with his penitents, many a priest has from a theoretical study of the steps in sanctity been led to a real endeavor to make his own life sublime.

Again, what a glorious thing it is to help others to advance in holiness! That priest is truly rich who has a valid claim to many souls. Those whom you lead to holiness owe you their advancement in a measure, and the justice of God demands that you share in the merit of their progress. St. Paul says to Philemon: "You owe me your own soul." What a happy thing it will be in heaven to be able to say to many: "You owe me your own holiness and sanctity"! We may lawfully lay claim to merit for sins we have prevented, for virtue we have instilled in many souls through preaching and confession. Few joys are greater in life than to see the triumph of the

merciful love of God in the souls of those entrusted to our care, even though in most cases we merely help to confirm the souls in ordinary goodness. The supreme happiness is leading souls to the very heights of spiritual holiness—to the supreme love of God.

Of course, the Holy Ghost breathes where He wills, and leads by various ways. However, I think it is possible to outline correctly the evolution of the average soul towards sanctity. The first process is the weeding from our lives of all inordinate affections, of radically ridding our lives of all that keeps us from God. The examination of conscience should look for the roots of sin. What is behind this fault? Only a tracing of tendencies to their causes and the elimination of the causes produces lasting remedies. Any other process is just putting salve on the surface, when the cause is deeper. However, the sanctity demanded of Religious is not that of white chalk—passive only; nor will freedom from vice suffice. The white heat of fire is required, and the source of this heat is Christ. Already the Religious has no inordinate affections that keep her from God. However, the will and determination for sanctity has not yet taken possession of her soul. This is the second step—a determination to attain real holiness. We are as holy as we wish to be. Desire is the inner source of holiness. At first, the soul feels perhaps that it is presumptuous in desiring consummate holiness. Sanctity has somehow been clothed in heroic garb, at least in most minds; and to live a life of constant heroicity seems impossible for the average soul. But gradually holiness takes on another aspect. It is seen, not in the light of the extraordinary, but in the light of the commonplace. The motive rather than the act is seen as the important thing. This new vista of the path to sanctity is quite comforting. It takes from the struggle its insurmountable difficulties, and makes the soul realize that it can become perfect with God's help.

But here is where the real test comes. It is not everyone who sees the way to sanctity, who begins the race, that shall be crowned; it is only he who perseveres unto the end. Human nature does not like to remain always on a high plane. And here is where most fail. They lack constancy; they fail to persevere. They want to put on sanctity by one act, to reach the goal at one spurt. But sanctity is not usually acquired that way. It is a growth like a tree—slow and at times imperceptible even to the one concerned. In fact, it is better

that one be not overly conscious of one's growth in holiness. I think the reason why most fail in this respect is because they lack some impelling motive, some dominant desire. No one can acquire any kind of greatness, unless he is impelled by some high motive. Now, these motives may be, and in fact are various. For one it is repentance for sin committed, for another reparation, for another gratitude. Realization of the malice of past sin, coupled with gratitude and desire for repentance, made Magdalene and Augustine saints. Their sins were constantly before their eyes, and the realization of their enormity literally drove them on to high sanctity. As St. Paul says: "A necessity lieth upon me; for woe is unto me if I preach not the Gospel."

However, it is not necessary to have a background of sin to be driven on to Christ. Although St. Theresa desired "to suffer or to die," she hardly lost her baptismal innocence. Yet, she speaks of her sins as if they were grave. And, in fact, many Saints who were preserved by God's grace from mortal sin write at times as if they were great sinners. The explanation of this is that they mean the sins they would have committed if God's grace had not preserved them. St. Theresa had tendencies which, if they had not been checked, would certainly not have led her to the altar. A mental realization of where our tendencies might have led us, is at times a fearful prospect. If our evil habits had not been checked by God's grace, we might have committed any sin. For passion is blind, and evil tendencies lead almost anywhere. So, if God has preserved a person from serious sin such a one has no claim to superiority over another. God's power is no less in evidence in preserving from sin than in checking the ravages of evil habits. His grace is at work in both instances. Thus, he who has sinned and he who has been preserved from sin have both sufficient motive to be driven on to Christ.

After all inordinate desires have been weeded out; having realized that sanctity should be the aim of every Religious and that it is not beyond the reach of all who desire it; having acquired some impelling motive to spur human nature constantly onwards, the progress of the soul is quite assured. This constant advance is not, of course, going to be easy. Difficulties and trials of various kinds will be met in the way, for the Devil never works so hard as when he

tries to retard a soul striving towards God. But, if one feels really impelled by some high motive, it will make every cross seem light.

After a soul has reached this stage of spiritual development, there is always a desire to suffer. This desire usually expresses itself in a willingness to do penances of various kinds. However, the wise confessor will not permit his penitent to indulge herself in these desires. For the doing of penances of this kind becomes a cult that is at times even harmful. For where can we set the limit? Permitted to do such, the soul will find itself enmeshed in a multiplicity of little penitential acts that will retard its spiritual growth. The Religious should be advised that the motive rather than the act counts most with God; that there is enough self-denial in the ordinary life of every Religious to make her a saint, if only she will do it perfectly. It is the old spiritual axiom, ever old yet ever new: "Do the ordinary things extraordinarily well."

However, this desire of suffering, of doing penance, is the stuff out of which the heroes for God are made. For behind the desire of suffering is always love. And love is the prime motive of holiness. Sometimes we might think God loves suffering as such. But such is not altogether true. The crushed flower smells sweetest. So the suffering, crushed soul gives forth what is most pleasing to God. In our present state, sacrifice, suffering, is the highest form of love; for it costs most to human nature. Love, the highest form, wants to give what costs most, and suffering costs most. Hence, true love always expresses itself in the will and desire to suffer. This is the acid test: "Do you desire to suffer for God?" No dogma of religion is truer than this: if one wants to be close to God, one must suffer. Yet, how few even of Religious accept this! They always try to discover why they should suffer. Such souls will always remain pigmies in God's service.

Even though the confessor refuses to let his penitent indulge in this desire of performing various penitential acts, he should realize that the desire behind that wish is the stuff out of which saints are made, and should by no means seek to stifle it. But he should tell his penitent to keep it ever in mind, for in the day of temptation and trial it will be the soul's salvation from ruin.

Often the greatest harm to sanctity is secretiveness. And I think right here is the first difficulty to be overcome. The confessor must

tactfully let it be made known that he is more than an absolution machine; that he intends to be helpful as a director. He must inspire confidence; otherwise, he is doomed as a director. Some Sisters are naturally secretive about what goes on in the inner sanctuary of their souls. Some feel such should not be exposed, even to their confessor. Individuals differ, and the approach to their inner lives will differ. But I am convinced that a confessor does not even begin to be helpful until he has inspired so much confidence that the Sister can without much difficulty relate, not only infractions of rule, but also her inner strivings for holiness. This confidential relation between penitent and confessor is the great desideratum. And until it is acquired, not much good will result in the way of direction.

As the A B C of religious progress is recollection, the confessor should every week inquire into the progress made by his penitent in this regard. The busy life of many Sisters makes this recollection difficult to acquire, but the confessor must not tire of insisting on this necessary discipline of the mind. For those who are very distracted frequent ejaculations are to be advised—with emphasis, not on their number, but that they be repeated thoughtfully and prayerfully. Too much hurry and rush are to be advised against, as God is not easy to find in the hurricane. After the Sister has disciplined her mind so that distractions are infrequent, and the making of ejaculations seems through habit quite natural, the confessor should try to encourage his penitents to cultivate the constant presence of God—a naturalness of talking with God. Let them recall often the maxims of the Gospel pertinent to their state of soul—thanks in joy, perseverance in temptation, but always love and resignation. Resolutions of a good life should be recalled often. Sin becomes hateful, because it is a personal affront to Christ. Virtue becomes more attractive as we see it reflected in Him.

After the penitent has reached the state where her ordinary state of mind is thought of God, the confessor's work is principally to preserve this by his weekly exhortations. Usually, souls who have reached this stage long for new worlds to conquer; they wish to do extra penances, unusual and extraordinary things. Here the wise confessor lets it be known that such practices are usually dangerous, and only in extraordinary cases does he permit his penitent to do such things. From here on the confessor's rôle is more consultive

than directive. The Holy Spirit leads souls differently, so that the confessor just vigilantly sits and watches the working of God's grace, and guards lest the wiles of the Devil should seek to ruin the work of the Spirit of God.

The writer of this article does not think he has exhausted the subject. In fact, it was with much reluctance that he wrote at all. It was with the hope that this article might provoke others better qualified to write something of a standard nature on this much neglected subject. He is thoroughly convinced that much spiritual good is left undone by the lack of a proper realization of the duty of the confessors of Sisters.

THE PRINCIPAL IN THE PARISH SCHOOL

By PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

A modern writer on education compares the principal in a school to the priest in a parish. The basis of the comparison is the influence wielded in the community. In the parish school there is more than a passing resemblance between the work of the principal and the pastor. In our form of organization the pastor is really the principal of his school. The active administration of this important office is, however, entrusted to a specially trained teacher having executive capacity. We do not say that the pastor has the technical training for this work, and we may even concede that in the majority of cases he has no such technical training; but that is beside the point. The multiple activities of a pastoral charge do not permit a pastor to give the close, unremitting attention to the administration of a school that is required of a principal. This office is delegated to a teacher of superior merit and executive capacity, chosen by her religious Superior for the high task of sharing the pastor's responsibility for the spiritual welfare of the children of the parish. The pastor retains to himself only an indirect control of his school. He places in the hands of the religious principal all matters pertaining to organization, administration and supervision.

These duties of a principal are enumerated in the logical order. If we rank them in the order of importance, we must place supervision first. For this reason it is essential that the principal plan her day in such manner that the odds and ends of organization and administration may not consume the school hours of the day. Clerical and administrative duties must not be allowed so to monopolize the principal's time that no attention, or very little, can be given to the work of supervision. The *raison d'être* of excusing an experienced teacher from the task of teaching is that she may be able to give skilled direction to the teachers under her charge. No principal will have spare time during a school day, for she can be constantly engaged in supervision.

The very tendency to emphasize the importance of the school principal has sometimes led us to view her duties in poor perspective. Knowledge of the forms and practices and problems of school

organization is indeed required of the principal, and there is a multiplicity of administrative details that demand attention; but the principal's work does not begin and end here. Far from it. The principal is not an odd-job clerical worker, but a professional supervisor. She must not be of the older type of office principal, so well described by Gilbert: "The encroachment of petty duties is insidious. The many little demands upon the principal's time, calls for books or supplies, cases of discipline, long visitations with callers, answering the telephone, and reports—always reports—are so insistent that, unless he is very watchful, more and more time will be given to them until he becomes that most ineffectual, that deadeast of pedagogues, the office principal. Every superintendent knows him. He is always there, in his chair at his desk. Seldom can he be surprised away from his customary spot, and, if he is, he apologizes."

This over-emphasis of the administrative phase results from the requirements and rules of school authorities. Any neglect of these routine duties is difficult to conceal. The demands of school boards usually concern themselves with the function of administration. But in a recent study by McClure the median percentage of time required for supervision of instruction was found to be double that allowed for administrative duties. Fortunately, in a parish school, many of the administrative duties are shared or absorbed by the pastor or the priests of the parish. The pastor or an assistant appointed by him will frequently take care of a part of the daily routine administrative work of a principal in so far as it is concerned with inspecting buildings and grounds, inspecting janitor service, care for pupils before school opens, excluding pupils, attendance, general and special discipline, and care for luncheon pupils. One of the priests of the parish shares the tasks that confront a principal annually or semi-annually: ordering supplies and equipment, promoting and transferring classes, classifying new pupils, checking up permanent records, reports to the superintendent, the preparation of schedules, and the rehearsing of commencement exercises. A priest assisting the principal directs much of the extra-curricular activity of pupils. The playground and athletic activities, inter-school games and sports, school entertainments, thrift work, scout work, Junior

Red Cross work, and similar student activities are placed by the wise pastor in charge of the energetic young assistant.

It is fortunate that the burdens of administration can be borne in part, at least, by the priests of the parish. Many of the community relationships which sell the school to the public may be safely left by the religious principal to the pastor and his assistants. She is thereby relieved of many tasks and given more time for the greatest work of a principal, supervision. In this there is a distinct advantage enjoyed by a religious principal over the same functionary in the public school system. Some authorities claim that there is very little parity between the work of principals in the two school systems. This is a mistake. Their duties are similar in great part. In organization and administration, it is true, the parish school principal may not have the multiplicity of duties that fall to the lot of the public school principal. But the principal who can give a minimum of fifty per cent of her time to supervision approaches the ideal. The day is past when the principal was chosen for this place of preëminence because of the supposed possession of the ability to teach at a minute's notice or less any class in any subject, to straighten out unruly boys and impart sense to silly girls, to pacify parents who think their progeny have not been receiving their inherent and inalienable rights, and to formulate, issue, and have carried out various rules and regulations. These abilities may be part of the equipment of a successful principal, but she is not a clerical or disciplinary factotum. Nor is her position one of a purely managerial type. In proportion to the degree in which these phases of her work are relegated to the background does she emerge into the ideal principal, able to give proper attention to that which is, *par excellence*, her work—the improvement of teaching.

The first requisite is a thorough working knowledge of the principles of pedagogy, and the most modern conception of the psychology of each subject. As the director of education in the individual school, the principal studies the capacities and limitations of the pupils, the experience, attitude and ability of the teachers, that all efforts may be effectively coördinated towards the true purpose of education. The average Catholic layman expects much of the parish principal. The drawing power of example towards the practice of even the natural virtues must emanate from those in author-

ity. The parish principal is usually the religious Superior of the local community of teachers. She must be a model of virtue to her teachers, in the first place. She is a leader in the school of Christ, a school of imitation wherein the teacher bids her pupils as Christ bade His disciples: "Follow Me."

Pressure of duties makes it impossible for one who is a principal to be at the same time teacher of a class. Recent statistics have shown that 63 per cent of school principals in cities of 30,000 or less are appointed to teach. In small schools of three rooms or less, it is chimerical to expect an executive officer free from class work. But in every school of standard size the principal must be more than a head-teacher, else the school lacks a head. There may be one grade in each room, but without a principal to direct educational effort there is a lack of coördination. Proper grading of pupils becomes, under such conditions, almost an impossibility. Nor can the principal act as an ever-ready substitute for teachers absent from duty. A certain average of absence because of sickness is the rule, and provision should be made to care for such cases without drafting the principal into service. This important position cannot be filled by the appointment of a head teacher who is expected to become special tutor to groups of mentally defective pupils. The school without a principal free from the crush of duties foreign to her office lacks tone, coördination and system.

Since supervision is the most important phase of the work of a principal, everyone appointed to this office must so arrange the tasks of the day as to permit a maximum of time for this duty. Everything that the principal is called upon to do, must be made to contribute to the improvement of instruction. The various phases of organization and administration must be a help to the accomplishment of this chief aim. Where it is possible, the routine clerical duties should be delegated to others. It is decidedly better to encroach upon the time of teachers after class hours by asking for volunteer assistance with the clerical work, if no better way offers, than to allow such duties to absorb the time that every principal should give to classroom visitation. The inroad of activities that in no way promote the welfare of pupils or teachers, is insidious. In many of our large cities, for instance, Dairy Associations have insinuated themselves into the work of the school in an alarming fashion. The

time of teachers and principals is consumed in the distribution of milk. The milk company offers a monetary return for this opportunity to merchandise their product. Teachers who have made the personal vow of poverty are led away from the main task, and forget that forming young minds is a much nobler work than feeding young stomachs or contributing a few pennies to some neglected fund. Perhaps, the school must take dietary measures in extreme cases of malnutrition, but there is certainly no good reason for providing milk rather than any other article of a wholesome diet to normal school children during school hours. In one instance a vicious but effective propaganda brought this practice to the point where one group of parents demanded milk for their children at 10 o'clock and another group specified 11 o'clock.

This is but one example of work that should find no place in the daily schedule of the principal. A former superintendent of parish schools, now a pastor, has out of the depth of his experience formulated a rule that neither the principal nor any teacher in his school shall collect money from any pupil for any purpose. He has taken the great art of merchandising out of his school. He furnishes all supplies, including text books, pencils and paper, free of charge to every child. The principal orders books and supplies as needed, but the bills are merely O.K.'d and sent to the pastor. The time formerly consumed in collecting installment payments can now be given to supervision of teaching performance.

The means that a principal employs to find time for the improvement of teaching is the measure of her interest in her work. There is no school, however small, where a multitude of routine clerical, social and disciplinary activities do not threaten to engulf the executive officer. The principal worthy of the name will resolutely arrange a schedule that allots 60 per cent or more of the school hours of the day to classroom visitation. Helpful and constructive service to teachers in their work of instructing children is the proof of competency for the position of elementary-school principal. Only in the classroom can she come face to face with the difficulties and the shortcomings of the teacher. The principal must know what to do. She must not be satisfied with observation, with mere criticism. Random visitation will accomplish little, but is better than none at all. The principal should plan at definite times to see definite things

done, and be prepared to evaluate the teacher's effort from the standpoint of aim, method and results. If the teacher has failed to achieve the maximum result, the principal may be of assistance through a well-timed, tactful suggestion as to more effective procedure or an improvement in teaching technique. Notes of her observation can best be made outside the classroom immediately after the visit is over. Nothing should be done in the presence of the pupils that in any way impairs the teacher's standing before them. A word in commendation of proper procedure may be overheard by the children; the approval of a Superior will strengthen the hold of a teacher over her charges. The principal must never appear to overshadow the teacher in the conduct of a lesson, and will ordinarily ask permission even to address the class. She must safeguard the comfort, the self-respect, the potentiality of her teachers. She must remember that they are the real operators of the school plant, and that her chief function is to clear the way for them. She comes into the school-room not so much to offer her ideas or to criticize as to challenge thinking by continually asking questions and searching for pedagogical reasons for procedure. She shows respect for the judgment and abilities of her teachers, and gives the impression by actions, rather than by words, that she wishes to work with them rather than over them.

The school principalship has emerged from a purely managerial position to one of the highest educational responsibilities and influence, a profession in itself. It is ceasing to be in the field of secular education merely a stepping stone to higher things, and there is a demand that the profession be given a proper degree of financial security, that the salary scale be adjusted to attract and retain those fitted for the office. In the parish school system we are mercifully free from the destructive force of personal economic pressure that has forced elementary principals elsewhere to seek advancement. But we must be ever alert to the need of preparation. Successful teaching experience is not the only requisite. Professional training is demanded. The exact courses to be pursued must be determined by schools of education. There is general agreement that the efficient principal must have these qualifications: scholarship and breadth of education; professional training, including a proper study of the subject-matter of the curriculum; supervisory ability

and thorough training in improving instruction through supervision; ability to organize and inspire teachers or ability to manage others and infuse professional spirit; genuine professional interest and continuous professional growth; administrative ability or ability to coöperate in developing the general school program; personality, leadership and correct social attitude; sympathy, vision and judgment; a sense of humor and physical vigor.

The religious principal of the parish school occupies a position of peculiar advantage. Whereas the nature of our form of government makes any close coöperation between the public school and the Church impossible, the parish principal is the executive officer of a school that must, by its very nature, work in closest coöperation with the Church. School and church work in perfect harmony with the home to bring the conduct of the child into conformity with the standards of the civilization of his day. Under the ægis of religion, the parish school forms the child unto citizenship. To preside over this process is a high responsibility and a high privilege. To prepare the child for that citizenship which is his destiny in Eternity, is the noblest task that can be allotted to man. The religious principal has that task ever before her. The child is taught to shun vice and practise virtue from supernatural motives. The thought of God and His dominion over man is ever present. The reception of the Sacraments is not a disciplinary regulation but a source of the grace of God. Prayer is not a rote assignment, but converse with God. The parish principal must make religion a vital force in the life of every child. That is the measure of her success.

LAW OF THE CODE ON BENEFICES

By STANISLAUS WOYWOD, O.F.M., LL.B.

RENUNCIATION AND EXCHANGE OF BENEFICES

The Ordinary shall not accept the renunciation of a benefice made by a cleric in Major Orders, unless it is known that he has the necessary means for a respectable living from other sources, or has made religious profession and persevered in it (cfr. Canon 584) a sufficient length of time (Canon 1484).

The causes for the renunciation are not specified by the Code, but Canon 184, speaking of the voluntary surrender of ecclesiastical offices, rules that everybody is free to resign an office for a just cause, unless it has been forbidden to him by a special prohibition. Pope Pius V, in his Constitution "Quanta Ecclesiae," April 1, 1568, enumerates a number of reasons for which the bishop may accept the renunciation, denying him authority to admit the withdrawal for other reasons. The Code grants leave to a cleric to resign an office—and consequently also a benefice which one gets because of the office—for any reasonable cause. The prohibition of the Code, forbidding the local Ordinary not to allow a cleric in Major Orders to give up his benefice unless the Ordinary knows for certain that the cleric has other means for a becoming maintenance, is an ancient regulation of the Church, and is mentioned in the above Constitution of Pope Pius V and in other church laws of past centuries. The Church does not want the men who have irrevocably consecrated themselves to the clerical state to throw aside the means of support which the benefice gives them, and to expose themselves to the danger of having to beg for their living or to engage in work which is unbecoming to their state.

A secular priest who is in possession of a parish or some other benefice, and who obtains from his Ordinary permission to join a religious organization, does not lose the parish or other benefice immediately. Canon 584 ordains that a parochial benefice is lost after the lapse of one year from profession in the religious organization, and other benefices are lost three years after profession. The Religious does not lose his diocese (*i.e.*, incardination), until he has

made perpetual vows, either simple or solemn (cfr. Canon 585), and, if he leaves or is dismissed before taking perpetual vows, he must return to his own diocese. If he has lost his parish or other benefice, the bishop must give him some position or employment from which he can make a decent living. If perchance there is no position open, the bishop will have to give him some sort of a pension or allowance until he has work for him, if otherwise the priest has no means of his own to support himself respectably.

The renunciation of a benefice which was the cleric's title of ordination is null and void, unless explicit mention is made of the fact that the cleric was ordained under the title of that benefice, and another legitimate title of ordination has been supplied for the cleric with the consent of the Ordinary (Canon 1485).

There is no application for this Canon in dioceses where the clerics are ordained under the title of "service of the diocese." The title is to be a guarantee for a permanent and sufficient maintenance of the cleric. The Council of Trent (Sess. XXI, *De Reform.*, Cap. 2) says: "The Holy Synod decrees that in future no secular cleric, though otherwise qualified in character, knowledge and age, shall be promoted to Sacred Orders, unless it shall first have been legally established that he is in peaceful possession of an ecclesiastical benefice which is quite sufficient for his maintenance." He cannot renounce this benefice unless mention is made that he was ordained under the title of that benefice, and the renunciation shall not be accepted, unless it is certain that he can comfortably live without that benefice; a renunciation made otherwise is invalid. The title of benefice is the ordinary title of ordination, and, in default of that, patrimony and pension (cfr. Canon 979). If none of these three titles is available, the extraordinary title of "service of the diocese" is permitted, provided the candidate for Sacred Orders promises under oath to serve the diocese perpetually (cfr. Canon 981).

RENUNCIATION OF BENEFICE IN FAVOR OF ANOTHER CLERIC, AND UNDER CONDITIONS

The Ordinary has no authority to admit the renunciation of a benefice in favor of others, or under any condition which affects the conferring of the benefice or the use of the revenue, except in a case

in which a benefice is in litigation and the abdication is made by either of the litigants in favor of the other (Canon 1486).

The Church demands that the one who renounces a benefice abstain from interfering in the appointment of a successor or in the administration and use of the revenue. The Ordinary is deprived of the authority to admit abdication of a benefice under conditions which concern the appointment of a new beneficiary or the use of the income. The exception about release of the claim to the possession of the benefice in favor of the other party to the litigation, is in harmony with the general tendency of Canon Law to facilitate amicable settlement of disputes. In the renunciation of a parish the retiring pastor may ask for a life pension to be paid to him from the parish which he gives up. Such a pension does, of course, affect the use of the revenue of the parish, and would therefore be an invalid condition in virtue of Canon 1486. In a case decided by the Sacred Congregation of the Council, November 11, 1922, it was stated that the retiring pastor cannot renounce his parish under a condition strictly so called to get a pension from that parish, but the bishop is allowed to propose a pension to the pastor to induce him to retire. In the following year the Committee for the Authentic Interpretation of the Code was asked to decide whether the local Ordinary may accept a renunciation of a parish with the reservation of a pension for life to be paid to the retiring pastor from his former parish. The Committee answered saying that the Ordinary may accept that kind of a renunciation, provided the precept of Canon 1429, §2, is observed concerning the amount of the revenue of the parish that may go towards that pension (May 20, 1923).

EXCHANGE OF BENEFICES

The exchange of two benefices can be made validly only for reason of the necessity or utility of the Church or another just cause, and provided that it is done without injury to others, with the consent of the patron (if it be a benefice with the right of patronage), and the local Ordinary. Neither the vicar-general, without a special mandate, nor the vicar-capitular can give the necessary consent. The precept of Canon 186 must be observed for validity of the exchange. The Ordinary shall within one month grant or refuse his consent, and the exchange becomes valid at the moment when the

Ordinary gives his consent. The exchange of benefices cannot be accepted by the Ordinary, if both benefices are—or one of them is—reserved to the Apostolic See (Canon 1487).

The exchange of benefices implies a conditional renunciation of the benefice possessed by either of the beneficiaries. It cannot be made by private authority, but requires the consent of the local Ordinary—and, in case of a patronage benefice, the consent of the patron. The patron's consent is necessary, of course, even if one only of the two benefices to be exchanged is a patronage benefice. Besides the consent of the Ordinary and the patron, a just cause is required, and precautions must be taken against injury to others. What constitutes a sufficiently good reason, besides the necessity or utility of the Church, is not determined by the Code, and is therefore left to the prudent judgment of the Ordinary.

The formalities of the exchange are to be governed by Canon 186 which prescribes as follows: In order that the renunciation may be valid, the one relinquishing the office must do so in writing or orally before two witnesses, or through a proxy appointed by special mandate. The written document of renunciation must be deposited in the Curia. The acceptance or consent of the Ordinary ought to be in writing, for by his consent to the exchange he confers the benefices on the new possessors, and Canon 159 prescribes that the conferring of each and every office should be done in writing.

SIMONY TO BE AVOIDED IN EXCHANGE OF BENEFICES

If the benefices to be exchanged are unequal, no compensation is permissible through reservation of some of the revenue of the benefice, or by payments of money, or payment by any other object that has money value. The exchange of benefices is not permitted to be made between more than two persons (Canon 1488).

As the spiritual office is the principal thing in a benefice, the Church sternly forbids all barter and bickering concerning the value of the income attached to the two benefices. All that is permitted is to exchange places irrespective of the fact that one gets perhaps a benefice which has twice as high an income as the other. Nothing may be done to equalize the revenue and compensate the one who relinquishes the better benefice.

OTHER NON-COLLEGIATE ECCLESIASTICAL INSTITUTES,
HOSPITALS, ORPHANS' HOMES, ETC.

Hospitals, orphans' homes, and other like institutions destined for works of religion and spiritual or corporal works of charity, may be established by the local Ordinary, and receive by decree of the Ordinary the nature of a legal personage in the Church.

The local Ordinary should not give his approval to these institutions, unless the purpose of their foundation is really useful, and unless an endowment is provided for them which, all things considered, suffices or can reasonably be foreseen as sufficient to attain the purpose of the institution.

The administration of the goods of these institutions is in the hands of the rector of each institution, according to the rules laid down in the charter of the foundation. The rector is bound by the same obligations and enjoys the same rights as the administrators of other ecclesiastical goods (Canon 1489).

In the preceding Canons the Code spoke of benefices; now it treats of institutions for the promotion of religion and Christian charity. There is some similarity between the ecclesiastical benefices and these institutions, inasmuch as the benefices, like the institutions, have for their purpose the advancement of religion and charity. Benefices are established primarily for the maintenance of ecclesiastical offices and the promotion of religion, but also, as we have seen, for the furtherance of charity, because the superfluous revenue of benefices is to be devoted to charity. A benefice is of its very nature a legal entity or personage (cfr. Canon 1409); religious and charitable institutions may be given a legal personality by decree of the Ordinary.

Not all charitable institutions established and managed by priests or Catholic lay persons are ecclesiastical institutions, for, unless these institutions have been raised by the authority of the Ordinary to an ecclesiastical legal personage, they are merely private enterprises. Over these the Ordinary has the right of supervision only in matters concerning faith and morals. If a charitable institution is connected with an ecclesiastical institute (e.g., a religious organization), the charitable institution is not a private but an ecclesiastical enterprise, according to the rule of law: "Accessorium naturam sequi congruit principalis" (*Regulæ Iuris in Sexto*, 43).

The Code warns the local Ordinaries not to raise a religious or charitable institution to the dignity of an ecclesiastical personage, unless it has sufficient means or will be able to get the necessary support to accomplish the purpose for which it is established. In the United States, institutions of religion or charity are, as a rule, founded either by the dioceses or by religious communities. In both instances there is usually only a very small capital on hand at the start, and the maintenance and extension of the undertaking has to come from contributions of charitable people. Experience has proved that God's blessing has rested on the ecclesiastical institutions of religion and charity in the United States, so that not only the Catholic people, but also many non-Catholics, have helped them to do their great work for the honor of God and the relief of the poor and afflicted.

The administration of the goods of religious and charitable institutions is in the hands of the rector of these places. If the Ordinary of the diocese has raised them to the status of ecclesiastical institutions, the rules of Canon Law on the administration of ecclesiastical goods apply to these institutions. If a benefactor founded a particular institution, there may be special rules on administration and other affairs laid down in the charter of the foundation. In any case, the goods and property of religious and charitable institutions are not, like the private property of individuals or corporations, at the free disposal of the owners, but a sacred duty attaches to them, demanding that they be used for the purpose for which these goods were donated. The persons conducting the institutions are merely administrators bound by the law of God and the regulations of the Church to be faithful and zealous in their administrative duties and in their sacred trust.

In the charter of the foundation the pious founder should accurately define the entire constitution of the institute, its purpose, the endowment, administration and government, the use of the revenue, and the successor to the goods in case of extinction of the institute. This charter should be made in duplicate form, one copy to be kept in the archives of the institute and the other in the archives of the diocese (Canon 1490).

Canon 1490 supposes that some individual (called in Canon Law the founder) establishes an institution, and provides the necessary

funds for the maintenance of the same and the payment of the current expenditures of the work for which the institution has been established. Such a founder has the right to draw up a document, here called a charter, in which he may specify all those things mentioned in Canon 1490, provided the bishop is willing to accept the institution under these conditions. If the bishop is to bestow on the institution the character of an ecclesiastical establishment, he certainly has the right to say under what conditions he will accept the foundation. In the United States we rarely hear of a foundation of a religious or charitable institution which is built and supported by one person or family. Even if at times rich Catholic people build a hospital, orphans' home, school, etc., the maintenance of the work is usually accomplished by the small contributions of the poor.

THE ORDINARY'S RIGHT OF INSPECTION

The local Ordinary has the right and duty to visit all institutions of this kind, even those which are erected as a legal personage, and regardless of what kind of exemption they enjoy. Even though the pious foundation has not been made a legal ecclesiastical personage, and has been entrusted to a religious community, the foundation is entirely subject to the jurisdiction of the local Ordinary, if the religious house belongs to a diocesan organization; if the religious in charge of the pious foundation belong to an organization of Papal Law, the foundation is subject to the supervision of the local Ordinary in all matters pertaining to the teaching of religion, moral conduct, exercises of piety, and the administration of the Sacraments (Canon 1491).

The Council of Trent (Sessio XXII, *De Reform.*, Cap. 8) had the same rules as Canon 1491, with the exception that institutions under the immediate protection of kings were exempt from the visitation of the bishop. According to this Council, all institutions which are established for the purpose of divine worship, or the welfare of souls, or the support of the poor, were subject to the supervision of the bishop, even if these houses were in the hands of lay persons. The Code does not speak explicitly of those institutions of religion or charity which are in the hands of Catholic lay people, but they are implicitly included, because the opening words of Canon 1491 speak of the right and duty of the local Ordinary to visit *all*

institutions. He has complete control over the institutions in the hands of diocesan religious Congregations; if they are in charge of religious organizations of Papal Law, he has supervision in the matters enumerated in Canon 1491. The financial affairs are regulated in the following Canon.

SUPERVISION OVER THE FINANCES OF INSTITUTIONS

Even though a pious institute is exempted from the jurisdiction and visitation of the local Ordinary by the terms of the foundation, or by prescription, or by Apostolic privilege, the local Ordinary has nevertheless the right to demand an account of the finances, every contrary custom being condemned. If the founder of a religious or charitable institute wants the administrators not to be bound to give an account of the finances to the local Ordinary, the latter should not accept it as an ecclesiastical institute (Canon 1492).

As we remarked before, the money and other property contributed for the building, maintenance, etc., of pious institutions is practically withdrawn from private ownership, and the institution or the directors of it assume a sacred trust. It is of no consequence who technically is the owner of the property offered to God for the promotion of His honor by works of religion and charity; the property is not at the free and voluntary disposal of anyone, but must be used for the purposes to which it has been consecrated. For this reason the Code rules that, no matter who is in charge of charitable institutions, the supervision of the finances of these places belongs to the local Ordinary, to whom account must be rendered because he is the one authority who in the name of Supreme Head of the Church, and indirectly in the name of Christ Himself, watches over the work of religion and Christian charity entrusted to the Church.

VIGILANCE OF LOCAL ORDINARY

The local Ordinaries shall see that the pious intentions manifested in the foundation of religious and charitable institutions are perfectly carried out (Canon 1493).

Though the precept of Canon 1493 refers directly to the enforcement of the will of persons who established with their own means some institution of religion or charity and turned it over to the Church, it also applies to all offerings of money and other goods

given to an ecclesiastical institute to be employed in that place for its religious or charitable purposes.

SUPPRESSION, UNION, CHANGES IN ECCLESIASTICAL INSTITUTIONS

Without the permission of the Holy See, the religious and charitable institutes cannot be suppressed, united, or diverted to uses foreign to the intentions of the founders, unless the charter of their foundation has other provisions (Canon 1494).

If a religious or charitable institute is established by authority of the local Ordinary, it has obtained an existence which is protected by the Supreme Head of the Church and cannot be destroyed by any inferior authority. Not only is its existence safeguarded but also its purpose, and the prohibition to unite the institute with some other ecclesiastical establishment protects its individual legal personality. What is said here about the charter of the foundation, refers to stipulations made by the person who out of his means built and endowed an institute; he may stipulate what is to be done in case the local Ordinary in the course of time should find it advisable to suppress, unite, change the purpose of the institute.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VIII. The Binding Force of the Rubrics

I

It stands to reason that when a lawgiver lays down a clear and definite ruling, he is also fully determined to enforce his law, and consequently to coerce or curtail the personal liberty of those who are his subjects. This applies to the rubrics of the Church; they bind the priest because they are the expression of the Church's will. However, over and above this unequivocal obligation, arising from the positive command of the Church, the fact that the rubrics are the means of bringing about an orderly, seemly and uniform celebration of the Divine Service must necessarily invest them, in the estimation of all right-minded priests, with a peculiar sacredness.

There are not a few liturgists or rubricists who divide the rubrics into preceptive and merely directive ones. The former alone, according to them, bind under pain of sin. The distinction is more subtle than convincing, and it seems more in accordance with the spirit and the letter of the law to regard all rubrics as binding absolutely and under sin, though not equally. Canon Law knows no distinction such as the above. Canon 818 is quite explicit: "Every contrary custom being reprobated, let the priest in celebrating accurately and devoutly observe the rubrics of the ritual he follows, and let him beware lest he add, on his own authority, other ceremonies and prayers."

In his valuable commentary on the Code, Dom Augustine says in a footnote that it would be unreasonable to reject the distinction as between preceptive and directive rubrics, as the contrary opinion would, or might, lead to scrupulosity. On the other hand, Dr. Pruenmer rightly observes that, granted that the distinction is based on solid fact, nothing is more difficult than to ascertain which rubrics are preceptive and which directive. It is said that the latter are concerned with that which precedes or follows the Mass or the administration of the Sacraments, while the former deal with the Mass itself or with the substance of the Sacraments.

We shall be accused, perhaps, of opening the door to scruples when we reject a real distinction between rubric and rubric. But would it not be running an even graver risk of introducing abuses if we were to admit the difference, for, as we have said above, nothing could be more arduous than to classify the various prescriptions of the Ritual and the Missal? It would seem far more satisfactory and more conducive to peace of conscience to view all rubrics as prescriptive, but to bear in mind that, even so, they do not bind with equal force. That they do bind, and that in conscience, is made abundantly clear by Canon Law, the Council of Trent, and the very rubrics to be found at the beginning of the liturgical books. The same conclusion may be drawn from the penalties laid down against habitual offenders by Canon 2378, which declares that: "Clerics in higher Orders who, in the exercise of their sacred ministry, render themselves guilty of grave negligence regarding the rites and ceremonies prescribed by the Church, and who, when they are admonished, do not amend, are to be suspended according to the varying degree of their guilt."

Here again we are confronted with an unqualified statement. Nevertheless, even so it stands to reason that we should make a distinction, for it is evident that certain rubrics affect the very substance of the Sacrifice or Sacrament, whereas others are less immediately connected with it, or form, as it were, only an outer fringe to the beautifully woven texture of the Church's ritual. Theologians are agreed that there are rubrics, the deliberate omission or alteration of which cannot happen without grave sin—for instance, any notable omission in the Canon of the Mass; so much so that, according to St. Alphonsus, whose moral theology has been formally approved by the Church, the omission of ten words would constitute a grave sin. As regards the parts of the Mass outside the Canon, if they are among those that must be said in all Masses, the omission of a notable section (such as the Epistle or Gospel) would be a grave sin. On the other hand, if it is question of such parts or pieces as are not said at every Mass (such as the Gloria or Credo, or some Collect), their omission would not constitute a grave sin. Here we have in mind only an occasional omission, for, if it were frequent or habitual, it would be difficult to find an excuse for the conduct of the priest, since the only explanation of his action would be indifference towards

or contempt of the positive law of the Church. In connection with this point the question has been discussed as to whether it is lawful, on Palm Sunday and the Tuesday and Wednesday of Holy Week, to omit the Passion and to content oneself with the reading of the last section alone, on the plea that the Passion is one of those parts which are not found in every Mass. In the sixth edition (1890) of his "Moral Theology," Lehmkuhl teaches that it would be a grave sin to act in that way. In the ninth edition (1898), he modifies his view and expresses the opinion that the omission would not constitute a mortal sin, so long as there should be a real reason, such as the impossibility of saying so long a Mass. However, he counsels the priest who wishes to say Mass on these days, but from one cause or another is unable to read the Passion, to say a Votive Mass; for, he argues, to do so is only a venial transgression of the rubrics, and may be wholly blameless if there exists a serious motive for doing it. The argument is not convincing, for in this case the priest would be far more at variance with the positive law than if he merely omitted the Passion, since he would not merely leave out a piece which is not found in every Mass, but would actually substitute a quite different Mass, possibly one demanding another liturgical color, and that at a time when Votive Masses are expressly forbidden. In like manner it would be a sin—but only a venial one—to add anything to the prescribed text, out of well-meaning but ill-timed personal piety.

We seem justified, therefore, in holding that the distinction between directive and preceptive rubrics is of very little help, and certainly provides no cure for the dreaded evil of scrupulosity. Let us look upon all rubrics as binding in conscience. A perusal of the Bull of St. Pius V, which is found at the beginning of the Roman Missal, will make this quite plain. In this document the holy Pontiff commands in virtue of holy obedience (*in virtute sanctæ obedienciæ*) that all other rites, however ancient, being given up, Mass be said henceforth according to the rite, manner and norm (*juxta ritum, modum, normam*) prescribed in the new Missal promulgated by him, nor may anyone presume to add any ceremonies or prayers in the celebration of Mass besides those found in this volume (*neque in Missæ celebratione alias cæremonias, vel preces, quam quæ hoc Missali continentur, addere vel recitare præsumant*).

If words mean anything at all, surely we have here a very definite law, laid down by the highest authority, from which there can be no appeal, in a matter of supreme importance, inasmuch as it deals with the public worship of the Church. However, the rubrics are a human law and in the nature of *positive* precepts; hence, when we wish to discover where they bind *sub gravi* and where *sub levi*, we have to make use of the standard which we apply to all other ecclesiastical laws. A simple rule-of-thumb could be formulated as follows: Where the substance of Sacrifice or Sacrament is concerned, it is a grave sin to make a deliberate addition or omission; it is a venial sin to do so where the substance or essence is not affected. However, as we have seen, with regard to the Canon of the Mass, we have to view the whole of it as forming the substance of the Mass, so that a considerable omission or alteration (such as, for instance, a refusal to break the host or to make the crosses over the chalice or to make the little elevation) would amount to a grave sin.

II

From the foregoing examination of the matter the reader will easily gather that he has to be on guard against two dangers, rigorism on the one hand, and laxity on the other; for the former would open the door to scrupulosity, and the latter could not fail to become a source of scandal for the laity. All human laws must be taken and carried out in a human way; no one can be compelled to attempt or to execute the impossible. When, therefore, it is asserted that the rubrics oblige in conscience, so that their neglect is sinful, it is to be clearly understood that such guilt, whether grave or venial, is only incurred where there is wilful and conscious neglect. Hence, the priest should never allow himself to be perturbed by the fact that he suffers from distractions, even if, in consequence of these, he were at times in doubt as to whether he performed certain rites or said the prescribed prayers. One of the fears of the scrupulous priest is lest the acolyte should not make the responses properly. Let not the celebrant be over-solicitous on this head, else he will never be at rest, for the number of perfect altar-servers is limited, and many garble the text, with the best of wills, simply because the Latin is too much of a tongue-twister for them.

It is all but inconceivable to what extravagances scrupulosity may

drive a man. The well-known and devout Msgr. de Ségur relates an instance which is so ludicrous that one almost fears to set it down here, but good may come out of it, if the scrupulous can be made to see the absurdities which they may be brought to. There was a certain convent chaplain, a victim of scruples. He was likewise blessed with a nose of no common dimensions. One day, at the moment of Communion, he fancied that the Sacred Host had touched the tip of this organ. Now, what has been thus touched must be duly purified. So, to the utter amazement of the little altar-boy, when he came up with the cruets, the celebrant, having placed the tip of his nose and his finger-tips over the chalice, asked him to pour wine and water over his nose and fingers. The story may appear incredible, but the saintly prelate vouches for its authenticity. Unfortunately, the present writer is unable to give chapter and verse, but he can guarantee that it is found in one of the numerous books of that author. Here the priest ought to have acted according to the axiom that a human law does not oblige, if it causes such extreme inconvenience or such surpassing ludicrousness.

At the other end of the scale, we find the priest who roundly declares that he has no use for ceremonies, and who, in consequence, evolves a ritual of his own. Fortunately, this type of priest is very rare now-a-days, but it is not so very long since even highly placed ecclesiastics covered their ritual malpractices with the airy assertion: "Oh, I belong to the Congregation of Rites!" Some twenty years ago the present writer had to help a certain parish-priest during Holy Week. The priest is dead long since, so no offence can be given by betraying the fact that all peculiarities and oddities of ritual were excused by the oft-repeated assertion: "Oh! here we follow the *Ritus . . . ensis!*"—mentioning the name of the little town where he had the cure of souls.

Nothing is easier than to contract negligent or slovenly habits where ceremonies are concerned. This is particularly so in the case of priests who live alone, and are thus perforce deprived of the very great boon of fraternal correction. Where several priests live and work together, this danger is much lessened. It is not for nothing that retreat preachers—and generally all those who write for the clergy—exhort priests to read through, at least once a year, all the rubrics of the Missal.

III

The rubrics of our liturgical books are no mere stage-directions which we are left free to interpret as we like. Occasions do indeed arise from time to time, when we may have to adapt these prescriptions to unforeseen or difficult conditions; but in this matter legitimate authority should be consulted. Where there is keenness, it is generally found possible to adapt local conditions to the rubrics, which is a better line to take than that which adapts the rubrics to personal likes or dislikes. The ceremonial of the Catholic Church, with all its apparent elaborateness, is yet something very simple and far from difficult to master. By its means divine worship is made beautiful. It secures uniformity throughout the Church. It is no small help to our devotion to know that the ritual observances which we perform have the sanction of long tradition, and that in this way every one of us is brought in line with every other priest throughout the world, from the Pope of Rome down to the poorest missionary in the loneliest outpost of the Church Militant.

The ceremonies of Catholic worship are no mere casual or fanciful gestures. They are the outward accompaniment and expression of the soul's dispositions; in other words, they are symbols of spiritual realities. They are even more than that, for they may be looked upon as the body's very own prayer and worship, the echo of the soul's aspirations and the translation of the language of the spirit into the language of the hand and the eye. To affect contempt for ceremonies, to belittle or even to ridicule the rubrics, to have but little esteem for ritual, is to betray a weakening of one's grasp of spiritual and supernatural values. At the conclusion of the gorgeous, if lengthy, function of the consecration of a church, some priests were heard to say that they did not care for all that ritual. "Why could not the Bishop just bless the place and have done?" they said. What a loss it would be if the ritual were indeed thus "simplified"! It has been well said that "the Church has a universal mind, a universal mission, a deep historical sense, an infinite variety of experience and a most effective grasp of human psychology. Her efforts towards detailed control of all acts of public worship spring out of these fundamentals."*

**Ecclesiastical Review*, November, 1927, p. 504.

Our rubrics direct the court ceremonial of the King of heaven. At the court of an earthly ruler nothing is left to chance, nothing is deemed trivial or of no consequence, and the slightest carelessness or unwillingness to comply with etiquette would promptly lead to the dismissal of those who come in contact with royalty. Shall we do less for the Majesty of God than men do for an earthly ruler?

Not long ago the present writer witnessed the last parade of the school year at the Staff College, Sandhurst. It was impossible not to be in admiration of the marvellous precision of every manœuvre. What long and weary hours of toil must have preceded such wonderful uniformity and ease of movement! The thought at once presented itself that here indeed was an object-lesson for priests. No one wishes to see in the sanctuary the rigid uniformity of the parade ground, but we might with great profit to ourselves and much edification to the faithful learn from such a spectacle to be keener on an exact execution of the ceremonies of the Church, for these ritual gestures and movements are an integral part of divine worship.*

*The next article of this series will discuss "Popularizing the Liturgy."

AS WE ARE

By ABBÉ MICHEL

VIII. A Change of View

Father John rallied quickly from the immediate effects of the operation, and, when on the twelfth day the doctor took the stitches out, he began to live again. It was still painful to laugh, but then it wasn't any laughing matter. On the following day, Father Zaring came and discovered his irrepressible curate sitting on the porch smoking a cigarette. It was his second visit.

"Well! Well! Well!" the pastor said, "you can't keep a good man down. Isn't it so, Doc?"

Father John smiled, and looked out wistfully at the budding trees. "Gosh, Père, I feel as happy as those dilapidated looking sparrows out there. Look at them. I wonder where they spend the winter."

"Why, Doc," Father Zaring answered teasingly, "a more apropos question for them might be: 'Where will we spend the summer?'"

The young priest pressed his cigarette butt in the tray. He was thinking. "Good enough, Père," the young priest said slowly, "good enough. . . . Had a curious dream last night. I was back in St. Anselm's and woke up with a yell and an unholy determination to murder Alexander, dreaming that the beast forced his way through my incision and got himself all tangled up in my plumbing. Can you beat it? Gosh, 'twas terrible, Père. I guess 'twas the taking out of the stitches that caused it, or else I must have given the old side an awful wallop."

Father Zaring laughed. "Dreaming, you say? Why, Doc, that was a nightmare. In your plumbing system, eh? That's rich, that's great! My, what strange things might have happened had you dreamed that the invader of your internal works was not Alexander, but Alexander's master!"

"How is the mutt, by the way?" Father John interrupted.

"Fine, Doc, fine and dandy. As sleek as a tiger," Father Zaring answered enthusiastically. "The spring, Doc, the spring—everybody feels the surge of spring. You have made a remarkable recovery. But don't rush it, Doc, don't rush it."

Father John lit another cigarette. "Gosh, Père, I believe I'll be able to play ball next week. I can easily be on the job Sunday week," he said vigorously, standing up with his pastor.

Father Zaring put one hand on the young priest's shoulder, and tapping it gently repeated his advice: "Take your time. Plenty of time. Don't rush it. You'll need at least two months to build up and balance your nerves after you leave here. Well, Doc, I must run along."

The young priest walked with his pastor to the elevator entrance. "Going down, Father," a nice-looking young man said, putting his head out of the elevator cage. The two priests shook hands warmly. "Don't forget now, Doc, *festina lente*."

Father Zaring recognized the elevator boy as he stepped into the lift. "My, my, Gerald, what in the world are you doing here? An orderly? I thought I secured a nice connection for you with that insurance company." Gerald Raynor tried to explain, but Father Zaring would not hear him. "You come to the rectory tonight, and we will thrash this thing out," the priest said hurriedly and with great emphasis.

The young man looked at him submissively, thinking vaguely and subconsciously that he was still just an orderly to Captain Zaring in France, and not a hospital attendant in Long Island. After the Armistice the young man became the ward of the young chaplain, but now it looked as if all the priest's efforts to set him up independently were not merely fruitless but tantalizing. Gerald touched the secret spring of the good priest's protective instinct and sense of pity, and then he always fell back. It was the easiest way, for he was just a pin in the bowling alley of life.

The visit of the pastor had not a very beneficent effect on the nervous system of Father John. He became very fidgety as the evening wore on, and wanted to pace up and down on the porch in his bathrobe. He tried it, but the nurse intervened. He felt like a leashed dog when there is rabbit scent in the air. With the persuasion of the nurses and a sharp injunction from his incision, he finally resigned himself to a big rocking chair and a stack of magazines, and there he looked at pictures, began a few stories, and smoked cigarettes until the supper call. He was trying to think what Father Zaring said about spring. He felt it coming into him on the

cool air heavy with gasoline fumes. He smelled it, and saw it daubing the western sky with purple and gold.

"Supper, Father," the nurse said unexpectedly, and the announcement startled him like a firecracker. "You can take it here if you wish, Father," the young woman continued unemotionally, merely changing the position of her chewing gum.

"Thank you, Miss Heintz," Father John replied absently, "I'll have it in my room."

He enjoyed his supper in a mechanical kind of way. It was just like changing trains for him; the nurse might as well have said (and she had that kind of a voice): "Next stop is supper. Change here for bed." Father John felt much more comfortable and easy after eating. He fell back in the bed, and leisurely scanned the headlines of the evening paper. Then he began inserting his own name into the various reports of happenings, just for the sensation of publicity. It made him laugh.

Dr. Brown almost caught him at it. "Well, how's the patient?" the physician said vigorously after breezing into the room. He sat down on the bed, grabbed the priest's hand before he could answer him, and stuck a thermometer into his mouth, which effectively closed all debate. Then he smiled benevolently, showing his nice white teeth, and redressed the wound. Father John could not do anything but just look up with a curious expectancy of a little boy after a dose of castor oil. Everything else was normal.

"Doing fine, Father, doing fine," the doctor said pleasantly as he stood up to go. "But . . . but," he continued solemnly, "don't rush it."

Father Spurter did not see any particular reason for this advice. He had no intention of rushing it. "All right to take a little auto ride Sunday, Doc?" he asked finally.

"Certainly, Father, certainly, but don't tire yourself out. Take it easy. Don't rush it," Dr. Brown said as he left the room.

Still lying on the bed, Father John took up the paper again. He tried to read, but the print just blurred. Somebody kept on saying within him: "Don't rush it." He got up, went over to the dressing table, and looked at himself in the mirror.

"Yessir, I look all right," he said out loud. He combed his hair back briskly. "Gosh! I ought to be out of this joint in a week.

Don't rush it? What's the big idea, anyway?" He massaged his brow horizontally with both hands, looking closely at his face. "Fine as silk. Yessir," he said to himself. "I wish I had my typewriter. I'll shoot George a note anyway. Ask him to come over Sunday. . . . Sure, that's the stuff. Don't rush it? Heavens! *Festina lente!* Of all people!"

By some mysterious process over which he had no control, a strange and unnatural judgment was evolving itself in the passive cells of the young priest's brain. He procured a pad of writing paper and his pen responded to the stimulation. Forgetting his surroundings, he wrote hurriedly:

Dear George:

St. Elizabeth's, Friday.

Dusk and the shadows are falling—don't rush it!—over land and me. And I don't mean: "So's your old man!" The Right Reverend Pastor of St. Anselm's paid his respects to his deappendiced curate this afternoon. His opening chorus was that musical bromo-seltzer: "You can't keep a good man down." Now, can you beat that? Gosh, George, you should have seen him. How does he do it? Guess he must keep track of his calories just as carefully as he takes care of the nickels. Efficiency is all right, George, but I am beginning to feel now that my share of it was extracted with my appendix. But can you imagine the Right Reverend telling "yours truly" not to rush it! . . . Don't rush it!" he says. . . . "*Festina lente!*" . . . There's something phoney about that. It sounded awful—he telling me that after rushing my poor old "dogs" for a solid year. I smell a black-and-white pussy. Yessir, that fuzzy-wuzzy mut, Alexander, is more than a mascot; he's a symbol. But I'm going to take the bait out of the Reverend hunter's trap. I can't tell you about it here, George. It's too farreaching. That's one lesson I learned from old Father O'Brien: "If you can say it, don't write it." Do you get me?

Anyway, after supper tonight, in came the medico and, after finding "yours truly" as normal as a wooden leg, he requests the patient to take it easy. "Take it easy, Father, take it easy. . . . You can take a drive out Sunday, but"—do you get but?—"take it easy!" Now, where did he get that stuff? Gosh, you would think I was a marathon runner or a nervous colt. And what am I? Where am I? Whither am I heading? Don't laugh, boy, don't laugh; it's serious this time. I know that I am John Spurter, Priest, late of St. Anselm's. And that's what it's going to be. Take it easy? You said it, brother. Right now I am almost ready to sell the "bus." What does a poor little curate get for working his head off anyway? Yessir, what does he get? He gets it in the neck. But, I am going to get the jump on the Right Reverend this time. He hasn't a thing on me. And don't you try to persuade me not to! I know my stuff. I have a hunch now, and I'm going to follow it. I need a couple of years to get my bearings. There's nothing wrong

with a place like Hastings, is there? I wish I could find another Father O'Brien—one who did not own an old gramophone. But I'm ready for anything, except work and efficiency. *In medio virtus stat*. Yessirree, I'm going to stay in the middle of the road from now on. Don't you say, either, how do I get that way? Wait until you get your tonsils out or something like that. I know the boys are going to give me a dirty horse-laugh. But wait until they hear the Reverend John Spurter spoken of as the distinguished author of "Platonism in 'The Divine Comedy'"—won't they swallow their adenoids? Come on over Sunday, anyway. Help me to write my petition for a prolonged rest in the country. . . . Here comes the nurse, George. To bed, to bed! Don't rush me. Come Sunday. Don't forget. I may have an attic to let. Stay with me. There must be something wrong with me, or everybody wouldn't tell me to "take it easy." A year from now you will hear some genial pastor growling: "Get a move on." Yessir, *in medio virtus stat*—isn't that it? Or better, stay in your *status quo*, and your *terminus ad quem* will take care of itself. No more pace-making for me. As Father O'Brien advised, I'm going to stay in my own orbit—and then some. When a fellow loses his appendix, he discovers that he is neither a meteor or comet. He's just a plain "humano" with a squeaky valve.

Yours truly,
JOHN

On Sunday morning Father John was in the best of spirits. He heard early Mass, and received Holy Communion in the Sisters' chapel. The doctor arrived after breakfast and assured him that he could leave the hospital on Wednesday. He could hardly believe his ears, expecting that he would have another full week of it, anyway. The question of convalescence came up; and the doctor suggested going to the country or some place for not less than a month. Father John began to feel that things were coming his way. He did not say anything to the doctor about applying for a change to a country parish; nevertheless, he was determined to get it. In fact, he had a rough draft of the letter to the Bishop already written out. He tackled it again after the doctor left. He made it plain, very plain, that he was in urgent need of a long and complete rest, and that a nice, quiet place in the country would be the sensible solution. When Father George came in the afternoon, the letter was all ready for mailing. Father John read it for his friend with almost fanatical determination in his voice. Father George was amazed, but he saw at once that nothing could be gained by crossing his friend, except a fight. He felt honestly that the letter would turn the trick,

although he did not quite see the use of the trick. So he agreed with the plan in a non-committal way, and Father John, fearing that something might interfere with his irrational ambition to be immolated and isolated in parochial cow pasture, sent the letter at once to be mailed. Actually, his secret motive was to get ahead of the pastor, who, he imagined, was engineering his removal. It was the final tilt in the little drama, where efficiency meets efficiency. For, as a fact, Father Zaring had made no move, nor had he any desire to have his young assistant removed. . . . Now, isn't that just *as we are*?

Anyway, later on that same Sunday evening, Father John's mother and sister came to the hospital with the Willys. They all went out for a little drive, and the two priests sat in the back of the car, discussing the letter. Mrs. Spurter overheard the conversation, and it upset her very much. Although she did not get the complete drift of the talk, she felt there was something revolutionary taking place. When they returned to the hospital, she told John that she did not like all this talk about "quitting and going away." She pacified herself, however, knowing that he would be under her eyes by Wednesday. She laughed a little laugh with a tear in it, as she said good-bye. She was so happy to see him well again.

She kissed her boy good-night. "Don't worry, John," she said as she left the room. "I'll attend to all the business and goings on that you have been talking about."

Father John laughed out. "All right, Mother, I'll be seeing you Wednesday. Good-night, and God bless you." He was thinking of Father O'Brien.

A week later the young priest was home, and as happy as a lark. He was reading a very cordial letter from his Bishop appointing him Assistant Pastor to Father ———, St. Mary's Church, ———, N. Y., to report not later than June 15, 1928.

(Conclusion)

ANSWERS TO QUESTIONS

CONCERNING SUFFICIENT REASON FOR BINATION

Question: It is a common opinion here that priests cannot be allowed to binate unless some extraordinary circumstances crop up, such as another priest falling ill on a Saturday night in a one-man parish, or because the church is not large enough to hold all the faithful at one Mass. Is this opinion correct? It seems to me that it is not a question of room in the church that ought to decide the bination, but the convenience of the people attending Mass on Sundays. What does Canon Law permit as regards priests saying two Masses on Sundays? MISSIONARIUS.

Answer: It is surprising to us in the United States that a missionary from the distant mission fields should write as he does about bination. Here in the United States very many priests binate on Sundays and holydays of obligation not only in the scattered districts of the South and South West, but also in the East where priests are more numerous, in order to give all the people a chance to hear Mass. Where there is one Mass only in a parish and no other church near by, it is practically impossible for all the Catholics of the parish to get to Mass. How many homes there are where small children, sick people, etc., cannot be left alone! Thus, a considerable number of people would be forced to miss Mass, if only one was celebrated. Who will say that the Church means to deprive these people of the blessings of Holy Mass? It may be that some bishops have not given the matter sufficient consideration, but they surely cannot claim that the Church does not permit them to give the priests the faculty to binate. If as small a number as twenty persons would have to miss Mass unless the priest binates, this has been declared sufficient by the Holy See. The Code of Canon Law does not add anything new to the question of the number of people who would have to miss Mass before the priest may binate. What is new in the Code is, that it grants the local Ordinaries faculty to allow their priests to binate when a notable part of the faithful would otherwise have to forego Mass on a Sunday or holyday of obligation (cfr. Canon 806).

QUALIFICATION FOR OFFICES OF A DIOCESE—PUBLICATION OF APPOINTMENTS—VEIL INSIDE THE TABERNACLE

Question: At a meeting of several priests the conversation drifted to affairs of the diocese and other church matters. As there was a difference of opinion on some points, we wanted your opinion on the following:

(1) May a priest, who at one time belonged to a religious Order and left it, hold important offices in a diocese—*e.g.*, that of vicar-general, consultor, rector of a seminary or college?

(2) Do the laws of the Church forbid that a priest after spending a number of years in a monastery, having been sent there by his bishop for certain serious crimes committed, shall hold important offices afterwards, such as vicar-general, consultor, etc., even though he is and has been in good standing for some time?

(3) Should the names of the various officials of the diocese appointed by the bishop be made known to the priests of the diocese by an official announcement of the bishop?

(4) What is the law concerning the use of a veil for the inside of the tabernacle? Is it necessary to have one on the inside, if there is one on the outside at all times?

CURATUS.

Answer: (1) Concerning secularized religious, the Sacred Congregation of Religious, June 15, 1909, had forbidden that they be given any office of distinction in the diocese into which they had been received, and the Code, in Canon 642, rules that every professed religious in Sacred Orders who returns to the world is, without a new and special indult of the Holy See, forbidden: (1) to have any benefice in major or minor basilicas and in cathedral churches; (2) to have a professor's position or other office in seminaries both minor and major, and in colleges in which clerics are educated, and in universities and institutes which enjoy the Apostolic privilege to confer academic degrees; (3) to have any office or position in the episcopal curia and in religious houses of men or women, even in houses belonging to diocesan congregations. After the promulgation of the Code the Holy See was asked to decide whether these prohibitions affected only those Religious who, after the Code became law, returned to the world; or whether the prohibitions apply also to those who had previously left the religious community. The Committee for the Authentic Interpretation of the Code answered that those prohibitions apply also to the Religious who, before the Code became law, had returned to the world (November 24, 1920; *Acta Ap. Sedis*, XII, 575).

(2) There is no law of the Church which forbids the bishop to give an important diocesan office of the diocese to a man who at one time committed some serious offense, and had been ordered to do penance in some monastery, provided the cleric has regained his good repute by sincere amendment and a persevering good conduct after

the penance (cfr. Canons 2294 and 2295). There are a few atrocious crimes by which one incurs infamy of law, which makes a cleric irregular and incapacitates him for any ecclesiastical office or position. Moreover, the bishop cannot free the priest from that penalty of infamy of law, for Canon 2295 reserves dispensation from it to the Apostolic See. This severe penalty of infamy of law is incurred in those cases only where the law of the Code expressly states that the crime is punished with *infamia iuris*.

(3) We wonder why the correspondent asks whether there is any law obliging the bishop to make known the names of the officials of the diocese. These are public offices, and why should the bishop keep secret the names of the men he appoints to public office? There is no law prescribing the publication of the names, and why should there be such a law, when common sense tells us what should be done?

(4) There is no law about a veil inside the tabernacle. What is prescribed by the law of the sacred liturgy is, that the whole inside of the tabernacle be lined with white silk or gold-plated. Many tabernacles have a veil on the inside, which is superfluous and inconvenient, but they do not have an outside veil which is prescribed. The outside cover of the tabernacle should not be a mere veil before the door, but should cover the entire tabernacle like the cover over the ciborium. Because of the manner in which most tabernacles in the churches in the United States are constructed, it is impossible to cover them as the liturgy prescribes, and the veil covering the front of the tabernacle is as much as can be done towards observing the regulation to at least some extent.

SPEEDY MASSES ON SUNDAYS

Question: The pastor wants the seven o'clock Mass on Sundays finished at half-past seven—no sermon, Gospel, notices—because some people have got to go to work; the next two Low Masses must not be over forty-five minutes. Usually the same people attend Mass at the same hour every Sunday, and they do not get the religious instruction they should have. What can be done in the matter?

SACERDOS.

Answer: The assistant priest or the visiting priest does not have the responsibility for the parish. It would be not only imprudent but unjustifiable on their part to do otherwise than as they are directed

by the pastor in conducting the services; this direction is his business and his responsibility. The pastor should conform to the law, and the bishop, who very likely knows what is ordinarily done in the parishes, should enforce the law of the Third Plenary Council of Baltimore (n. 216). It may be difficult to arrange the Masses in such a way that there is enough time from one Mass to the other to make the announcements, read the Gospel, have a five or eight minutes' instruction, and distribute Holy Communion. It is positively wrong to think that a hurried Mass will do people any good, if they have so little knowledge of their religion as not to understand the fundamentals of their Faith. Surely, with thoughtless people the shortest Masses are the most popular; the same people will go to the same short Masses without instruction all the year around, and finally they will drift out of the Church, because one is not interested in what one does not know. It is a problem in some parishes to arrange the Masses so as to get sufficient time for a dignified and orderly and complete Sunday service such as the law demands. If the parishes have so many parishioners that one church cannot properly look after their spiritual welfare, why are those parishes allowed to exist? What right have they to have more parishioners than they can look after?

WHEN IS A HIGH MASS A HIGH MASS?

Question: It happens occasionally that our organist—who is also the whole choir—is late in starting the early morning High Mass. In our church, whenever the rubrics and special privileges permit, this is a *Missa cantata*. Before the Mass, and also at the regular time within the Mass, the celebrant distributes Holy Communion. On Sunday, the weekly High Masses are announced to start at a specified hour, the pastor insisting on punctuality. The celebrant after distributing Communion before Mass commences the Mass, and often, while he says the prayers at the foot of the altar, the organist has not yet arrived, but usually he gets there before the celebrant comes to the *Gloria* or *Dominus vobiscum*. If he does not come then, what is the celebrant to do? Start a low Mass and, when the organist arrives (sometimes at the Gospel), convert it into a High Mass? When would it be considered too late to turn the Mass into a High Mass?

Is the celebrant of a High Mass justified in distributing Communion before the Mass, vested in the chasuble? Should the missal and chalice be already prepared for him before he enters the sanctuary? May the celebrant of a High Mass sing, even *recto tono*, the Epistle, if the Mass is served by ordinary altar boys? The rubrics seem to be against the practice. I have heard it said in justification of the practice that a privilege had been

granted to some Austrian Religious years ago. Could that privilege be imported into this country by members of that Religious Order? Would such a grant be recorded in the Authentic Decrees of the Sacred Congregation of Rites?

CANTOR PERPLEXUS.

Answer: It would be interesting to know what the Sacred Congregation of Rites would say about a High Mass which is mutilated to suit the convenience of the organist. The Masses should start on time, but the priest cannot start a High Mass when there is nobody present to sing or recite the parts of the Mass which are to be performed by the choir. If the priest is not to wait for the organist when the time has come to start the Mass, he must get an organist that will come on time. There is plenty of abuse of the laws of the Sacred Liturgy without adding still more. Many organists do not even bother about reciting the Introit, Alleluia, Gradual, Tract, Offertory, or Communion, and they occasionally cut short the Gloria and Credo. In Requiem Masses, parts proper to the choir are dropped entirely, and the *Dies Iræ* is mutilated by the singing of a few verses at random. Most of these are abuses that occur quite frequently, and apparently they are not given the serious attention they deserve. We do not know whether these things happen through ignorance or lack of respect for the regulations of the Church, but it is unfortunate that disobedience to the Church should manifest itself so frequently in the performance of the most sacred function of our religion—the Holy Mass.

The Sacred Congregation of Rites has forbidden the administration of Holy Communion immediately before a Solemn High or a High Mass. If there are people who cannot stay for the entire Mass, because their duties oblige them to leave church before the Mass is finished, it may be within the law to have the priest go out without the chasuble to distribute Holy Communion before Mass. He then returns to the sacristy, put on maniple and chasuble, and starts the High Mass. In a High Mass which is served by altar boys, the priest is to carry the chalice to the altar; but, when clerics serve, they may prepare the chalice and put it on the altar on the corporal, and open the missal. As to the singing of the Epistle in a High Mass, it is not true that, as our correspondent says, it is against the rubrics to sing the Epistle. The rubrics of the Missal say nothing about the case when there is no cleric to serve a High Mass. Because they

make no provisions when altar boys are serving the Mass, the Sacred Congregation of Rites was asked whether the celebrant was obliged to sing the Epistle. The Sacred Congregation merely answered that the priest should preferably read the Epistle: "*Satius erit quod ipsa epistola legatur sine cantu ab ipso celebrante*" (April 23, 1875; *Decr. auth.*, n. 3350).

THIRTEEN HOURS' ADORATION

Question: In many parishes of our diocese the "Thirteen Hours' Adoration" is held. Is there any authority for having the Thirteen instead of the Forty Hours' Adoration?

Answer: There is a Thirteen Hours' Adoration in the Liturgy of the Church on Thursday in Sexagesima Week. However, that is not a shortened Forty Hours' Devotion, but a short form of the Three Days' Adoration of the Blessed Sacrament held before the beginning of Lent to atone for the crimes and excesses that were committed especially in the three days before Ash Wednesday (cfr. Wapelhorst, "*Compendium S. Liturgiæ*," ed. 1925, nn. 198, 199). Of course, the bishop has authority to permit the Thirteen Hours' Adoration in place of the regular Forty Hours' Adoration, but one cannot gain thereby the indulgences that the Church has granted for the latter devotion (cfr. Second Plenary Council of Baltimore, n. 376).

CORRECTION CONCERNING TRANSLATION OF JUBILEE REQUIREMENTS

Question: On page 658 of the March issue of your magazine it is stated that the two days of Jubilee fast and abstinence must be "days, when neither fast nor abstinence is of obligation." This seems to be an incorrect translation of the Latin text; "*præter illos (dies) in quibus jejunium et abstinentia ex præcepto obligant.*" As the Code clearly distinguishes in Canon 1252 three kinds of days—*solius abstinentiæ simul et jejunii*, and *solius jejunii*—I submit that the only days excluded from the Jubilee fast are those of the second kind, which is not what the English translation says. I find the HOMILETIC both timely and interesting.

SUBSCRIBER.

Answer: The translation was not correct, and we thank our correspondent for drawing our attention to the matter. The Church wants the people who intend to gain the Jubilee concessions to keep two days of fast and abstinence, and they should be days outside of

those on which the law of the Church already requires both fast and abstinence. All Fridays throughout the year (discounting those in Lent and other fast days) are days of abstinence only, and therefore one can observe the two days of fast and abstinence required for the gaining of the Jubilee on two Fridays. Then again, during Lent most of the days of the week are fast days only, not abstinence days; wherefore one could have kept the two days fast and abstinence on such days in Lent.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Integral Confession

By H. DAVIS, S.J.

Case.—Titius, who has neglected his Catholic duties and practices for many years, wishes, as he says, to return to the Church. He, therefore, makes a good and lengthy preparation, but, as he has forgotten how to confess as he ought to confess according to number and species, he confesses as follows: dishonesty, neglect of Mass on Sundays, bad behavior to wife and children, evil company, and intemperance. During the absolution, which the confessor gave him after a full and proper confession had, as it were, been extracted from him, Titius uses as an act of contrition the formula: "Oh, my God, I am sorry for my sins, and will not sin again." On the next morning, he remembers several other grievous sins, which he had forgotten to confess, and so refrains from receiving the Blessed Sacrament.

Solution.—It is a common experience of confessors to find that Catholics who have been absent from the Sacraments for years appear to forget all prayers, except the *Pater*, *Ave* and *Gloria*, never make acts of faith, hope, charity, or contrition, forget how to make confession, and have become so indifferent to every spiritual consideration as to be in a deplorable state. Indeed, some of these careless Catholics become so blunted to spiritual perceptions as to be less teachable than children. It is only on the occasion of a general mission that they can be reached. All the more important, therefore, is it for the mission preacher to descend to the obvious and the simple. The failure of these lax Catholics to make an integral confession is a recurring difficulty which every confessor has to face, and in solving it he has to be careful to hit the mean between being satisfied with a really insufficient confession and harassing a penitent with too many and too meticulous questions. It is certainly the teaching of the great moral theologians that what might be rightly expected of good and fervent Catholics in respect to declaring species of sins, may sometimes be disregarded in the case of those who are lax and negligent. It is normally more important to secure integrity of accusation where the rights of third parties are at stake and where scandal is involved, than in cases where only the personal and secret conduct of the penitent is concerned. It is better to fall short in many things than to be excessive in one to the scandal and reason-

able disquiet of the sinner. This doctrine has to be understood in the true spirit of the pastor of souls, and applied with prudence and sanity. Many a sinner will think that, if confession is such a business as some over-zealous confessors make it, they will confess rarely rather than frequently. They are, in fact, driven away from the Sacraments.

The confession of Titius was very defective, though made, it must be supposed, in good faith, since he had made a lengthy preparation for a difficult confession. The confessor, therefore, should not interrupt the penitent, but allow him to confess in his own way. When the penitent has finished, it will be well to return to the sins so generically confessed (if they can be remembered), and to put some brief questions which would both secure an integral confession and teach the penitent to confess in future.

Dishonesty is a very general term. The sinner may be asked whether the dishonesty was a matter of theft or of dishonest work. If restitution can be made for theft, it must be made even by putting aside small sums each week, until full restitution has been made. The circumstances of the penitent may be such that restitution may be and will remain impossible. If the dishonesty consisted of dishonest work, reparation is more easily made if the penitent works in the same place. He must cease to be dishonest in his work, and try to make up for the past by better work. The number of acts of theft and dishonesty, if grievous, should be stated, and, if a number cannot be assigned, the habit of dishonesty spread over a given time should be confessed, stating the frequency of the acts as far as possible.

Each deliberate and inexcusable omission of Mass on days of precept is a grievous sin. Titius, therefore, should state how often he has thus missed Mass, or, if the number cannot be assigned, for how long a time he habitually neglected Mass.

Behaving badly to his wife is also too general an accusation. If his behavior was grievously sinful, he should state in what ways he so behaved—whether it was in being unfaithful to her, or in beating her, or in ill-using her to her great grief, or deserting her for a time, or in squandering the money that was required for household purposes. Behaving badly to the children may mean beating them without cause or excessively, neglecting them seriously, not seeing to their

religious training, allowing them to go with bad companions, or giving them scandal by foul language or drunkenness.

Going into evil company may mean positive serious sexual sins, gambling, drunkenness, or scandal. Intemperance—if by drink, as is supposed—would normally imply the sin of neglecting to support wife and family. If, in addition, it was carried to excess, then each serious act of intemperance, foreseen and deliberate, would be grievous. The number of such acts should be confessed, or failing that, the habit, the frequency, and the scandal. Doubtless, the intemperance of Titius is the root of all his sins. If, therefore, that sin can be cut away at its roots, the other sins will gradually be the more easily overcome.

But habitual intemperance is so difficult to overcome at once that there will be little hope for Titius, unless he makes a very serious purpose of amendment, receives the Sacraments frequently, and at the same time avoids the occasions of the sin. A great victory is necessary, and an immensely strong act of the will, and that act frequently renewed with all the force of his will. How few drunkards are able to make such acts, every pastor knows only too well. It would be advisable, then, for the confessor to urge Titius to overcome that one sin first of all, and to return to the same confessor next week and every week, until he is cured of his habit. In many cases of lapsed Catholics, it may not be necessary to go into details of number and species, for a confessor can only get what he can. However, it will be found that there is almost invariably one particular sin which is the root of all the others. The confessor will do well to concentrate on that one, and leave the rest alone for the time being.

The act of contrition which Titius made is not uncommon. Theoretically, it is sufficient in or out of confession, but it is far from being a model one. Children should be taught the longer form, and a penitent such as Titius may well be asked to repeat after the confessor the longer form, which so admirably sets before the sinner the threefold motive for sorrow—namely, because sin deserves hell, has crucified the loving Saviour, and offends God, the fount of all goodness.

Titius later remembers a sin that had slipped his memory in confession. The confessor should have previously told him that all his sins had been forgiven in the good confession that he had made, and

he should receive Holy Communion without hesitation, and that, if he later recalled any mortal sins which he had omitted, he should mention them in his next confession. He may add that the grace of the Holy Eucharist will give Titius strength to avoid sin, but that, if Titius neglects the Sacraments for long, he will fall back into his former desperate state.

The confessor will take great trouble over such cases, and will imitate saintly confessors such as St. Alphonsus and the Curé of Ars, not wishing to be quit of one penitent that the next may be heard. The disease of Titius is deep-rooted, and it requires the patience of a careful physician. Major operations cannot be done in a hurry. To release one soul from its bondage is better work than much labor spent on fifty souls who do not need the physician's help.

ROMAN DOCUMENTS

EXTINCT BENEDICTINE ABBEY OF NEUBURG IS REËSTABLISHED

The Abbey at Neuburg, near Heidelberg, in the Archdiocese of Freiburg, was approved by Pope Lucius II, but later was given over to a Religious Order of nuns. During the secularization of religious houses in 1804, the nuns were expelled, and the Government confiscated the property. More than a century after the suppression of this house, the Abbot of the Benedictine Abbey of Beuron purchased the former monastery and its lands, and made it a branch house of his Abbey with the permission of the Archbishop of Freiburg. The number of monks at the Neuburg Monastery has increased in recent times, and the Abbot of Beuron, who is also head of the Beuron Benedictine Congregation, requested the Holy See to raise the Monastery at Neuburg to an Abbey. The Holy See grants the request, and affiliates the new Abbey to the Beuron Congregation (Letters Apostolic, July 11, 1928; *Acta Ap. Sedis*, XXI, 100).

ADDRESS OF THE HOLY FATHER TO THE LENTEN PREACHERS

It is customary for the priests who are engaged to preach the Lenten course of sermons in the various churches of the city of Rome to be presented to the Holy Father in special audience before Ash Wednesday. The Holy Father, Pope Pius XI, received them cordially, and spoke to them at length on various topics that were uppermost in his mind. Among these we note the following:

First, he asked them to rejoice with him because of the fact that the day (February 11) was the eve of the seventh anniversary of his coronation as Supreme Pontiff and the beginning of the Jubilee Year, celebrating the fiftieth year of his ordination to the priesthood.

As to the preaching of the Lenten courses, the Holy Father said that he knew that each preacher had mapped out his Lenten course of sermons, and, while it was not his intention to disturb their plans, he wished to draw their attention to a very prevalent abuse, the lack of modesty in women's dress, and requested them to make all possible effort to convince Christian women that the present-day fashions are an affront to Christian principles. He believed that many Christian women realize this, but the slavery of fashion is so strong

that, while they are ashamed of it, they have not enough courage to break away from it.

He furthermore asked them to insist on the regular and steady fulfillment of the Christian duties—Mass, religious instruction, frequent reception of the Sacraments—which things had been much neglected because of an overindulgence in what are called “sports.” Neither education nor health is furthered by excessive pursuit of sports, and the development of other absolutely necessary human activities is made impossible.

Of special interest is the reference of the Holy Father to the signing of the agreement between Italy and the Holy See, which makes the Vatican City an independent state and regulates religious affairs in Italy between Church and State. About the same hour when the Holy Father addressed the Lenten preachers, the agreement was signed at the Lateran by the representatives of the Pope and of the King of Italy. The Holy Father said that he could not make known at that time all the particulars of the agreement, because it has not yet been officially published. However, he wished to speak of certain points so that the preachers, when consulted, might be able to give correct information. He desired to draw their attention to the fact that unfavorable criticism of the agreement was bound to come, and he wished them to know that there was not a line, not a phrase in that agreement, which had not been the subject of his personal study, reflection and prayer—besides the prayers of others specially requested for that purpose—during the last thirty months or more. He declared that he knew very well that it is impossible to please everybody. When the Holy See called the representatives of various nations accredited to the Holy See to inform them of the agreement that was to be signed, some asked whether he (the Pope) did this to get their consent to the agreement. The Holy Father stated that he owed that much courtesy to the nations friendly to the Holy See. For the rest, the world at large had long admitted that this is an affair between the Pope as Head of the Church and the Italian Government. Others, the Holy Father said, had asked what guarantees had the Church that this agreement will stand; who knew what would happen in future? The Holy Father answered that he left these things in the hands of God, since no human guarantee, though backed by the strongest power on earth, is an absolute guarantee.

Whatever God does or permits to happen is not man's business, and His Church, its Head as well as its members, must reverently submit to God's Providence.

Others, the Holy Father stated, will criticize him for having been satisfied with too small a territory; others again will blame him for having insisted on too large a sum of money in reparation for all the church property seized by Italy. He said that he did not fear these criticisms. No larger territory is needed than to give the Holy See the status of an independent state, and the small additional territory demanded does not work undue hardship on Italy, and does not bring the Church into political complications as a Power. As to the money, the small Papal State should have sufficient means to be independent, and, besides, the Holy See has to lend financial aid to many a struggling Christian community, especially in the foreign missions (*Acta Ap. Sedis*, XXI, 103-110).

ANNOUNCEMENT OF SIGNING OF AGREEMENT BETWEEN ITALY AND THE HOLY SEE

On February 11, at 12 noon, in the Hall of the Popes at the Lateran Palace, was signed an agreement between the Holy See and Italy which put an end to the "Roman Question," and also a Concordat was signed regulating the affairs between Church and State in Italy. The signatories were: on the part of the Holy See, Cardinal Peter Gasparri, Secretary of State to His Holiness, and, on the part of the King of Italy, Premier Benito Mussolini (*Acta Ap. Sedis*, XXI, 123).

PONTIFICAL APPOINTMENTS

The Most Rev. Paschal Robinson, O.F.M., Titular Archbishop of Tiana, has been appointed Apostolic Delegate of Malta.

The Right Rev. William Finnemann, Society of the Divine Word, has been made Auxiliary Bishop to Most Rev. Michael O'Doherty, Archbishop of Manila; the Right Rev. Cæsar Guerrero, of the Archdiocese of Manila, has been appointed Bishop of the new See of Lingayen in the Philippines.

The Rt. Rev. Bernard E. Diamond (Diocese of Dallas) has been made Prothonotary Apostolic (*ad instar participantium*). The following have been made Domestic Prelates to His Holiness: Rt. Rev.

Msgri. Matthew P. O'Brien (Archdiocese of Cincinnati), John E. McGuirk and John S. Hannan (Diocese of Columbus), Salvator Nicolosi (Archdiocese of Montreal), Robert M. Nolan (Diocese of Dallas), Leonard M. Forristal (Diocese of London), Salvator Manduca (Diocese of Malta).

Dr. John Thomas Bradley (Diocese of Port Victoria) has been made Knight of the Order of Pope Pius; Mr. Felix Gaudin (Archdiocese of New Orleans) has been made Knight of St. Gregory the Great.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of June

SECOND SUNDAY AFTER PENTECOST

The Sacred Heart, Source of Life and Holiness

By R. J. NASH, S.J.

"A certain man made a great supper, and invited many" (Luke, xiv. 16).

- SYNOPSIS: I. *There is a close analogy between today's Gospel and the revelations to St. Margaret Mary.*
II. *The indifference of the invited guests.*
III. *What Christ offers to those who accept His invitation.*
IV. *The Sacred Heart as the Source of Life.*
V. *The Sacred Heart as the Source of Love.*
VI. *The servant must imitate his Master. Examples of Sts. Francis Xavier, Peter Claver and Francis de Sales.*
VII. *The great source of sanctity.*
VIII. *Christ's invitation is for all.*

Our thoughts this morning, my Brethren, may fittingly group themselves around the Sacred Heart, for there is a close analogy between today's Gospel and the story of the revelations made to the great apostle of the Sacred Heart, St. Margaret Mary.

In the Gospel our Lord stresses two points, which are brought out in relief by a marked contrast. On the one hand, there is the eagerness of the king to have the guests present at his banquet, and, on the other, there is the extraordinary indifference of those who are invited. The king prepares his feast, "a great supper." Everything is ready; the guests have been told that the supper is to be held, and the master of the house waits for them to come. But, as they do not appear, the king, instead of taking offense at this insult, actually sends His servant to remind them that "all things are ready." Then follows the series of excuses, which the king, as is clear from the story, regards as more specious than real. All the guests have other interests—their business, their pleasures—which they consider vastly more important than the king and his banquet.

THE INDIFFERENCE OF THE INVITED GUESTS

The meaning of the parable is obvious enough. The banquet may be taken to refer to Holy Communion, a "great supper," indeed—

great by reason of the dignity of the King by whom It is prepared, and great, too, on account of the Food He has provided and the number of guests He has invited. But, though the Supper is thus great, great, finally, is the number of those who refuse to come to It. Does not our Lord seem to interpret His own parable for us in His words to St. Margaret Mary? Showing her His Sacred Heart, He said: "Behold this Heart, which has so loved men, which has spared nothing, even to being exhausted and consumed in order to testify to them its love. And the greater number of them make Me no other return than ingratitude, by their coldness and forgetfulness of Me in the Sacrament of Love."

What is the cause of this indifference? Briefly, it is that the vast majority of mankind forget that they have souls. As a result, they undervalue holiness. Once let men realize that sanctifying grace is the greatest treasure in the world, once let them be convinced that in the service of God alone is to be found true peace and lasting joy, and the complaints of the Sacred Heart must infallibly give way to the intimacies of Divine Love, which now may be whispered to none but a few chosen souls.

WHAT CHRIST OFFERS TO THOSE WHO ACCEPT HIS INVITATION

It is our purpose this morning to dwell, not so much on those who reject the King's invitation, as on those who accept it, and to consider how He deals with them and with what results to themselves. Christ's invitation stands for all time: "Come to Me, all you that labor and are burdened, and I will refresh you." Now, let us see how He proposes to "refresh" us. In the Litany of His Sacred Heart we say: "Heart of Jesus, Source of *Life* and *Holiness*, have mercy on us." It is precisely because He *is* the source of life and holiness that He is able to refresh us, and that He can guarantee us true happiness if we are prompt and ready to obey His call to a life of constant strife for sanctity. A few words, then, on the appositeness of this title will not be amiss.

THE SACRED HEART AS THE SOURCE OF LIFE

The heart is the vital organ. In this sense, the Sacred Heart, like the heart of every other man, was the source of life. Like every man, our Lord felt His Heart at one time beat fast with joy; at

another, it was crushed with sorrow. Now, it was consoled by the devotedness of friends, now wearied at the perversity of enemies; and, at the close of His life, that Heart, bruised for our iniquities, pierced for our sins, broke with unrequited love on the Hill of Calvary—the source of His life was dried up, and Jesus died. Thus is the Sacred Heart the “source” of the life of our Lord. He allowed His life to be dependent on its state; He bowed His head in death when it ceased to beat.

THE SACRED HEART AS THE SOURCE OF LOVE

There is another sense, too, in which the Sacred Heart is the “source” of the life of Jesus Christ. In all languages, “heart” is synonymous with “love.” Hence, the source of Christ’s life, the spring out of which He drew His existence, was love. Love only is the adequate explanation of the life of Christ. He came down from heaven because He loved us, and wanted to save us. It was nothing in us that allured Him. True, He saw in us vast possibilities—He saw that we were capable of reproducing in ourselves His own marvelous beauty and ineffable sanctity. But, before the Incarnation men’s souls, *capable* indeed of this, were steeped in sin, and their power, unless restored through His grace, was irrevocably lost. Then, not because He would gain by it, but because He loved us, the Second Divine Person became a man. His life as a man was one marked by want and poverty. He gathered a few friends around Him, on whom He thought He could rely; but they ran away from Him at the very moment He most needed them. His own countrymen called out for His death, and a foreign governor was morally forced to condemn Him. All this was to prove His title; all this and much more was dictated by His Heart, beating with love for the strange, thoughtless creatures He had fashioned. Like a mighty river, that love began in the Incarnation; it expanded as Jesus advanced in wisdom, age and grace under Mary’s loving care in Nazareth; contact with men in His public life caused it to swell still more and flow the faster; and, at the end, its huge waves broke on the Hill of Calvary, and were thence swept back once more to cleanse men’s souls and slake their thirst for happiness.

The Beloved Disciple has well said that “God is love.” Love

attracted Him to this poor earth; love upheld Him throughout His life; and in His death was exacted love's most searching test.

THE SERVANT MUST IMITATE HIS MASTER

As was the Master, so too must the servant be; as Christ's life was one of love, so too have ever been the lives of His most faithful imitators and most loyal friends. Love is the great unifying principle of the lives of the Saints. They were led by the Holy Spirit, who is the Spirit of love, and the apparent contradictions or extravagances in their lives are but the "different operations of one and the same Spirit." Thus, St. Francis Xavier and many others left home and all they held dear to slave for the salvation of souls in foreign lands, but St. Frances de Chantal writes: "The only Son of God accomplished the will of His heavenly Father by remaining in the country of His birth and working there. Be satisfied to imitate the Saviour, for no perfection can equal His." Again, many of the Saints practised penance to a degree that is calculated to inspire terror into the ordinary man. St. Peter Claver, to take an example at random, wore constantly next his flesh two large crosses studded with sharp points—one on his breast and one on his back. His arms and legs were covered with similar instruments of penance, so that it was impossible for him to move without agony. Yet, no one was more prompt than he in the service of his neighbor. He was the beloved "Father of the Negroes," and not once or twice but daily and hourly did he give proof of his heroic charity. Loathsome, abandoned creatures, covered with sores, whom no one would so much as look at, found in Claver a loving friend, who joyfully waited on them, and performed for them the most humiliating services. But the life of this heroic soldier of Christ should be studied in detail. We have taken him as an example of a Saint whom our prudent, reasonable man of the world would call "extreme."

EXAMPLE OF ST. FRANCIS DE SALES

Still, not all the Saints have thus gone out of the ordinary course of life to serve God. The gentle Bishop of Geneva—and his is by no means an isolated instance—was content to adapt himself to whatever circumstances he found, regarding even the smallest details of his day as an arrangement of Divine Providence. What a

fund of patience, of mortification, of abnegation it requires to be always cheerful, to be constantly at the beck and call of others, to give up with joy a cherished project, a quiet hour's read, a little of our night's rest, a visit even to the Blessed Sacrament, which we are wont to make—and all because some thoughtless person claims our time and attention! It was by thus doing the will of others rather than his own, and doing so constantly, that Francis de Sales became a Saint. He was as clay in the hands of the potter, and he allowed the Divine Sculptor to fashion him as He pleased.

THE GREAT SOURCE OF SANCTITY

We may seem to have wandered from our subject, but the digression has a very direct bearing on our theme. The lives of the Saints have a fascinating beauty. They have variety in "the diversity of their operations," but all these different operations are harmonized and unified by the great principle in which they have their source. That source is an all-transcending, all-consuming love of God. "Love is the fulfilling of the law," says St. John. "Love God, and then do what you like," writes St. Augustine. "Jesus," exclaims the ecstatic St. Bernard, "the very memory of Thy name is sweetness, filling the heart with true joy . . . O Hope of the sinner, Solace of those who seek Thee, Secure Refuge of all who fly to Thee, and to those who find Thee joy unspeakable." "My God, I love Thee, not for anything that I may gain from Thy love, but only because Thou art God," so sang Francis Xavier in the midst of his labors in India. Thus has the voice of the Saints resounded down through the ages; thus are the lives of the Saints, which differ in so many ways, linked together in one divine harmony; thus are the Saints true imitators of Him whose life was love. Francis Xavier went to India for the same reason that Frances de Chantal remained at home; the life of extraordinary penance of Peter Claver was built on the same foundation which supported the more hidden mortifications of Francis de Sales.

Since the Saints' lives are thus "rooted and founded in love," it is clear that love is the "source," too, of sanctity or holiness. Hence, we may sum up. The Heart of Jesus is the source of life and holiness. First, it was literally the "source" of the life of Christ, because His life depended on its state, and ended when it ceased to

beat. Figuratively, too, it is the source of His life, for "heart" and "love" mean the same thing, and the life of Jesus Christ is the acme of love. Further, the love of Jesus Christ is the source and the mainstay of His most faithful friends, the Saints; and, thus, it is the source, too, of holiness.

CHRIST'S INVITATION IS FOR ALL

These thoughts may help to give us an insight into the other side of the picture our Lord draws in today's Gospel. His invitation to the Divine Banquet is for all. Many refuse it; many, too, thank God, give a ready acceptance, with what results to themselves we have endeavored to outline. Perhaps we have been among those—most of us have been some time at least—in whose eyes worldly interests appear much more important than the King and the Great Supper He has prepared for us. May He in His mercy—for the gift is His alone to bestow—open our eyes today, that we may estimate things at their true value! May His Holy Spirit lead us, as He has led many others, to see and realize that holiness is the biggest and the most uplifting, as at the same time it is the most joy-bringing task in the world! Thus, even though we come late to His Banquet, even though our place at His table be among the poor and the maimed, we shall come away gripped by one big thought—that, if life has any work of lasting value, if it has any purpose worth our most self-sacrificing effort, that purpose and that work is the sincere, persevering effort to advance in the love of God, and thus to conform ourselves as closely as may be to our Divine Model—the Source of life and holiness.

THIRD SUNDAY AFTER PENTECOST

The Lost Sheep

By P. M. NORTHCOTE

"Rejoice with me, because I have found my sheep that was lost" (Luke, xv. 6).

SYNOPSIS: I. Symbolism of the Shepherd.

II. The Lost Sheep.

III. Divine Mercy.

IV. General Title to Mercy.

V. Special Titles to Mercy.

VI. Conclusion.

Frequently in Holy Scripture God is represented to us by the symbol of the Shepherd. The Psalmist sings: "The Lord is my Shepherd: and I shall want nothing" (Ps. xxiii. 1). Isaias says: "He shall feed His flock like a shepherd." Jeremias, Ezechiel and Zacharias use the same symbolism. Finally, our Lord represents Himself at the Last Judgment like a shepherd separating the sheep from the goats. He speaks of Himself as the Good Shepherd who lays down His life for His sheep. The beautiful imagery is continued in the Epistles, where we read of "the great Shepherd of the sheep, our Lord Jesus Christ" (Heb., xiii. 20), and again: "When the Prince of shepherds shall appear" (I Pet., v. 4). Fully to appreciate the beauty of this imagery, we must transport ourselves to that Eastern country whence it is drawn. The traveler who enters Bethlehem on a bright sunny morning, sees the Bedouins bringing in their flocks to the market. The Bedouins go before them and the sheep follow; they call each by a name which the sheep know; they separate the little white mountain sheep from the jet-black, wicked-looking little mountain goats. These flocks are their sole wealth, and they guard and tend them with the most patient care. In Bethlehem—the birthplace of the shepherd-boy David and his greater Son—we may thus behold the imagery of the Gospel portrayed before our eyes even at the present day. And we think of "the Shepherd and Bishop of our souls" (I Pet., ii. 25), who was born there of Mary the Virgin, Jesus Christ our Lord, the Word Made Flesh.

THE LOST SHEEP

By the fall of Adam the entire human race became the lost sheep of creation. To the Angels, from the analogy of their own case, the fall must have appeared irreparable. When the Angels fell, it was not in their nature ever to retract, for, being pure spirits, the election of their will once made was irrevocable. But what was beyond the power of even angelic intelligence to comprehend did not exceed the wisdom, the power and the love of God. When, therefore, "the mystery of godliness appeared unto angels" (I Tim., iii. 16), they rejoiced that God Himself had come in human flesh to act the Good Shepherd towards the lost human race.

Redemption is indeed "plentiful" (Ps. cxxix. 7), sufficient for all the sins that mankind ever has committed or could commit. God

will force no one to accept it. To ourselves it belongs to "lay hold on eternal life" (I Tim., vi. 12). That "plentiful" redemption must be applied to the individual soul through the soul's own acceptance thereof.

The world is most alluring, and so, like the sheep straying into the wilderness, the poor soul wanders away into a labyrinth of earthly pursuits and temporal delights; faith grows dim, charity waxes cold; the things of time and sense are so near, so tangible, so warm, while the things of eternity seem so far off, so unreal. Thus, the soul slips from lukewarmness into sin, and finally into utter neglect of God. Yet, all are the objects of the love and solicitude of the Shepherd of souls. He will not force, but He will urge, He will allure. He prevents the erring soul with innumerable graces, striving to recall it to the path of holiness; He brings good influences to bear upon it; He opens up endless opportunities that it may retract and return. Because He is infinitely holy, it is an impossibility of His very nature that He should condone unrepented sin, but there is nothing He will not do that He may bring the sinner to repentance. Then all offences are forgotten: "I will remember their sin no more" (Jer., xxxi. 34). He pardons without reserve.

DIVINE MERCY

What is all this but the effect of His mercy? This is the aspect of His love that is most prominent in our regard. As the Collect for this third Sunday after Pentecost has it: "O God who showest forth Thy almighty power chiefly in pardoning and showing mercy." For mercy is a quality which love derives from the object towards which it is directed: we may love the happy, but our love only assumes the aspect of pity when it is directed towards the wretched. St. Thomas derives the Latin word "*miser cordia*" from "*miserans cor*" (a pitying heart)—a heart, that is to say, which grieves over another's wretchedness, and will relieve it, if possible. Such is the Sacred Heart of the Shepherd of souls. Out of pity for fallen humanity, He was made flesh; out of pity for it, He died on the Cross; out of pity for the individual soul, He daily renews the offering of His precious life in the unbloody Sacrifice; out of pity, He pursues the sinner all his life, striving to bring him to repentance. Woe to

us if He were not merciful! How few there are that cannot look back upon deeds, which they would gladly expiate, were it possible, with tears of blood! Yet, it were all of no avail but for the Blood of that Good Shepherd who laid down His life for his sheep. "The mercies of the Lord that we are not consumed" (Lam., iii. 22).

GENERAL TITLE TO MERCY

In one sense, we have all the same title to mercy, inasmuch as we are all in deepest spiritual need. "All are under sin," as St. Paul says (Rom., iii. 9), and St. John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John, i. 8). As regards original sin, all are on a par; we vary as to the extent of our guilt in the matter of actual sin, but none are wholly free. Sin is the great universal evil; it swarms all over humanity like maggots in a carcase. Since the attributes of God are God Himself, so His mercy is Himself in relation to us, His sinful creatures, whom He pities and desires to succor. In this sense we have all a title to mercy. It delights Him more to exhibit Himself in our regard merciful rather than justly severe: "For He knoweth our frame. . . . He remembereth that we are dust" (Ps. cii. 14). Therefore, the Holy Scriptures are constantly insisting upon His mercy. Psalm cxxxv terminates each verse with the words: "For His mercy endureth for ever." We are told that He is "plenteous in mercy," that "the earth is full of the mercy of the Lord," that "His mercy is above the heavens." Frequently the Psalmist speaks of "His tender mercies."

Facts bear out what words proclaim: from the beginnings of the human race God has met reiterated rebellion with renewed offers of mercy. The whole life of the Incarnate Word is a drama of mercy. He never showed himself severe towards the frail; He was only inexorable when men drove Him to it by perverse and obdurate wickedness. So likewise, infinite mercy is always held out to ourselves, if we will but accept it.

SPECIAL TITLES TO MERCY

We find recorded in Holy Scripture three special titles to mercy—certain dispositions of the soul to which a promise of mercy is attached.

Mary sings in her Magnificat: "His mercy is from generation unto generations, to them that fear Him." She speaks, I take it, of that filial fear which is "the beginning of wisdom" (Ps. cx. 10)—of that shrinking dread of offending God, which results from the love of God, and is, as St. Teresa says, the first step towards the heights of contemplation.

Hope is another special title to the mercy of God. Many times repeated in varying phrases is the saying of the Psalm: "Mercy shall encompass him that hopeth in the Lord" (Ps. xxxi. 10). The virtue of hope is most pleasing to God. And, after all His assurances and our own lifelong experience, it is a grievous outrage against God not to hope in Him. It is an implicit denial of His love for us or of His power to come to our aid. Wherefore, knowing our mistrustful and timorous nature, God has fortified us with His promise that we shall receive mercy if we but hope in Him.

Finally, our Saviour Himself, the Shepherd of our souls, gives us His conditioned promise that the merciful shall receive mercy. And He has shown us in the parable of the two debtors that the greatest offense which man can do against us is trifling in comparison with our own sins against God. Here, then, are our three special titles to mercy: fear God, trust in Him, and forgive offenses, for so doing mercy we shall obtain it.

CONCLUSION

How infinite is our debt to the Prince of Shepherds, Jesus Christ our Lord! In Him and by Him we were created, for us He became Man, and for us He died. It was He who washed us in the waters of baptism, incorporating us into His mystical body. As often as we have strayed from Him, so often has He sought us and brought us back, forgetful of all our ingratitude, insults and injuries. With His own Body and Blood He feeds us; His own Mother has He assigned to us to be our Mother also. He has gone before us to prepare our everlasting home. Surely, we will never allow such love to be of no avail.

FOURTH SUNDAY AFTER PENTECOST

The Primacy of Peter

By FRANCIS BLACKWELL, O.S.B.

"And, going into one of the ships, that was Simon's, He desired him to draw back a little from the land. And sitting He taught the multitudes out of the ship" (Luke, v. 3).

SYNOPSIS: Introduction: When Jesus first looked upon Simon, He saw him to be the Rock whereon to build His Church, and changed his name to Cephas, or Peter (John, i. 42). He foreshadowed Peter's future office by teaching the multitudes from Simon's ship. To show forth that office once again, Christ bade Simon launch out into the deep, and let down his nets for the famous draught of fishes. Thenceforth Peter held the foremost place among the Twelve.

- I. Before His Passion, Our Lord appointed Peter head of His Church on earth (Matt., xvi. 18).*
- II. Entering upon His Passion, Jesus emphasized the Primacy of Peter, by praying in particular for Peter's faith (Luke, xxii. 32).*
- III. After His Passion, when Peter, by a threefold profession of love for Jesus, had atoned for his threefold denial, our Blessed Saviour emphasized still more the Primacy of Peter.*

Conclusion: If a visible head was needed when the Church was small, and Christ's teaching was fresh in men's minds, it is certainly necessary today.

The first occasion, dear brethren, on which we meet with St. Peter in the Gospel is after Andrew and John have come to know Him whom the Baptist has pointed out to his disciples, with the words: "Behold the Lamb of God." Andrew says to his brother, Simon: "We have found the Messias, which is, being interpreted, the Christ." And he brings him to Jesus. And Jesus, looking upon him, says: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter" (John, i. 42). No sooner has our Lord looked upon him than He sees in Simon a fit man to become head of His Church, and gives him a name signifying his future office. Simon Bar-Jona—the weak and timorous "child of the dove"—shall be changed through grace into Peter, one firm as a rock.

In the account from the Holy Gospel according to St. Luke, which has been read today, we are told that multitudes pressed upon Jesus. Why? To hear the word of God. Now, what does Jesus do? He sees two ships standing by the lake. The fishermen are gone out of

them and are washing their nets. He goes up into one of the ships, that is Simon's. He desires him to put out a little from the land, and, sitting down, He teaches the multitudes out of the ship.

Could anything be more striking? Our Lord goes up into one of the ships to teach the word of God. He goes up into one of the ships, indeed; yet that ship is Simon's. Then, lest the lesson should be lost on us, He turns from addressing the crowd to Simon, and says: "Launch out into the deep, and let down your nets for a draught." As the people were taught from Simon's ship, so, too, from Simon's ship is the net cast which encloses a very great multitude of fishes. For fear the net shall break, his companions come to his aid. But Simon holds the foremost place in the ship, and the ship is the Church. He must first let down the net. To Simon Peter, before all others, apply the words: "From henceforth thou shalt catch men." His fellow-fishermen are helpmates, who, in conjunction with him, gather souls into Peter's net, and fill with them his ship—which is the Catholic Church.

PROMINENCE OF PETER AMONG THE TWELVE

From the time that Peter and his partners were called to catch men, he holds a marked position among the Apostles. In the midst of important missionary labors our Blessed Lord went to Peter's house and healed his mother-in-law, who was sick of a fever. And later, as St. Mark tells us, after Jesus had gone away, "Simon, and they that were with him, followed after Him." When Matthew, Mark and Luke draw up lists of the names of the Apostles, Peter's name is always put first. St. Matthew expressly describes him as: "The first, Simon who is called Peter." Peter, with James and John, witnessed the raising to life of the daughter of Jairus. Peter jumped into the water to meet our Lord as He came to His disciples walking upon the sea. And Peter, also, asked our Lord to expound the parable concerning outward and inward purity (Matt., xv. 15).

But more impressive than these instances of the prominence of St. Peter was his behavior when many of the disciples went away, and walked no more with Jesus, because they found it hard to believe His doctrine about the Bread of Life and His assertion that He would give them His Flesh to eat. Then Jesus said to the Twelve: "Will you also go away?" And Simon Peter answered Him: "Lord, to

whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God" (John, vi. 68-70).

CHRIST APPOINTS PETER HEAD OF HIS CHURCH

Shortly afterwards, when our Lord asked His disciples whom they took Him to be, Peter exclaimed: "Thou art Christ the Son of the living God!" What a wonderful act of faith was that, dear brethren! Though the Apostles had seen His miracles and had listened to His lofty teaching, what deep-rooted prejudices had to be overcome before they could firmly believe that Jesus was really the Messiah pictured by the prophets—before they could bring themselves to adore the Word made Flesh, even as they adored Jehovah Himself! Once, it is true, astounded and carried away at the sight of His miracles, they had cast themselves at the feet of Christ with the words: "Indeed thou art the Son of God" (Matt., xiv. 33). But now there is no question of being carried away by enthusiasm. A calm, considered answer is called for; one that shall seal the faith of the Apostles with a clear precise formula. "Whom," asked our Lord, "do men say that the Son of man is?" "Some," answered the Apostles, "some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets." Jesus saith to them: "But whom do you say that I am?" Simon Peter answered and said: "Thou art Christ, the Son of the living God."

As the Apostles heard Peter utter these words they echoed in their own hearts that confession of faith which Simon made in the divinity of our Lord. And Jesus answering said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father who is in heaven (Matt., xvi. 13-17). Then to Peter's declaration—"Thou art Christ, the Son of the living God"—our Lord pronounced a glorious parallel: "And I say to thee, that thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (*ibid.*).

Now, my brethren, the keys of a city are always delivered, as the symbol of authority, to that person to whom is entrusted the supreme

power. Others, indeed, may partake of that power, yet it is ever in subordination to the one head invested with the supreme power.

CHRIST REPEATEDLY EMPHASIZES PETER'S HEADSHIP

When Satan wished to tempt the Apostles to forswear Christ, Jesus emphasized Peter's headship over them by saying to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for *thee*, that thy faith fail not: and thou, being once converted, confirm thy brethren" (Luke, xxii. 31-32). How could the prayer of our Lord Himself go unheard? The faith of Peter, established by the coming of the Holy Ghost, never failed, nor could fail. Moreover, when Christ bade Peter confirm his brethren, He meant that, now that he had been prayed for by Jesus Himself, he was to establish the faith of the other Apostles on a firm basis. Such was our Lord's prayer for Peter on the eve of His Passion.

After His Resurrection and before His Ascension into Heaven, Christ again emphasizes Peter's headship over His Church. He commissions him to feed His whole flock, His lambs and His sheep—both laity and clergy; that there may be one fold and one shepherd, that is, one Church and one Chief Pastor. By thrice inquiring of Peter: "Simon, son of John, lovest thou me more than these?" (John, xxi. 15-17), our Lord leads him to atone by a threefold profession of love for having three times denied Jesus during His Passion. After the first and second protestation of love, our Saviour utters the words: "Feed My lambs"; and after the third: "Feed My sheep." Now, to "feed," in the language of Scripture, means to guide, to rule. Therefore, in bidding Peter feed His lambs and His sheep, our Lord lays yet further stress on the fact that Peter is to be the Head of the Church.

THE NEED OF A VISIBLE HEAD TODAY

If, brethren, a visible head was needed when the Church was small and Christ's teaching was fresh in men's minds, is it surprising, now that the Church is worldwide and heresies rife, that our Lord should have intended Peter's headship to continue, in the Papacy, down to our own day and throughout all time?

FIFTH SUNDAY AFTER PENTECOST

The Two Gospels

By W. F. CUNNINGHAM, C.S.C.

"If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thine offering before the altar, and go first to be reconciled to thy brother; and, then coming, thou shalt offer thy gift" (Matt., v. 23-24).

SYNOPSIS: *A. Introduction: Love the foundation of the religion of Christ.*

B. Body: (I) The Two Gospels: (1) The Gospel of Love.
(2) The Gospel of Hate.

(II) *The two tests:* (1) *Generosity.* (2) *Selfishness.*

(III) *Application to our own lives.*

C. Conclusion: The lesson of today's Gospel.

The law of love is fundamental in the religion founded by Christ. When asked by one of the doctors of the law which was the greatest commandment, He replied: "Thou shalt love the Lord thy God with thy whole mind, with thy whole heart and thy whole soul. This is the greatest and the first commandment; and the second is like to this: Thou shalt love thy neighbor as thyself."

THE GOSPEL OF LOVE

At first glance, it would seem that this commandment might be lived up to without much effort, since to love is one of the primary impulses of the human heart. We see this evidenced every day in our own lives and in the lives of those about us. The type of human love that most deserves our reverence is that consummating the union of husband and wife, expressing itself in the rearing of their children and the creation of a Catholic home. But human love is evidenced also in the passionate pursuit of an ideal, an end, or an aim. That aim may be the pursuit of pleasure, on which certain misguided individuals center all their efforts. Or it may be business gain, which only too often turns what was an affectionate husband and father into a cold and indifferent one. Again, it may be one of the many fields of science or art, in which love of an ideal is an infallible condition of success. Or again, this ideal may be the promoting

of the things of God, and then, if ever, love of vocation is the only sure safeguard against what would be worse than failure. And finally, if now and then an individual is met with who seems to care nothing for anything or for any other person apart from himself, the reason for this is not far to seek. We soon discover that this individual is eaten up with *self-love*.

THE GOSPEL OF HATE

On the other hand, as universal as is this impulse to love, we find that it is paralleled by another impulse hardly less common, but certainly far less productive of good; and that is the impulse "to hate." Few of us can deny with any semblance of truth that there are some persons towards whom we constantly experience a deep feeling of dislike. At times this aversion is felt towards whole classes of persons, and then surely it may truthfully be called "hatred." Occasionally, in the lives of the Saints we read of certain souls who have developed a holy hatred of self.

THE TEST OF LOVE

Now, it is altogether apart from our purpose this morning to attempt to analyze this impulse to love, on the one hand, or the impulse to hate, on the other. Nevertheless, it will help us very much in our analysis of our duties as Christians—that is, as followers of Christ—if we can discover a test which will tell us whether or not our mental attitude towards any particular person or group of persons is one of love or hate. Such a test can be discovered without much difficulty. If we ask ourselves: "What is the trait which is common to every good lover?"—whether we apply that term to adolescent youth, to husband or wife, to the man of the world, or to the devotee of religion—I believe we can answer without hesitation, that trait is *generosity*. We see it in the gifts the young lover showers upon his beloved. We see it in a faithful husband toiling all day, and sometimes far into the night, in order that the loved ones at home may have all the comforts this world offers. We see it in the faithful wife generous in directing all her energies towards making that home more happy and more comfortable. We see it in the man of the world, who is prodigal in his expenditures of time and effort, whether that expenditure be in the pursuit of riches, of pleas-

ure, or of ambition. And, finally, we see it in the man or woman who enters religion and gives up all worldly love in order that there may be instilled into the hearts of others the love of things not of this world. As concerns that individual who is eaten up with self-love, he too is generous—but generous only towards himself.

THE TEST OF HATE

And, just as *generosity* is the infallible test of love, so too there is an infallible test of *hate*. As hatred is the direct opposite of *love*, so too the test of hatred is the direct opposite of the test of love, and the opposite of generosity is *selfishness*. If anyone doubts this, let him recall the effort required to do a little act of kindness in favor of one towards whom he feels dislike. Even to say a kind word to such a person is a real test of generosity. On the contrary, the natural impulse is to deprive such a person of all the comforts this life holds and to reserve them for oneself—that is, *selfishness*. Even the Saints, along with the “holy hatred” they felt for themselves, had what we call a “divine selfishness”—that is, a selfishness for souls. They would do nothing for their own comfort or convenience since they hated self, but they spent their all in the service of souls whom they loved.

APPLICATION TO OUR OWN LIVES

So then, dearly beloved brethren, it behooves all of us to look closely into the state of our own souls. Are we spreading the gospel of hate or the gospel of love? For example, what is our attitude towards those outside the Church? Is it one of pity and compassion? Or have we rather worked ourselves up to bitter animosity towards them concerning whom our only feeling should be one of compassion? If so, then we are spreading the gospel of hate. We do right in hating the falsity of a religion and the blindness of those adhering to it, but *we have no justification for hating the blind*. Again, what is our attitude towards our co-religionists? Is it not often the case that we harbor a dislike for certain individuals? Are there not certain persons to whom we find it almost impossible to say a kind word, not to mention doing a kind deed. We may well hate the littleness and meanness we discern in others, but *we have no right to hate those who are little or mean*. Let us look closely into

our lives this morning, and ask ourselves if we do not fail often in this particular. If we find that such is the fact, and that we are not struggling valiantly to overcome this attitude, we are spreading the gospel of hate. We have sown the seeds of hatred in the garden of our souls, and, unless we here and now tear them up, the weeds of hatred will grow so rank it will take a miracle of God's grace to uproot them later. Let us be resolved that such will not be the case with us. We will not be servants in the gospel of hate, but rather faithful disciples in the gospel of love. Seeking the good that is in everyone, we will be conscious only of the evil that is in ourselves, and will turn our efforts towards correcting that.

This is the lesson of the Gospel this morning: "Whosoever is angry with his brother, shall be in danger of the judgment." But more! Not only must we not hold anger and hatred against another, but, even if others hold grievances against us, we must seek them out and endeavor to put ourselves on good terms with them, if we ourselves would be on good terms with God.

"If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thine offering before the altar, and go first to be reconciled to thy brother; and, then coming, thou shalt offer thy gift." This is a test of generosity, indeed, but a test we all must meet. Face this fact, dearly beloved brethren, and act accordingly. And then, coming, bring your gift to God, the gift of a life devoted to making the gospel of love—that is, the gospel of Christ—live in the hearts of all, that it may reign supreme in your own.

SIXTH SUNDAY AFTER PENTECOST

Material and Spiritual Thrift

By J. ELLIOT ROSS, C.S.P.

"And they took up that which was left of the fragments" (Mark, vii. 8).

- SYNOPSIS: I. Besides other lessons, this Gospel teaches us the importance of thrift—the careful use of God's gifts.
II. Thrift is a splendid spiritual discipline.
III. Our thrift should extend to the careful use of public and semi-public property.
IV. Thrift in the use of natural resources.
V. Results of national extravagance.

The Gospel which has just been read to you suggests a wide variety of thoughts. I might preach to you on Christ's consideration for the multitude, or on God's providential care of mankind by His annual multiplication of grains and animal foods, or on our complete dependence upon God's bounty, or on this incident of Christ giving material bread for men's bodies as a type of that supersubstantial Bread of the Eucharist.

But doubtless you have heard innumerable sermons on these subjects, and I prefer to speak to you upon a topic equally obvious in this Gospel, though not as often emphasized, and though somewhat homelier and more prosaic. I mean the careful use of God's gifts, or thriftiness. Christ set us a striking example of this thrift in His conduct as narrated in the Gospel. He was Lord of the universe. He had just multiplied a few loaves and fishes until they were sufficient to feed thousands of people, and He could repeat such multiplication at will. In fact, He could just as easily feed them by changing stones into bread. Yet, He told His disciples to gather up the fragments lest they be lost.

I suppose Christ's purpose in gathering up the fragments may have been partly to emphasize the miraculous character of the incident, to show His Apostles beyond question how great was His power, because what was left was so much more than what they started with. But was it not also to show us that we should not waste anything?

No matter how easily things come, no matter how plentiful they are, we should never willfully destroy them. They never come to us as easily as those loaves and fishes came to Christ. We can never have as much of anything as Christ had, because Christ was God. And as He was careful of such common, homely things as bread and fish, so should we be careful of everything entrusted to us. For we are really only stewards of God. We own nothing in the same absolute way that Christ owned this bread. We should gather up the fragments lest they be lost.

THRIFT IS A SPLENDID SPIRITUAL DISCIPLINE

That is the first reason for thrift—Christ's example. But even without Christ's example we might have deduced the usefulness of

thrift for our spiritual well-being. For a careful use of material things reacts upon the spirit. It is a splendid discipline. When practised in the spirit of the religious communities, it begets a certain freedom of soul, an independence of material things that is essential for our spiritual health. Those who have this thrift, rightly considered, are poor in spirit, and Christ has beatified them.

This poverty of spirit, begotten of thrift, is really the foundation of that peace of heart without which there can be no spiritual progress. Someone has said that the difference between financial heaven and financial hell is in always spending a little less than you make. And one might say that this is often the difference between spiritual heaven and hell. For spending more than you make leads to all sorts of spiritual disorders. The man who is only one jump ahead of the sheriff, is not very far ahead of the devil either. With his mind bothered by material cares brought on by his lack of thrift, he has no time or stomach for spiritual things. The only way of freeing ourselves from material cares is by spending a little less than we make, by being thrifty, by gathering up the fragments lest they be lost.

And this applies to every man, no matter how rich he is. For everyone feels the temptation to spend all he can. There is always someone richer with whom he has the temptation to compete. If the rich are to be spiritually independent, they too must practise thrift.

THRIFT WITH PUBLIC AND QUASI-PUBLIC PROPERTY

And if this lack of thrift is noticeable in regard to our own things, where self-interest comes into play to dictate carefulness, much more evident is it in regard to public and quasi-public property. Ordinarily, people have very little conscience about using what belongs to the Government or to corporations. They abuse railroad coaches and stations; they mark up and dog-ear books from the public library; they litter up public parks, break fences, and pull flowers. Autoists are special offenders in this way. They think nothing of tearing branches off a tree for spring blossoms or autumn leaves, if only they can get away with it. The beautiful dogwood has been exterminated near some of our cities because of such vandals. All this indicates a lack of Christ's spirit. It is not gathering up the fragments, as it were, not making things last as long

as they can, as Christ made the fragments of loaves and fishes do for another time.

Because the property is public, is no excuse for making it wear out faster than it should. Somebody has to pay for it. Governments and corporations cannot multiply buildings and equipment, as Christ multiplied the loaves and fishes. And ultimately it is the public that pays. In the case of the Government, all this has to come out of taxes. All who contribute directly or indirectly to taxes are, therefore, paying for this abuse. In the case of corporations, its patrons pay in the long run. If hundreds of thousands of dollars are wasted annually by careless use of property, the charge for services must be higher.

Even here too, then, self-interest really dictates the careful use of property, thrift, a saving attitude, making things last as long as they can, gathering up the fragments, though it takes more insight to see this in regard to such property than when we are dealing with our own.

THRIFT WITH NATIONAL RESOURCES

The same attitude of carefulness ought to prevail also in the case of what might be called national resources. No one generation should wantonly waste what really belongs to the future. Our aim should be so to use our present resources that they will be handed on in even better condition to our successors. There are some things, of course, which once used are gone forever. This is true of gasoline. Every ton of coal, every barrel of oil used is so much subtracted from the future supply. And that supply is definitely limited. We can only try to use these gifts of nature for wise purposes now, and hope that man's ingenuity will devise some substitute when we come to their end. But there are other things, such as timber and the fertility of the soil, that can be indefinitely conserved. By replanting cut-over tracts, by proper rotation of crops and the use of fertilizers, we can hand on to succeeding generations this inheritance of ours in just as good condition as we received it from our fathers. We can, as it were, gather up the fragments lest they be lost.

RESULTS OF NATIONAL EXTRAVAGANCE

Yet, as a nation we have been criminally careless in the use of

our natural resources. Because this continent seemed so inexhaustible in comparison with the sparse population of a few years ago, no thought was given to the future. Whole sections have been rendered almost useless for farming, because nothing was put back into the soil. The whole object was to get as much as possible in the shortest time. Great forests were ruthlessly cut down, and the naked soil allowed to waste away irretrievably. And as a consequence, instead of a steady supply sufficient for our needs, we are faced with a timber famine.

What is the cause of the high cost of living, of which we complain so much? Well, it is to some extent rather the cost of high living, of living without thought of the morrow, without thrift, without gathering up the fragments lest they be lost. Because our fathers lived in that way, we today must pay more for such essential things, for instance, as lumber. As a consequence, our houses cost more to build, our rents are higher. Sources of food such as oysters and terrapin, that with proper thrift might have been sufficient for all, are now luxuries of the rich.

Of course, you individually can do little or nothing about conserving our natural timber resources and the like. It requires a national policy. But to have such a policy, a nation must be made up largely of individuals who are thrifty, who are always thinking about gathering up the fragments lest they be lost. And a nation where such individuals predominate, will have a national policy of conservation.

Examine yourselves, then, in regard to this homely virtue of thrift. Have you been careful about your own things? Have you wasted food or clothing, have you wantonly destroyed furniture, have you abused books or other articles? And have you been careful about the property of others? Thrift is a fine thing in itself. But that person is despicable who practises it in regard to his own things, and abuses what does not belong to him. And, finally, have you done what you could to preserve our natural resources? Have you exercised thrift? Have you gathered up the fragments lest they be lost?

Book Reviews

PAULINE STUDIES¹

There is no Christian teacher or preacher who will deny the necessity and usefulness of understanding the Epistles of St. Paul. For it is these imperishable letters, addressed by the great Apostle to a variety of communities on a multitude of subjects, that furnish our chief source of theology. The Epistles give us in detail and in practical form the more general and germinal teachings of the Gospels; they are the Gospels' teachings and principles reduced to action and applied to concrete cases and conditions.

Nor will anyone who has even a slight acquaintance with the writings of the Apostle of the Gentiles question the difficulty there is in comprehending the meaning of many of his doctrines, phrases, words, etc. St. Peter called attention to this long ago when he said: "In which (*i.e.*, in the Epistles of St. Paul) are certain things hard to be understood, which the unlearned and unstable wrest, as they do the other scriptures, to their own destruction" (II Pet., iii. 16). The difficulty of understanding the writings of St. Paul arises partly from the sublimity of the matters he often treats, partly from the peculiar style and impetuous character of the great Apostle, and partly from the audiences addressed, the times, circumstances and conditions under which he wrote.

There can be no doubt, therefore, of the usefulness and need of works which elucidate and explain the Pauline letters. One real reason why we so seldom hear the Epistles preached on in our churches is that there is a dearth of works on the Epistles which will enable the ordinary priest and pastor readily to understand and apply the teaching of these classic letters to present times and conditions. What we want, then, is more works on the writings of St. Paul, and works which, while embodying the best of ancient and modern erudition, are able to apply this through a method that is at once brief and practical. These days call for treatises suited for ready use. Readers should not be obliged to wade through endless pages of irrelevant matter in order to ascertain something that can be summed up in a page or a paragraph.

Like Dr. Vosté's other well-known works on the Epistles to the Thessalonians and Ephesians, the volume under review meets the requirements of our times and satisfies the desires of our students, especially here in America, where we are impatient of unnecessary and impertinent displays of knowledge. Dr. Vosté is acquainted with the best

¹ *Studia Paulina*. Disseruit Fr. Jacobus M. Vosté, O.P., S. Scripturæ Lector et S. Scripturæ Doctor, Professor Exegeseos Novi Testamenti. Collegia Angelico, Romæ.

of all that has been written, past and present, on his subject; and he has the practical instinct and ability to seize upon the essentials and to present them to the student in a manner at once concise, lucid and sufficiently comprehensive. In the present work, therefore, he has rendered another great service to Catholic scholarship by selecting the main difficulties that are found in the Epistles to the Romans, Corinthians, and Hebrews, and by explaining these difficulties in the very satisfactory way just described. His writings are a real aid to priests and students, they are classic treatises on the subjects discussed, they are invaluable additions to Catholic Biblical scholarship; and they ought, therefore, to be heartily welcomed and patronized by all ranks of the clergy, as well as by the Catholic laity whose background of knowledge is adequate to their appreciation.

The many admirers of Dr. Vosté's writings will be greatly pleased to learn that his scholarly efforts and labors, extending over many years, have within the last few months been recognized in a special manner by the Holy Father, who appointed him a member of the Pontifical Biblical Commission and a Consultor of the Congregation on Oriental Affairs. We all rejoice in these honors, so duly merited by Dr. Vosté, but at the same time we hope the new burdens they impose will not prevent his continuing to give us more of the ripe fruits of his rich erudition and experience.

C. J. CALLAN, O.P.

MODERN CATECHETICS

Apparently a better day is at hand in the field of religious teaching, for mere negative criticism, voicing only the prevailing sense of general dissatisfaction with existing conditions, is giving way to constructive effort that bids fair to result in substantial improvement. If the present activity along this line continues, we shall soon be able to boast of a catechetical literature that is nowise inferior to that published in the German language. Of late, some really significant works have appeared in the English language, dealing with the subject of catechetics in a thoroughly scientific and up-to-date manner that brings joy to the heart of the teacher of religion who is anxious to apply to the teaching of his subject-matter the most efficient and promising methods. Outstanding among these publications is the scholarly volume that comes from the pen of Father Sharp.*

The aim of the book is practical. It intends to bring real and much-needed help to the teacher who is engaged in actual school work, and whose exacting duties leave little time for unprofitable speculation and

* *Aims and Methods in Teaching Religion*. By Rev. John K. Sharp, A.M., S.T.B. Foreword by Rt. Rev. Thomas E. Molloy, S.T.D., Bishop of Brooklyn (Benziger Brothers, New York City).

academic discussion. It makes no one-sided plea for any particular method, but gathers what is good and useful from many sources with commendable impartiality and fine discernment. Very comprehensive in scope, it deals with all the phases of the subject, and will prove a reliable guide in the various situations that may confront the teacher.

In his strictures on the catechetical method the author observes praiseworthy moderation. There has been entirely too much cheap criticism, and we are grateful for the author's tactful restraint and good taste. Of course, he has no sympathy for the abuses of this method, but he also realizes that a method must not be judged by the excesses with which it has occasionally become associated. Inasmuch as catechizing means oral teaching, it will never be supplanted by any other form of instruction; but, even in its more restricted sense as implying instruction by question and answer, it will always retain a place in elementary teaching. By all means let it be pruned of all objectionable excrescences by which it has become overlaid, but that does not say that it must be completely abolished. Certainly, also, our existing catechisms clamor for a radical revision. The ideal catechism must not be the exclusive product of the theologian, as has hitherto mostly been the case; it requires the coöperation of both the theologian and the pedagogue, and the considerations that govern its composition must be chiefly educational. The existing relation will have to be reversed, and it must be better understood that the child is not for the catechism but that the catechism is for the child. Besides, the author is quite right when he remarks that the catechism does not pretend to be a method of teaching. It merely presents the matter that is to be taught, leaving the question of method to the teacher. In many ways it must be supplemented by other methods. Most teachers will agree with the author's position.

Speaking of the aims in teaching religion, the author warns against an exaggerated intellectualism from which religious teaching in the past has not always been free, and which in part accounts for the collapses in adult life so eloquently deplored by Father Hull, S.J., and Bishop Bellord. The necessity of will-training and of habit-formation is duly emphasized. Likewise, attention is directed to the affective life, which is so frequently overlooked and neglected. The emotions are valuable sources of energy that can be profitably directed into religious channels and made subservient to religious purposes. The dullness of our religious teaching, of which we hear so many complaints, is due precisely to the absence of emotional appeal. Color, richness and interest will no longer be lacking in religious instruction, if the emotions are properly enlisted. It will not do to overfeed the head and to starve the heart. The emotions can be so purified and trained that they will be positive helps towards Christian living. A mutilated view of the nature of man is responsible for this neglect of the feelings and affects that

has done so much harm. Religion must embrace the whole man as he comes from the hands of the Creator. What the author has to say anent these matters is eminently practical and in full accord with the best traditions of psychology. In this connection we find a brief chapter on external Good Manners, which may be regarded as a little gem and ought to be profoundly pondered. External forms of social behavior have a real moral significance of which Catholics are rather inclined to be oblivious, and which, therefore, needs to be pointed out to them. The fact that the author adverts to this matter—which to some may appear trivial—proves that there is little that escapes his attention. Misfits in life are so frequent, because so many make a fatal mistake in the choice of a vocation. Hence, a chapter on vocational guidance is not out of place. The religious teacher will frequently have the opportunity to act as a vocational counsellor. If this opportunity is rightly used, much human waste can be prevented and much human unhappiness avoided.

The last part of the book is devoted to the technique of teaching religion. In writing this chapter, the author has fully utilized the results of modern psychological research, and also drawn heavily on his own experience, which has been gained in practical school work. The section is abreast of the latest advances of science, and deals adequately with all pertinent points. We single out for special mention the chapter on visual instruction and graphic illustrations. The blackboard is a powerful ally of the teacher. A little sketch clarifies ideas better than a flood of words. It also quickens the flagging attention, and relieves the weariness that goes with prolonged listening. A small piece of chalk in the hands of an expert teacher can do wonders. The book contains 32 pages of blackboard drawings that will prove very illuminating and suggestive.

No attempt has been made in the preceding to give the full contents of the book. What has been said, however, ought to whet the appetite of the reader and render him eager to appropriate the riches crowded into these pages. The concluding words of the Preface do no more than justice to the merits of the splendid work. "We may readily agree," says the scholarly Bishop of Brooklyn, "that Father Sharp has rendered a very useful and meritorious service in preparing this textbook of methods of teaching Religion, and we frankly acknowledge that he has indeed succeeded in fulfilling his announced purpose of submitting to the attention of religious and lay teachers 'some of the more important ideas and principles that underlie the teaching of Religion.'"

CHARLES BRUEHL, D.D.

IS GOD KNOWABLE?

"The only God whom man can worship without idolatry is the Unknown God—that Supreme Power who 'is not a Mind, but something higher than a Mind; not a Force, but something higher than a Force; not a Being, but something higher than a Being; something for which we have no words, something for which we have no ideas.'" We read this in the Introduction to "Tongues of Fire."¹ The sub-title of the volume interprets the title: "A Bible of Sacred Scriptures of the Pagan World," and the title itself is taken from Acts, ii. 2-4. The compiler of the volume is, we are informed by the paper-jacket of the book, "not a writer by profession, but a painter and sculptor." The large book of xxvi + 416 pages makes no attempt, the Compiler remarks in her Preface, to present "the full and logical development of any religious or philosophical system," but rather chooses "those passages which seem to have the greatest beauty and spiritual appeal." The range of selection is very wide—Vedic, Egyptian, Babylonian, Persian, Chinese, Greek, Latin, Japanese, and other writings. Comment seems hardly necessary here, since no argument can be based on the various approaches of the human mind towards the Deity save that of the universality of man's conviction of Deity and the practical hopelessness of man to achieve correct and satisfactory notions of God without His revelation.

But the reviewer should perhaps offer apology for placing under a common heading two wholly Catholic volumes together with the "Tongues of Fire." Opening casually the volume compiled by Dr. Slattery,² the reviewer's eyes fell first upon "Virgil's beautiful simile of the light of God's grace": "That infinite and ineffable Good which is yonder on high, speeds to love, just as a ray of light is drawn to a lucid body" (*Purgatorio*, Canto XV). "The Divine Comedy," writes the eloquent Compiler, "is not a record of physical discovery and exploration, but it is the penitential itinerary which every sinner must make to regain peace with God." Dante had rather well-defined ideas of God and of His Providence. His journey to the Hereafter was one *ex umbris et imaginibus in lucem*. He was Catholic in instinct, knowledge, and outlook. Dr. Slattery's volume of 313 pages illustrates this fact thoroughly in the various favorite passages chosen by nearly 400 lovers of Dante with personal comment. It is obviously a book for the occasional five or ten minutes which we have to spare between our stated tasks or duties, and its fragmentary character is here helpful instead of dis-

¹ *Tongues of Fire: A Bible of Sacred Scriptures of the Pagan World*. Compiled by Grace H. Turnbull (The Macmillan Company, New York, 1929).

² *My Favorite Passage from Dante, Chosen and Explained by the Most Distinguished Dante Lovers of the World Today*. A Compilation with an Introduction by John T. Slattery, Ph.D. (The Devin-Adair Company, New York).

couraging. A lovely book, beautifully printed, indeed, but attractive in its contents even more than in its outer dress.

In the other volume³ we leave poetry for prose, but find almost immediately an enticing and adequate answer to the question: Is God Knowable? The second chapter is entitled: "Are God and Heaven Knowable?" Father Buck ordinarily uses the dialogue-form in his explanations of Catholic doctrine, and succeeds in convincing as well as interesting the reader. The fact that he is himself a convert enables him better to appreciate the difficulties of Protestant inquirers or objectors, while his style of discussion is easy and natural and charmingly phrased.

H. T. HENRY, Litt.D.

³ *A Convert-Pastor Explains.* By Rev. J. R. Buck, Pastor of St. Joseph's Church, Salem, Oregon. With a Foreword by Rev. Edwin O'Hara, LL.D. (The Bruce Publishing Company, Milwaukee, Wis.)

AN UNUSUAL NOVEL

It was Victor Hugo, I believe, who said that the next great epic would have to be written about a soul. As yet no such epic has made its appearance, but a good half of modern fiction testifies to the excellence and suggestions of the Hugo prophecy. We have read psychological novels, novels of the subconscious and the superconscious, "stream of consciousness novels." Though there is a great deal of faddishness in all this fashionable literature, the tendency towards a more profound analysis of human motives could not well be avoided. "Victim and Victor"* is here to show how remarkable the result of such an analysis may be. I have no doubt that it is an important and supremely competent book. The reader will soon discover that it is also an interesting story.

Enter the Rev. Michael Mann, through whose virtues of character and spirit there runs a peculiar flaw—a kind of psychic abnormality which eventually, after it has been thoroughly understood, proves to be a gift. But prior to finding himself, our hero (who is a member of the Anglican clergy) suffers disgrace, then gives himself entirely to charitable activity—which is social science plus religion—and hopes for the day of his reinstatement. Meanwhile he "joins up" with Dr. Claude Munroe, a well-educated and relatively agnostic physician who reminds one a little of some of Paul Bourget's medical men. The result is that the two undertake psychiatric treatment and minister to numerous patients with unusual success. Their method is interesting, but the author unfailingly maintains the stress upon his twin leading characters.

As a matter of fact, the book is primarily an unusually keen, illumi-

* *Victim and Victor.* By John Rathbone Oliver (The Macmillan Company, New York City).

nating study of friendship. Dr. Oliver has created skillfully contrasted types which he manages to bring into affecting harmony. Round about both he throws his personal knowledge of medical and clerical milieux, seeing all with humor and yet never degenerating into satire. One may profitably add that the book touches to a not inconsiderable extent upon Catholic realities, always with tact and understanding. Priests will enjoy reading it, and for some of them it may open up absorbing field of inquiry. Nor ought we to forget that here is no pure work of the imagination. Dr. Oliver, who resides at Johns Hopkins University, is psychiatrist for the State of Maryland. It is said that he was led to write fiction at the suggestion of a friend who found psychological "treatises" frighteningly dull. We may rightly praise the friend.

At all events, this is a novel of unusual merit. I have a feeling, which amounts to conviction, that it is destined to win many admirers and to retain them. Few contemporary books are, moreover, so wholesome and free from concessions to morbidity. Dr. Oliver has combined the art of Compton Mackenzie with the virtues of a Christian physician.

GEORGE N. SHUSTER.

SERMONS AND CONFERENCES

We are indebted to Father Ross for another volume of "Five Minute Sermons."¹ There are one hundred of them, categorized under seven headings, but with an additional indication of their possible assignment to the regular progression of Sundays and prominent feasts of the Church Year. Well conceived, well expressed, they are obviously valuable, and their consistently brief limits will not require the preacher occasionally to apologize for overstepping the assigned limits of time—the course of polite and really diplomatic action so strongly insisted upon by the Abbé Mullois for the preacher who should overstep the limits of the seven-minute sermons advocated by him.

Father Ronald Knox remarks, in the Preface to his book:² "This book is unashamedly a volume of sermons, and it shall not be bought or read under false colors." Needless to say, to all who are familiar with homiletic disguises, "there's a reason" for this honest declaration—a reason which could be expanded into a fairly long and delectable article. The brief and admirable Preface is, by the way, a happily illuminating introduction to an admirable volume, whose contents can justly be styled "sermons," and yet are quite devoid of the dullness traditionally associated with printed sermons. The sermons are meaty, but clear withal,

¹ *Five Minute Sermons: Short Talks on Life's Problems, Second Series.* By Rev. J. Elliot Ross, Paulist. (B. Herder Book Co., St. Louis, Mo.)

² *The Mystery of the Kingdom, and Other Sermons.* By the Rev. Ronald Knox, M.A. (Longmans, Green & Co., New York City).

and, although concisely phrased, are easily intelligible to an attentive auditory.

A reader who is familiar with "La Prédication" of Father Longhayé, S.J., will properly expect much from his "Retraite annuelle de huit jours," and will not be disappointed by its abridgement and adaptation at the hands of Father Wolferstan, S.J. Excellent in matter and manner for those who give or make spiritual retreats, it is of great service to those who must preach to lay congregations; for unless we meditate, we are soon "pumped dry"—a modern equivalent for the declaration made by St. Bernard of Clairvaux to his own monastic listeners.

The same reminder could be made appropriately in connection with the volume of the "Exhortations, Conferences and Instructions" given by St. Jane Frances de Chantal to her nuns and faithfully set down by them in writing, collected and compared, carefully edited, and appearing in a newly revised edition.⁴ In her fine Introduction (12 pages), Katherine Brégy alludes to this fact (page xiv). A similar contention is put forth in the Preface (pages 10, 11) of some 13 pages. Those who give retreats to Catholic associations of women will profit greatly by a study of the book, although it can equally well be recommended for reading by the laity in general.

H. T. HENRY, Litt.D.

³ *An Eight Days' Retreat, Abridged and adapted from Retraite annuelle de huit jours par R. P. Longhayé, S.J.* By Bertram Wolferstan, S.J. (P. J. Kenedy & Sons, New York City).

⁴ *Saint Jane Frances Frémyot de Chantal: Her Exhortations, Conferences and Instructions.* Translated from the French Edition Printed at Paris in 1875. Revised. (Loyola University Press, Chicago, Ill.)

Other Recent Publications

The Jurisdiction of the Confessor according to the Code of Canon Law. By the Rev. James P. Kelly, J.C.D. (Benziger Bros., New York City).

One of the priest's important and very salutary spiritual powers is his part in the ministry of reconciliation. The authority to forgive sin is given to him in explicit words at his ordination to the priesthood. That power lies dormant until his ecclesiastical superiors, the Supreme Pontiff or his immediate Ordinary, assign subjects to him over whose soul and conscience he may, in the name of the Saviour, exercise the judgment of mercy and forgiveness, guiding their steps for the future by his precepts, and prescribing remedies for the wounds inflicted by sin.

Since the jurisdiction or commission of the priest by the competent authority for the administering of the Sacrament of Penance is essential to the valid exercise of the ministry of reconciliation, every priest must be anxious to know the laws of the Church concerning jurisdiction for the hearing of confessions. Special tracts on an important part of the priest's work, like Dr. Kelly's treatise on the jurisdiction of the confessor, are al-

ways interesting and helpful to the priest, because they can treat the subject-matter in greater detail than the manuals of theology. The present book, in Part I, deals with the penitential jurisdiction in general, and puts together a great deal of the history of sacramental jurisdiction which one would have to search for laboriously in many volumes. In Part II, the particular grants of jurisdiction to the confessor are discussed one by one—*e.g.*, in danger of death, in more urgent cases, on the ocean, during missions, paschal season, etc. The book is a good summary of the law and a helpful digest of the opinions of authors on disputed questions concerning the penitential jurisdiction.

STANISLAUS WOYWOD, O.F.M.

Thomas Aquinas. His Personality and Thought. By Dr. Martin Grabmann, University of Munich. Authorized Translation by Virgil Michel, O.S.B. (Longmans, Green & Co., New York City).—**The Achievement of the Middle Ages.** By W. E. Brown, University of Glasgow (B. Herder Book Co., St. Louis, Mo.).—**Religion Without God.** By Fulton J. Sheen, Ph.D., S.T.D., Professor in the Catholic University of America (Longmans, Green & Co., New York City).

Philosophers and theologians will derive great benefit from the use of these three works. Fr. Michel has put into a good English translation a work of Dr. Grabmann, the well-known Thomistic scholar, in which are summed up in brief space the philosophical tenets of St. Thomas and his conception of Christianity and the Church, along with an account of his life and times, of his relations to the men and movements of his day, of his influence on posterity. Professor Brown traces the progress made in law, in the material and economic life of the people, and in culture during the Middle Ages, and combats several prevalent notions, such as the belief that the Renaissance was not a continuation of the Scholastic tradition, and that the term "scholastic" should be limited to those medieval philosophers who held a common body of doctrines. Dr. Sheen's book is a study of the contemporary philosophy of religion. The modern idea of religion without a God is explained in the words of its own advocates; the philosophical systems of the past from which this strange idea took its rise are indicated, and the author concludes with a critical analysis of the assumptions that underlie this conception. The work is fair and impartial, but deals vigorously with the fallacies that underlie error; it is critical, but also constructive, devoting its final chapters to a study of the true rational basis of religion from the natural point of view.

Matters Liturgical, The Collectio Rerum Liturgicarum of Rev. Joseph Wuest, C.S.S.R. Translated and revised by Rev. Thomas W. Mullaney, C.S.S.R., Second Edition (Fred. Pustet Co., New York City).

The liturgical prayers and ceremonies of the Church are the outpourings of her faith; there is a most intimate relationship between liturgy and dogma. The study of the rules and regulations concerning the sacred rites should be a labor of love to the clergy, who by their very state and profession are the guard of honor in the house of God and the intercessors with God for the people. The laws of the sacred liturgy are numerous

and complicated, because they have to take into consideration so many things and circumstances, the great variety of different kinds of sacred services, and the complications in the Church Calendar arising through the movable feasts and seasons. For this reason it is not easy to conduct the divine services in harmony with the laws of the Church, unless one endeavors to procure the necessary knowledge and keep it fresh in mind by frequently consulting books on sacred liturgy. The book of Father Wuest, translated into English by Faher Mullaney, is of great usefulness to all who have an active part in the divine worship. The small size of the book makes it very convenient to carry in one's pocket or travelling bag. The new edition has brought up to date the liturgical regulations; otherwise, there are not many changes from the first edition (second printing, 1926). The useful little volume is not, and does not pretend to be, a discussion on the laws of the liturgy, but is rather a practical summary of the laws on Holy Mass and the Blessed Sacrament, Divine Office and the rites of the Roman Ritual. While in places the book is not complete and cannot be because of its size, it is a very useful work indeed.

STANISLAUS WOYWOD, O.F.M.

Social Principles of the Gospel. By Alphonse Lugan. Translated from the French by T. Lawrason Riggs. With a Preface by John A. Ryan, D.D. (The Macmillan Co., New York City).

This volume represents the first two parts of the Abbé Lugan's monumental work on "The Social Teachings of Jesus." With the permission of the author, certain abridgments were made by the translator, including the omission of matter that would not be of interest to English-speaking readers. Clergy and laity alike will find the book invaluable. Social interests and aspirations are prominent, if not uppermost, in the minds of today, and on all sides there is talk of the rights of man, of the betterment of the economic condition of the people, of extension of democracy. Hence the questions naturally present themselves: Has Christianity anything to say on man as a social being, on his right to liberty and to equality with other men? The answer to this question is given in the work before us. Jesus was not a revolutionary reformer, but the most universal social teacher whom the world has heard. He laid down no social program, but He gave an immortal doctrine which is able to shed light on the conditions and problems of the present, as it has done on those of the past. Unfortunately, however, this aspect of Christian teaching has not in recent times received a great deal of attention from Catholics, and little has been done to derive broad principles of Christian sociology from the New Testament and Catholic tradition. The field of Social Christianity has been cultivated principally by Protestants. But there has come a change, and Catholic scholars of today, like their predecessors of the Middle Ages, are giving careful attention to the social aspects of Christianity and its bearing on contemporary situations. Abbé Lugan is one of the most prominent of these scholars, and his present book meets a great need.

Catechism of the Council of Trent for Parish Priests. Translated Into English With Notes by J. A. McHugh, O.P., and C. J. Callan, O.P. Second and Revised Edition (Joseph F. Wagner, Inc., New York City).

Parish priests and theological students will be very glad to know of this new edition of a classical work. A writer in the London *Tablet* rightly said a few years ago that the Catechism of the Council of Trent is the finest summary of Christian doctrine that has appeared since the days of the Apostles. And it was Pope Leo XIII who said that this is one of the books that every seminarian should have on his desk for study and consultation.

This new translation into English has been highly praised by competent critics as both exact and elegant, fitly representing in English dress the exactness and elegance of the classic original. The publisher has greatly improved this new edition by using a very fine quality of paper, which now compresses the 650 pages of the work into a handy volume only a little over an inch in thickness. The binding is durable and handsome. The work makes a very appropriate ordination or other gift for a priest.

Practical Aids for Catholic Teachers. By Sister M. Aurelia, O.S.F., M.A., and Rev. Felix M. Kirsch, O.M.Cap., Litt. D. (Benziger Brothers, New York City).

This work furnishes teachers with material, methods, and devices for making the subject of religion a dynamic force in the lives of the little ones. The authors have drawn upon the best of the new education to make the subject of religion attractive. The collection of morning talks and classroom projects of all kinds should appeal to busy teachers, who are eager to avail themselves of anything that will assist them in presenting the truths of religion in a way that will appeal to the little ones. Our priests, too, will find the book helpful in writing their sermons for the Children's Mass, as well as in preparing for their religious instruction in the schools. The publishers have done their share towards making the book attractive. The illustrations—there are more than 100—are a real aid to the text. The bibliography and the alphabetical index are also features that will be appreciated by busy readers.

May we suggest that, in a second edition, the matter on page 160 under the caption, "Days of Special Interest in September," be transferred to page 188? The intervening pages of illustrations—while some of these are very attractive—destroy the sequence of the text. An amusing misprint on page 300 substitutes *Father Time* for *Father Tim*.

Newman on the Psychology of Faith in the Individual. By Sylvester P. Juergens, S.M., S.T.D. (The Macmillan Co., New York City).

Newman admits that the truth of the Church rests on certain foundations, and that human reason can prove to a demonstration, objectively and abstractly, the credibility of religion. And yet there have been charges made that his apologetic teaching belongs to that of the Immanence School, that he accepted the Kantian idea of the objective insufficiency of faith, that he was wrong in his doctrine on the kind of assent given to credibility by those who come to the faith—in a word, that he was a precursor in

these questions of Modernism. In the book before us Dr. Juergens makes a study of Newman's teaching on the psychology of faith, and bases it on the voluminous writings of the great Oratorian, and especially on the "Grammar of Assent." He shows that the suspicions of unorthodoxy in that teaching were due to misunderstanding. Newman studied the process leading up to faith, not to show that faith is reasonable in itself, but to bring out that the ordinary man who believes has sufficient proof for his needs, even though he is unable to analyze this proof. Moreover, he does not write with the accuracy of terminology nor the conciseness that is found in a Scholastic text-book of theology, for he addressed himself especially to his former coreligionists and his aim was persuasion. The accusations of Modernism have died down, and the Liberalism against which Newman spoke and wrote has been succeeded by other forms of religious error. Nevertheless, this able study of Dr. Juergens has not only the merit of explaining the Newman theory of the psychology of faith and of setting it over in contrast with the errors condemned by the Church, but it also sets out in relief the high rank which the great Cardinal is taking in the history of theology and the import of his doctrine for our own times and conditions.

The Official Bulletin of the University of Notre Dame. Seventh Annual Religious Survey, 1927-1928. (University Press, Notre Dame, Indiana.)

The Fathers of Notre Dame render a great service by publishing their annual survey of the opinions of their students on religious and other matters. It gives us an index to the minds of our young Catholic men, and shows us what they think about religion, the Church, the clergy, education, and life in general. When we know how young men are thinking, we are better able to guide and instruct them, and through them we are in a position better to understand our Catholic people generally. This is, therefore, a very useful work.

AN ARMFUL OF BOOKS

Biography is so popular today that one is glad to welcome a few additions to the lives of notable Catholics. In *Sister Julia*, by Sister Helen Louise, S.N.D., we have a full-length portrait of a stalwart pioneer nun (Benziger Brothers, New York, N. Y.). It is a relatively simple story agreeably told, most of which will be of particular interest to women in religion. Sister Julia came from Ireland with her parents in 1831, and must have been astonished at seeing the Cincinnati of those days. There her religious vocation ripened; and after her enrollment among the Sisters of Notre Dame de Namur she began that long series of administrative activities, journeys and spiritual ministrations which have meant so much to her community. The author gives a full account of everything, and appends selected letters from Sister Julia's correspondence. The book is a likable portrait of a representative American sister.

Father Francis Tarin, S.J., by Father Jean Dissard, S.J. (B. Herder Book Co., St. Louis, Mo.), is an exceptional little book. It relates the work of a devoted missionary in modern Spain, who reclaimed many souls and inaugurated currents of spiritual activity which have continued to

heal and bless. So much of the story is admirable that one regrets a tendency on the part of the author to stress out of all due proportion every detail which remotely seems miraculous, in order to draw a parallel with the Curé d'Ars. *A Nobleman of Italy*, translated from the German of the Rev. A. Koch, S.J., by the Rev. D. Donnelly, S.J., is good in some ways, but its account of St. Aloysius Gonzaga is so woefully overwritten that it cannot be termed the biography for which we have been waiting (B. Herder Book Co., St. Louis, Mo.).

Two useful translations are included among what may be termed "reflective books." Though *Flowers of the Soul*, by Canon Reyna (translated by the Rev. Angelo Piacenti), may at first seem almost grimly ascetic, it is filled with practical wisdom, and it will be of great advantage to some types of religious women. The material is arranged in the form of brief daily meditations, and should be read as disciplinary literature (B. Herder Book Co., St. Louis). *The School of Suffering*, by Bishop Paul Wilhelm von Keppler, is a companion to the author's *More Joy*. Here is a strong, beautiful, helpful book, packed with the wisdom of experience, the sympathy of a fine heart, and the reflections of mystics and saints. After making the point that suffering is the lot of all men, the Bishop shows how it can be borne to excellent advantage in the school of Christ. Though it bears some earmarks of having been written under the stress of the World War, the book is for all times and everyone. We hope it will receive a hearty welcome. The translation, by Mr. August Brockland, is competent (B. Herder Book Co.).

The Reign of Christ, by the Rev. Joseph Russlein, S. J. (P. J. Kenedy and Sons, New York City), seems to have been written first of all as a series of sermons. Taking the concept of the Kingship of Christ as proposed by the reigning Holy Father, our author comments upon the doctrines stressed in various Encyclicals. The exposition is clear and firm, the matter is of the greatest importance, and the author writes with considerable rhetorical fervor. One feels, nevertheless, that the matter in this book would be much more effective as oral discourse than as printed literature. *Electrons of Inspiration* is the second volume of Father Nicholas J. Kremer's radio talks (The Mission Press, Techny, Ill.). These are chatty talks, mostly on ethical themes; they are not for the educated reader.

Four books miscellaneous in character may be loosely grouped here. *The Soul of the Hospital*, by the Rev. Edward F. Garesché, aims to set forth the "spirit" with which a true hospital is actuated, and so to instill into nurses an understanding of the importance of their work. It is excellently written by a man who knows the subject thoroughly, and should prove a welcome gift to the Catholic nurse (W. B. Saunders Co., Philadelphia, Pa.). *My Woodland Forge*, by Frederick M. Lynk, is a compilation of the author's verse. It is decidedly of a different order than the art of Francis Thompson (The Mission Press). *Morality in the Making*, by Roy E. Whitney (The Macmillan Co., New York City), is an utterly unsatisfactory discussion of ethical judgments, which starts nowhere and gets nowhere. *A Week of Communions*, by the Rev. Joseph Rickaby, S.J., is a little book intended for frequent communicants: it is slight but full of excellent common sense (B. Herder Book Co.).

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The First Impetus Towards Conversion

Conversion, as we have seen, is a complex process. It implies a revision of one's judgments, a re-orientation of one's thought, and a readjustment of one's mind. To discover, therefore, the cause that will start an individual on the road to conversion, we will have to find out what may induce one to reflect critically on one's previous convictions and to subject them to a severe examination. We take the truth of our ideas for granted as long as they work properly and function smoothly. It is only when a difficulty of some kind arises that we feel compelled to reexamine our stock of ideas. We do not question an opinion if it fits in harmoniously with the rest of our mental content and does not involve us in difficulties with external reality. As long as things go well in that respect, there is no call for reflection and self-criticism. A revision will take place only when we become aware that something has gone wrong, that a difficulty has cropped up, and that a maladjustment exists somewhere. Wonder is the beginning of philosophy. It is also the starting point of reflection. The first experience which the convert undergoes is a feeling of wonder and perplexity. He is puzzled. His self-complacency has received an unpleasant jolt. He is sharply brought up face to face with a difficulty that produces a sense of uneasiness, and this uneasiness stimulates his thought. A ferment that produces uncertainty and doubt has entered into his mind.

This difficulty that unsettles the mind and leads to inquiry may come either from within or from without. The convert may detect a contradiction among the various convictions he has been holding. This happened to Cardinal Newman, when he discovered that the Anglican Church which he regarded as the true Church possessed none of the attributes he had learned to associate with the Church

of Christ. The perplexing discovery started him on the historical inquiry that finally brought him into the True Fold. The difficulty may come from without. This will be the case when the convert notices that the ideas he has entertained with regard to the Church are contradicted by external facts that come under his observation. He is then forced to revise the notions he has up to this moment accepted as a matter of course and allowed to pass unchallenged. A suspicion must be aroused by some arresting circumstance that clashes with our ideas and begets a doubt.¹

The inconsistency or the excessive vehemence of an attack on the Church may in some subtle manner cause an individual to inquire more closely into the matter, and thus to arrive at the truth. This is what happened to Gilbert K. Chesterton. Seeing that Christianity was attacked from all sides and that the most contradictory charges were levelled against it, he was somewhat bewildered and wondered at the strangeness of the phenomenon. "This," he writes, "began to be alarming. It looked not so much as if Christianity was bad enough to include any vices, but rather as if any stick was good enough to beat Christianity with. What again could this astonishing thing be like which people were so anxious to contradict, that in doing so they did not mind contradicting themselves?"² His curiosity was sufficiently aroused to begin the prolonged study that so happily terminated in his conversion.

¹ We give attention to our habitual convictions only when something occurs that disturbs them. Hence it is that so many of our separated brethren carry their convictions to their graves, because nothing happens that renders them fully conscious and aware of them. Thus, there is no incentive to probe deeply into them. A person may entertain the worst kind of prejudices about Catholics and the Catholic Church, and never in the least doubt their correctness, because perhaps he never meets a Catholic or never reads the history of the Church. He holds these views naïvely and uncritically. No occasion to create a doubt presents itself. Something must excite attention. Psychology confirms this. Thus, Dr. C. K. Ogden writes: "We have already hinted that an experience only becomes an object for consciousness if it needs in some way to be dealt with. . . . The important point here is that experience is initiated through the need of the mind to deal with a situation—that is, to make a new adaptation. Our ordinary psychological language is full of phrases suggesting the importance of this fact. To attend to something means ordinarily to try to put it right, or to put ourselves right with regard to it" ("The Meaning of Psychology," New York City). The mind must be disturbed before it can find the way out of the errors into which it has fallen.

² "Orthodoxy" (New York City). "Zwei seelische Grundbewegungen aber sind die ersten Voraussetzungen des Katholizierens unserer Zeit und des Sichzurückfindens des einzelnen: die erste ist, wie beim Erkenntnisvorgang überhaupt, ein *θαυμάζειν*, das Erstaunen der Vernunft vor dem Phänomen der Kirche; die zweite ist des Herzens innerste Unruhe zu Gott" (Dr. P. H. Lang, O.S.B., "Zur Methodik der Konvertitenführung," in *Bonner Zeitschrift für Theologie und Seelsorge*, 1927).

The process of conversion, then, begins with wonder and perplexity which express themselves in doubts and questionings. These doubts and questionings, in their turn, naturally lead to inquiry and to reflection.³ The doubts and questions that have been aroused do not cease until they have been properly settled and answered. The soul can only restore its disturbed equilibrium after it has again succeeded in harmonizing its entire mental content. To accomplish this may require much time and considerable mental effort. It may mean the rejection of many cherished convictions and the adoption of entirely new ideas. The mind is so constructed that it cannot consciously entertain conflicting views. It strives towards unification and inner harmony. This unification of the mind and this integration of thought constitute the conversion on the intellectual side. Because the mind is uneasy and restless unless it is unified, a small doubt once injected into the soul can become effective in remaking and readjusting our entire system of thought. Truly, therefore, a doubt or a question can act like a ferment that sets in motion a process which will not come to a standstill until the whole substance has been transformed. The immediate outcome of a doubt that finds its way into the soul is turmoil, agitation, confusion, alarm and restlessness, extremely painful and harassing to the individual who experiences them. In course of time, clarity, tranquillity, serenity of mind and peace of soul are born out of this disorder and chaos. The foreign element that has been introduced must be either assimilated to the existing mental content, or it will in its turn transform the content of the mind.

No one will think of changing his views until he has discovered that there is something unsatisfactory about them. He cannot exchange them for something better until something sweeps into his mental horizon with which he can compare them. It is for this reason that so many remain quite satisfied with their errors and never experience any mental uneasiness. The impulse to subject one's ideas

³ Dr. H. L. Hollingworth describes the manner in which critical reflection arises: "The first step in such an act of reasoning as that just described is shown to be a feeling of discrepancy or difficulty. In cases of striking novelty or unusual perplexity, the difficulty is likely to present itself at first as shock, as emotional disturbance, as a more or less vague feeling of the unexpected, of something queer, strange, funny, or disconcerting. . . . A problem, puzzle, or perplexity arises, taking the form of a question ("Psychology," New York City). This question may become very obstinate and not give the mind peace until it has been fairly and squarely answered.

to a critical review does not originate in a mind whose placid calm has not been disturbed. The satisfied continue in their habitual paths and pursue the even tenor of their ways. Before they start on an inquiry, a shock must upset their mental tranquillity. *Prima cogitatio non est in potestate hominis*. The first thought is not invited into the mind, but it intrudes itself. It comes as the result of an association of ideas, of an internal disharmony, or of an external experience. Not only is this first suspicion of the possible falseness of one's convictions not invited; it is not even kindly received and hospitably welcomed when it does present itself and knocks at the door of the mind. This is quite natural, since it is felt to be a disturber. Usually it is admitted only after urgent and repeated knocking. The first impulse is to dismiss it as irrelevant. All acquired mental habits resist its entrance. With all means the mind endeavors to defend itself against this nascent suspicion that it may be wrong. To give admission to this disturbing factor and to examine it thoroughly bespeaks intellectual honesty and sincerity. The will in this matter exerts a considerable influence. In a minor way we all undergo this experience quite frequently in our life. The first suspicion of disloyalty on the part of a dearly beloved friend is simply thrust aside by an effort of the will. We thank nobody for having put the ugly suspicion into our minds. With reluctance we bring ourselves finally to give it consideration. We feel the same way about a line of conduct that we have been pursuing in our relations with our fellowmen. The suggestion that the course of action which we have adopted is wrong, does not create any enthusiasm. We do not like to face it. That is precisely the way the non-Catholic feels when it is brought home to him that there may be a flaw in his religious convictions which makes a reëxamination of the grounds of his beliefs imperative. That he views this state of affairs with alarm, is well founded in human nature. We cannot but regard with sympathy a man who is confronted by the startling realization that the ground on which he has been standing, and which he looked upon as firm, is only shifting sand. An experience of this kind is unquestionably tragic in its consequences for the individual who is concerned, and who feels the edifice of his religious convictions come down with a crash about his ears. It is apparent that at this critical stage, when a rather discouraging perspective of protracted mental and social

conflicts opens up before his eyes and fills his soul with sad forebodings, the convert requires much good will, and consequently stands greatly in need of the grace of God. It takes no small amount of moral courage to face the prospect of a crumbling world, in which one so far has found a peaceful and comfortable home, and yet this is the stark possibility that looms up before the vision of the convert. As yet he sees only ruins. The attractive picture of the new home and haven of rest which he shall eventually find in the Catholic Church, is only faintly, if at all, descried in the far-away distance. The immediate outlook is a gloomy one. The first temptation, then, that will assail him with great might is to ignore the disturbing doubt, to put it aside, and to leave things as they are. If he conquers this temptation and in spite of misgivings and heart-aches sets his foot resolutely on the road of inquiry, the first battle has been won. There will be other battles; but this first one is of a decisive character. It constitutes a turning-point of vital importance. Also the first victory will bring an access of moral strength that will stand the convert in good stead in the other struggles that are to follow. This first battle is the acid test of his sincerity. It searches his soul to its very depths.⁴

It was at this stage that Cardinal Newman wrote his fervent prayer which depicts better than a long psychological analysis can do the darkness of the night that had descended upon his soul. The stars had been blotted out completely. No faint glimmering showed ahead. He felt like a lost child, not knowing whither to turn in his mental bewilderment. Bravely he groped for the way, and poured out his soul in that wonderful poem that voices the pitiful mood of a mind that has buried its most cherished beliefs and has seen its world fall to pieces. He does not know what the future holds. The

⁴ The mind now becomes a prey to disquieting questions that press for an answer and that cannot be silenced. It is pursued like a quarry finding safety and peace nowhere. It is of such stubborn questions that William Wordsworth speaks:

“But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts, before which our mortal nature
Did tremble like a guilty thing surprised.”

(*Ode on Intimations of Immortality.*)

past is dead and dark, and the future is shrouded in impenetrable gloom. That which he thought was firm has given way. He has lost his grip on the staff that guided his steps. Now he stretches out his hands that God may take them into His own and lead him on the uncertain path. The state of a soul bewildered, confused, tortured by internal conflicts, frightened and full of misgivings becomes articulate in the opening verses of the immortal poem:

“Lead, kindly Light, amid the encircling gloom,
 Lead thou me on!
The night is dark, and I am far from home—
 Lead thou me on!
Keep thou my feet: I do not ask to see
The distant scene,—one step enough for me.”

THE DYNAMICS OF CONVERSION

Psychologically speaking, conversion is a readjustment of the mind. It is a rebuilding of convictions after the old ones have crumbled. This breaking up of convictions is possible, because there exist in the human mind centers of instability that may disorganize the unity of consciousness, and thus throw the mind into a chaotic condition from which it tries to emerge. The discomfort resulting from mental disintegration is the dynamic element that brings about the conversion, which, from the point of view of the psychologist, is a new integration and a new unity of the mind built up around new centers. In the consciousness of the converted, new ideas have dislodged old ones and have become central. This shifting of the centers, of course, makes a general rearrangement necessary. The moment the gravitational center of our consciousness is displaced, the whole mind undergoes a corresponding readjustment. Take a man who realizes that private judgment to which he had so far adhered cannot be the rule of faith, but that there must be an objective authority. As a consequence of this new idea, his whole mental attitude towards the Church will be completely transformed.

A pebble may divert the course of a mighty torrent. In like manner an idea that gets into the mind may affect the center of gravitation of consciousness and deflect the currents of thought from their original course. The mind seeks unity, and hence it strives towards new centers of gravitation when the old ones have been disturbed.

It does not rest until a satisfactory regrouping has been achieved. That is the way in which we would describe the dynamic process of conversion in terms of psychology.⁵

Perversion, that is the loss of faith, can be stated in the same terminology. A doubt may break up the unity of consciousness that has been built up around the center of faith. The complexity of the human mind renders its unity a precarious matter. So many factors enter into the structure of our consciousness, and any one of them may become a cause of disturbance. On account of this essential instability, man may lose his faith as well as find the faith.⁶

Though the preceding ideas have been borrowed from non-Catholic writers, who when they speak of conversion always think of moral regeneration, they nevertheless help us to understand conversion viewed as a transition from error to truth. There is, after all, a great similarity between the two processes, and we can use to good advantage what the painstaking research of Protestant psychologists has brought to light. The observations of William James on the divided self before conversion and the unified self after conversion can be interpreted in a thoroughly Catholic sense.⁷ In his version

⁵ "Our field of consciousness has, as we have seen, a certain visual unity. All our thoughts, images, volitions, passions, sensations tend to group themselves around some one center of interest in each particular state of consciousness that we examine. That center of interest forms the focus of our spontaneous attention; should it shift, there is a change more or less marked in the whole field. . . . We have seen how potent is the new idea springing into consciousness. . . . We have seen how the dynamism of the nascent idea can disturb the centers of instability in the normal consciousness; we will find both factors of change strengthened in the specifically religious consciousness. . . . Within the specifically religious, as distinct from the general field of consciousness, there are many possibilities of centers of instability" (Professor John Howley, "Psychology and Mystical Experience," London). In fact, there are just as many potential centers of instability as there are possibilities of friction between faith and human tendencies, and they are almost innumerable.

⁶ Psychologically, the fragility of faith can be accounted for very easily. With profound psychological insight does Holy Writ say that we carry this treasure in a fragile vessel. Faith may be broken by any one of the numerous antagonisms that exist between the exacting demands of the supernatural law and corrupt human nature. "Between the latter and the former," says Professor Howley, "there are many sources of friction, conflicts between our passions and our religious obligations, between our scientific theories and the articles of the Creed, between our vicious propensities and our spiritual aspirations. . . . All through our mental make-up there are points of conflict" (*op. cit.*).

⁷ The Protestant psychologist always seeks the source of the disturbance in the individual himself, and locates it either in the realm of the emotions or the sphere of the unconscious. The Catholic psychologist places less emphasis on the emotions and the unconscious and accentuates the intellectual element. Frequently also he finds that the cause of the disturbance must be sought in some external objective fact. The Protestant etiology of the mental transformation involved in conversion is very clearly set forth by W. James in the following brief but pregnant sentence: "What brings such changes about is the way in

of the process of conversion as understood by Catholics, Professor Howley draws largely on non-Catholic sources, as is apparent in the following description in which he analyzes the gradual type as better suited to the purpose of the psychologist than the sudden and miraculous type. "We have," he writes, "two processes in these gradual conversions, the putting off of the old man by the break-up of the old convictions, and the putting on of the new by the formation of the new psychic sphere of faith. There is a disintegration and reintegration of the field of consciousness, but there is a new element in the reformed field. The break-up may come from some nascent idea, some intellectual difficulty which finds an appropriate center of instability. Rette's agnosticism was first disturbed by his being asked by some Socialist comrades: 'You see, citizen, we know there is no God; that is understood. Since the world has not been created, we want to know how everything began. Science must know all about it, and we want you to tell us clearly what it says we are to think about the matter.' He confesses he had no answer ready for the workmen, and was honest enough to own up. His inability set him thinking, and started the process of religious conversion. The Gorham judgment, the Jerusalem bishopric, Kikuyu, have done the same for others. A doubt, when incarnated in some concrete practical question, becomes the dynamic nascent idea *par excellence*. A merely speculative question can be logically turned and absorbed, but the inquisitive fact, not being a mere mental product, must be either met or relegated to the oblivion of deep memory. So long as it keeps near the surface of consciousness, it is a disintegrant. If it effects a break-up, more or less, of the religious or irreligious field, the elements will strive to rearrange themselves. . . . This conflict continues with various incidents until the faith is fully formed, and put in practice."⁸

For the psychologist, then, the process of conversion is inaugurated by the entrance of a new idea into the mind. This new idea precipitates a mental conflict, because it cannot be harmonized with previous convictions. Gradually it gains greater clearness and strength, and succeeds in ousting hostile notions and overcoming

which emotional excitement alters" ("The Varieties of Religious Experience," New York City).

⁸ *Op. cit.*

existing prejudices. Finally it becomes central and produces a complete reorganization of the mind. This process is accompanied by much turmoil and mental suffering. When the new idea has eventually triumphed and the new reintegration has been effected, peace is restored and perfect and a profound tranquillity possesses the soul. That in these hours of weary ascent and trial God's Providence never deserts the soul, but assists it in its terrible struggles and gropings, need hardly be mentioned, since we are concerned with true conversion and God wants every soul to reach the truth. He will never allow to sink into utter darkness a soul that honestly strives, for He is "the true light, which enlighteneth every man that cometh into this world."⁹

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⁹ John, i, 9. Though in his case the work of reconstruction was an agonizing process, and in the course of it he was almost driven to suicide by temptations to despair, Adolphe Rette bears witness to the presence of supernatural guidance: "We feel in a manner very clear but undefinable, that God watches within us, and having begun our transformation He will not abandon us in the heat of our conflict with the Prince of Darkness" ("Notes sur la Psychologie de la Conversion," Brussels).

THE VOICE IN PREACHING

By THE RIGHT REV. MSGR. H. T. HENRY, Litt.D.

I

In "The Arm Chair at the Inn," F. Hopkinson Smith pictures a brilliant journalist who proved a failure when he turned novelist. The reading-editor of one publishing house rejected a manuscript because of the dullness of the conversations, the long and inane passages which were "essays, really," and the interminable descriptions. But this editor at a later time heard the author read his own manuscript, and lo! a vast change was evident: "The long-winded descriptions under the magic of his voice seemed too short, while every conversation thought dull before appeared to be illumined by a hidden meaning tucked away between the lines."

The magic of the voice! That is one reason why a printed address or sermon leads us to wonder at times why the orator should have delighted his hearers so greatly, for the printed page seems dull and insipid enough to the reader. That is also one reason why preaching can never be out of date. Perhaps it is also one of the reasons why the coming of our Saviour into the world to declare for all time the revelation of God to man should have anticipated by so many centuries the invention of printing. The fullness of time spoken of by the Evangelist evidently took no account of that invention, foreknown though, of course, it was.

The voice is one of the preacher's grandest assets. It is for the priest an instrument of well-nigh incalculable value, in preaching as well as for the administration of the Sacraments and the whole ceremonial routine of his sacred functions. How does he use that instrument? What care does he take to conserve and improve it?

It can be grossly misused. In "Pity the Poor Blind," H. H. Bashford, another novelist, speaks of an Anglican bishop who commented on the religious services he attended *incognito* during a vacation-period. The bishop heard "twenty-four lessons read variously from the incoherent mutter of low delirium through an ascending series of well-bred monotones to a kind of despairing tenor with a break at each full stop; and prayers innumerable thrown nonchalantly to

the Almighty, to be picked up, apparently, more or less as He chose." And these ministers were, said the bishop, "good fellows, for the most part, as far as a chance listener can judge." Allowing some margin for a novelist's dramatic exaggeration, one wonders if, on the whole, the description is overstrained.

Since it is the business of both novelist and playwright to hold the mirror up to nature and to give a transcript of the time, it is not unfair to assume that Bashford and Smith have not indulged in the merest fancies in the two pictures they have drawn—one picture presenting us with the magic of a voice properly used, and the other picturing for us the unpleasant effects of voices improperly used. The journalist who turned novelist was able to make his voice appear like the musical setting of a poem, as it were, and to infuse a soul into the dead print, making it vital with emotion and intellect. The ordained ministers, on the other hand, were able to smother the sonorous beauty of lessons and prayers beneath a fog of mutterings or in a storm-cloud of crackling electricity.

The criticisms of the last novelist I have quoted deal with conditions in England. If we turn our attention now to France, we find even more authentic criticism of misuse of the voice. In "The Clergy and the Pulpit," the Abbé Mullois writes of his own countrymen: "The preacher speaks as nobody in the world ever spoke; he bawls, chants or sings without modulation and without feeling." The thoughtful Abbé forthwith gives us an illustration of the misuse of the voice by priests: "Hence, a malicious wag on hearing a preacher pronounce in a bland tone those terrible words, 'Depart, ye cursed!' turned to his companion, and said: 'Come here, my lad, and let me embrace you; that is what the preacher has just expressed.' Everywhere else men speak; they speak at the bar and the tribune; but they no longer speak in the pulpit, for there we only meet with a factitious language and a false tone. . . . This style of speaking is only tolerated in the Church because, unfortunately, it is so general there; elsewhere it would not be endured." He also gives the anecdote of the waggish guide at the Panthéon who provoked many a smile by his pompous illustration or mimicking of the ordinary preaching tone in France. Father de Ravignan had a similar story to tell. "Action," he warned his pupils whom he addressed towards the close of his long and most successful ministry

of the Word, "should be natural. This is a point of the greatest difficulty and rarity. In the Legislature, at the Bar, all speakers are natural; very few are so in the pulpit. There we have declamation, sing-song. The true way is to converse with our hearers. Nature at once puts the preacher in direct intercourse with his audience."

From a Lenten exhortation made to preachers in Rome by the late Pontiff, Benedict XV, we may infer that the fault in Italy is not the declamation or the sing-song alluded to by de Ravignan, but rather a frenzied style of preaching: "Preachers should guard themselves against that excited delivery, those wild looks, that frenzied speech, those insane gestures that would be out of place even on the stage. It has been a sorrow to us recently to learn that such preachers do exist."

Do we in America perchance merit similar caustic criticisms? Are we wholly exempt from blame in our manner of speaking the Divine Message, or of uttering the prayers of the Church in public devotions and at the end of the Low Masses? It was a Catholic layman who, having found it difficult to understand what the priest was saying in the pulpit and at the foot of the altar after his Low Mass, determined to leave his substantial fortune to endow an institution which should address its energies especially to training future priests in the related arts of speaking and singing in the church. Not many priests, it is true, could be thus trained in a single institution. But the leaven might gradually cause a desirable ferment in the whole lump by proving that the thing could be done, if proper attention were paid everywhere to it.

II

The thing can be done, if time and proper attention be devoted to it. In his volume entitled "Preaching," Father O'Dowd writes appropriately:

"The sins of schoolmasters are visited upon their pupils, as many a preacher has found by painful experience. Youth is the time when foundations of accomplishments and habits are laid, when those elementary industries which support the whole fabric of adult knowledge—correct taste and right judgment—are learnt or neglected with lifelong results. At school a child can be methodically taught to read correctly and intelligently and to speak distinctly and unaffectedly; and if his

pedagogue, backed by despotic authority and armed with the goads of love and fear, will look to this, he will be responsible as no one else can be for his pupil's later achievements in elocution. If he neglects this duty, he leaves to his charges a trying task in which success is difficult and failures are many. The neglect of schoolmasters in this branch of their craft must be my excuse for venturing to write these few paragraphs on such an elementary theme as the one to which I now apply myself—the right use of the voice in public speaking.”

Father O'Dowd's excuse must be that of the present writer—although he does not feel that all the blame should be placed on schoolmasters. Very much could, I think, be achieved if the lower and the higher seminary would give such attention to the related arts of speaking and singing as Basselin College, founded by the layman of whom I have just spoken, is giving with apparently satisfactory results. Deficiencies in the training of youth by the schoolmasters could be largely remedied by the seminaries. And, further, deficiencies of both systems of training can be somewhat remedied after that double training has been gone through completely; else it was simply wasting time to discuss the subject of the voice at all in a volume written—as was that of Father O'Dowd—for priests rather than for seminarians. But one is strongly tempted to linger for a time on the possibilities opened to ecclesiastical seminaries in this matter.

These institutions are required, for instance, to give a training of the pupils in plainsong. This, of course, includes training of the voice and of the ear. The temptation confronting the instructor is, however, to pass over as hopeless those pupils who cannot distinguish one pitch from another. These sit in the class physically, but their “mind to them an empire is,” and their thoughts are far, far away from the subject-matter being treated. They receive no training in either voice or ear, for a training of the voice presupposes a musical ear. But the vice of monotonous preaching could be avoided by a training of the ear. In listening to the reading in the refectory of the seminary, I was able to note that students who ended every sentence with a true minor third inflection appeared immune to the influence of that musical interval in the class of plainsong, where it occurs so frequently. An attentive ear will recognize that the range of the speaking voice is really greater than the range ordinarily found in popular song. If the voice has not been musically trained and the ear is “bad,” we may confidently forecast

that the future preacher will be tiresomely monotonous in his preaching.

Again, singing improves both the volume and the quality of a voice. But I discovered during my years at the seminary that some students—shrewdly, as they mistakenly thought—pretended to have neither voice nor ear when being examined as possible material for the special choir. They desired to escape the drudgery of choir-work and the enforced presence at rehearsals, while their comrades could enjoy the leisure of the recreation periods and the fresh and delightful air of out-of-doors. And meanwhile the “free-day” annually granted to members of the choir on the Feast of St. Cecilia was a day equally granted to all the seminarians, although intended as an appreciative recognition of the special labors undergone by the members of the choir. St. Bernard of Clairvaux uttered a magnificent philippic against those who tried to spare their voice from the common labor of praising God in song, taking away, as it were, something from the holocaust offered to Him, as did the sons of the highpriest in the Old Testament. But *pietas ad omnia utilis est*—and the shrewd evaders of the common duty simply lost opportunities of self-development which lay students in high school and college eagerly avail themselves of by joining the local glee club. The evaders “had the laugh” on the toilers in the choir, but meanwhile lost the training in quantity, quality, precision of pitch and modulation which were the desirable results of choir-practice.

III

Singing improves the volume of the voice. This fullness and roundness is desirable, of course, in preaching. And from Demosthenes down the ages to Father O'Brien Pardow, public speakers have labored to increase the power of a naturally weak voice. In his Introduction to Leland's translation of the Orations of Demosthenes, E. Wilson says:

“Demosthenes, like Cicero, had to contend with serious physical disabilities in fitting himself for the contests of the bar and the public assembly. There are many stories told about the methods he adopted to acquire strength of lung and clearness of articulation. He is said . . . to have practised speaking with pebbles in his mouth; and to have harangued the roaring waves that he might learn to outclamor the noise of the assembly. Like Disraeli in the House of Commons, Demosthenes

made a grievous failure in his first public utterances. His style was ungraceful, his delivery bad. He was, however, encouraged by his friends to persevere, and his weak chest and stammering tongue were eventually remedied by his persistent and heroic efforts for self-improvement."

In our own day, Father Pardow acted with similar zeal to acquire volume of voice. It is nevertheless interesting to note that the mere practice of preaching will insensibly increase the strength of the lungs, and moreover that even a weak voice may reach all the ears of the congregation if it be trained in the art of what is called penetration, or penetrative quality. I recall an enlightening "talk" many years ago given by a Bishop of Omaha to the seminarians at Overbrook. He was invited to address us. What topic did he select? Zeal in the ministry, piety in the individual, the necessity of study, or the like? His whole address concerned itself exclusively with the matter of penetration or the penetrative art in speaking. He told us that, as a seminarian himself, he practised every day in his room the art of making the sound of a whisper reach to the extremest wall of the room. He fancied himself speaking to a person at the diagonally opposite corner of the room. The law of silence in the seminary forced him to speak in whispers. He must be both audible and intelligible. This meant extreme care in clean-cut enunciation, every syllable being uttered with the clear definiteness of a newly minted coin. Behind this enunciation was the impulsive power of lungs and facial muscles. Doubtless, too, the diaphragm was in constant expulsive motion. The bishop had thus acquired, even as a seminarian, clean-cut and powerfully propelled enunciation. The address he made to us was an illustration of the value of his method. He was seated in a chair on the same level as the student-body, spoke in an easy conversational style, but managed to make every syllable easily heard by all the students.

While the possession of a strong voice is desirable particularly in the open air and in very large churches, the preacher in smaller churches must remember to modify that strength in order to avoid the fault pointed out by the Abbé Mullois, namely, bawling. Used quietly, the full and resonant voice is delightful to hearers. But more valuable still, and always necessary, is the habit of distinct

utterance. In his "Lectures on Preaching," Simpson gives a scarcely credible instance of the power of distinct enunciation :

"Distinctness of syllabic utterances imparts the quality termed penetration, or of carrying sound to the greatest possible distance without intermingling with other sounds . . . Whitefield's voice had such penetrative power that it was said that, standing on the steps of the then State House of Philadelphia, some of his words could be distinctly heard across the Delaware River in Camden, and yet so soft and musical were his tones that they were not offensive to those who stood near him."

Meanwhile, the priest who is to preach in a strange church ought to make inquiry as to its acoustics. The pastor of one church warned me of a peculiarity of his church. About two-thirds of the way down from the pulpit, there was a zone or node of silence. Those who sat on either side of this zone could hear and understand a fairly distinct utterance, but those who sat within it could hear nothing at all. Loudness helped no whit in this case—and probably distinctness helped not at all. It was well, nevertheless, to have been warned ahead, for the preacher seemed to himself to be speaking into a barrel, and might easily be discomfited by the tubby sound of his own voice. Of no avail in this particular instance would be the counsel of Simpson, that in a large church the preacher should "aim to speak with sufficient force to be distinctly heard by the audience. To do this successfully, if the congregation be large, let him select some person in the congregation, about two-thirds of the extreme distance from the pulpit, and let him speak so as to be by him distinctly heard, and probably all the assembly will then hear, though those the most remote may need to be very attentive."

In this paper I have put down some more or less scattering thoughts intended rather as a stimulus to cultivation of the voice than as a lesson in methods of cultivation.

THE FIFTY-FIVE SHEEP

By J. ELLIOT ROSS, C.S.P.

When Christ said that the Good Shepherd would leave the ninety and nine to seek after one sheep that had strayed, I take it that He was emphasizing the big-hearted mercy of the Good Shepherd, rather than stating accurately the proportion between the good and the bad that was to prevail in His sheepfold. And so, when we have the proportion of fifty-five straying sheep to forty-five who remain put, we have fifty-five times as strong a reason for looking after these sheep as best we can.

That is the situation in regard to Catholics at college in the United States. Out of every 100 college students who are Catholics, about 55 are in non-Catholic institutions. This may be a deplorable situation, but it would hardly be like the Good Shepherd to say that it was all the students' own fault, and that, consequently, He was going to leave them entirely to their own devices. And, if anything else were needed besides the example of the Good Shepherd, the Encyclical "Acerbo Nimis" of Pius X (May 6, 1905) seems to be to the point: "We do decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced: Where there are public academies, colleges and universities, let religious doctrine classes (*scholæ religionis*) be established for the purpose of teaching the truths of our Faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion."

The fact that in some of these institutions an adverse mention of religion is made, does not destroy the force of Pius X's words. On the contrary, it makes all the more necessary such classes as he prescribed. The question, therefore, is not whether these fifty-five Catholic sheep should be ignored, or neglected, or denounced, but the best way of going about fostering their Catholic life in their present environment.

In 1924 the Department of Education of the National Catholic Welfare Conference made a survey of the Catholics at college in the United States. It was reported that there were 37,931 Catholics in non-Catholic colleges, and 34,700 in Catholic institutions. For

the year 1928-9 Father Keogh reports 41,770 Catholics in non-Catholic institutions. The proportion between Catholics in Catholic and in non-Catholic colleges probably remains about the same as in 1924. This statement is not inconsistent with the larger figures recently given out for attendance at Catholic colleges, because such figures include a great many non-Catholic students. The professional schools connected with some of our Catholic universities are made up almost entirely of non-Catholic students.

There is an organization of some sort for Catholics in 149 non-Catholic colleges. Of these organizations, 101 are members of the Federation of College Catholic Clubs, of which Fr. John W. Keogh, at the University of Pennsylvania, is the chaplain. The first of these organizations was formed about 1894 by Dr. James J. Walsh, when he was a medical student at the University of Pennsylvania, and was called the Newman Club. The first priest to be assigned full time to such work was Fr. H. C. Hengell, at the University of Wisconsin, in 1906, shortly after Pius X issued his Decree in this regard. Father Hengell has been engaged in the work ever since. Other bishops from time to time followed the lead of Archbishop Messmer in Wisconsin, and there are now separate chapels at 17 different universities; 12 club houses, varying considerably in elaborateness and cost; 3 dormitories for women, and 10 dormitories for men. Credit courses are given at 6 colleges; non-credit courses at 18. The University of Illinois is unique in having two priests—Frs. John A. O'Brien and William Bergin—giving their full time to the students, although there are several universities where the number of Catholic students would warrant two priests. At the institutions having full-time priests there are 12,000 Catholics.

It is almost impossible to generalize in regard to this work for Catholics in non-Catholic colleges, because each institution presents its own problems. However, I am safe in saying that a great many more priests could be used for the work. In many instances the bishops have recognized the need, but simply have not the men. The harvest, indeed, is ripe, but the laborers are few. And a special kind of laborer is needed. A priest detailed for work at a non-Catholic university should have sympathy with the undertaking, an understanding of the students' intellectual problems, and a flair for dealing with young people. At times the undergraduate is very try-

ing, and one must be patient. Also, the students' pastor must be able to command the respect of the faculty, and to hold his own with them. From this standpoint it is advisable—but not essential—that he should have a Ph.D. from a good university, recognized in the world of secular education. Academically, he should be on a par with the full professors. And, finally, he should be able to work harmoniously with the university authorities. Principles must not be compromised. But, on the other hand, tact, good humor, real Christian charity and courtesy will go a long way.

Sometimes I have wondered if this work of the students' pastor at secular universities might not come to be recognized as a distinct priestly vocation, just as teaching in Catholic colleges. Young men who showed a bent in this direction could be given special training at some university, and then visit for a few months at institutions where the work is well organized. And, just as a number of secular priests and some religious are lent from their dioceses or communities to teach at the Catholic University or elsewhere, so bishops who had no suitable man of their own available for the fifty-five sheep might be able to borrow someone. Perhaps the Teachers' Registration Bureau of the National Catholic Welfare Conference could be a liaison office between bishops who wanted such priests and priests who wanted such work.

Besides the problem of suitable priests, the question of finances has also hindered the seeking of the fifty-five sheep. What the work costs will vary from place to place. Each bishop is the judge in his own diocese of what is to be done—whether there should be a club house, a separate chapel, and so on. But I am afraid that sometimes the fifty-five sheep are not looked after, merely because there is an exaggerated idea of the outlay required. There are visions of hundreds of thousands of dollars, which are urgently needed in other directions.

Consequently, it may not be out of place to suggest that sometimes expenses can be kept down to a surprisingly small minimum. Let us suppose that Mass can be said on the campus (as happens in a few places) or in some already existing church or hall convenient for the students; that the Catholic students' pastor can confer with students and hold discussions in a university building; that social affairs, if they are deemed useful, can be held in a students' union;

and that the priest can live at a nearby rectory. In such a case, all the money that may be necessary is the salary customary for a curate, and a small sum for printing and sending out circulars.

Naturally, these expenses can be increased almost indefinitely. It is a great help for the students' pastor to have an efficient secretary in his office during ordinary business hours at a salary of around \$2000 a year. If the number of Catholic students is large, circularizing becomes a considerable item and may easily eat up another \$1,000. \$500 a year can profitably be spent on buying books, and an appropriation for occasional lectures will be very useful. Moreover, it would be well to pay the students' pastor a salary corresponding to a professor in the particular university to which he is attached.

My own conviction is that this money, whatever the amount, should come from Catholics who have been to secular universities, or who have sent their children to them. And I am also sure that in many instances this group can be made to feel its responsibilities. One prominent Catholic of this sort, approached by the bishop of the diocese, will often be willing to raise the necessary sum. If he has frequently been asked himself by others to contribute to their pet schemes, all that he has to do is to return the compliment.

II

It may have been noticed that I have been calling the priest detailed for work with the fifty-five sheep the "students' pastor." And I have two reasons for using this term. One reason is, that it will often be best for him to have all the faculties of a pastor in relation to the students, in so far as this is consistent with Canon Law. Technically, he may not be a pastor in the canonical sense. But I suppose it will be possible for the bishop, or for the pastors concerned, to delegate him for a universality of cases. This saves trouble when there are sick calls, converts to be received, and in a number of other situations.

My second reason for using the term "students' pastor" is to indicate the relationship that ought to exist between him and the students. He is not a secretary to be busied principally about muscular Christianity, or a chaplain to be a silent listener at meetings of an autonomous club. He is the spiritual father of these young people, and his work is mainly religious. Of course, there may be a club,

just as there may be a club for one purpose or another in a parish. But the club as such—and particularly as a social club—is subordinate to his work as pastor. All the students are his parishioners, whether they belong to the club or not; they are parishioners whether or not they belong to the Holy Name Society, or the Young Ladies' Sodality, or the St. Christopher Card Club.

It may happen, indeed, that the work for students will be done very effectively in some places without the organization of a club. And we must face the fact that a club has certain disadvantages or dangers attached to it. For one thing, the club often involves campus politics. Sometimes there is the frat-barb war. It is like a parish in a town divided between Democrats and Republicans, in which each political group would attempt to get control of the parochial machinery—supposing parishes were organized on the elective basis of a club. The brothers and sisters of the fraternities and the sororities either hold aloof in their superiority, or they try to run the whole show. Sometimes entirely unworthy men, who have no real interest in fostering Catholic life, get themselves elected by their own like-minded cliques simply in order that they may put another office after their names in the Year Book.

Moreover, the club organization sometimes tends to over-emphasize the non-religious side of the work. I have sat through meetings in which the whole time was taken up discussing where a dance should be held, or whether there would be whole or split pearls on a pin. In groups I know, all the energy of the organization is devoted to the social side, and a situation develops which was graphically described by one priest when he said: "What those students want is, not a chaplain, but a dancing master!" As the students think they know how to dance, perhaps he might better have said that they wanted a saxophonist or a jazz band.

There is often a place for the social side. But, when a club organization of undergraduates determines what this shall be, there may be danger of relegating religion to a minor position. Theoretically, the social side—besides what good there is in normal association under healthy Catholic auspices—can be used to get over the religious element to those students who otherwise would not be reached. But I am inclined to think that this is largely a theory. The socially-minded dominate everything, and those who might

really be interested in religion do not affiliate any more than the dance-hounds will affiliate with a purely religious organization. Where the attempt is made to combine business, dancing, and religion in one meeting, the dancers time their arrival to miss the religious features. Where the social side is taken care of in special affairs, other meetings are cluttered up with a discussion of the business side of the social gatherings—where they will be held, when and how much they will cost, and a host of other details. Trying to mix religion and the social is like trying to mix oil and water—the oil, standing for the social, comes to the top.

But there is another difficulty in regard to the social side which we might as well face squarely. In many institutions our students do not wish to have their social contacts made dependent upon their religion. As some students put it bluntly to me: "We do not want to have to dance with girls simply because they are Catholics. We will come to purely religious affairs like study clubs or discussion groups, but we will not come to social entertainments." As a consequence, if the work for Catholic students mixes the social with the religious, the whole comes to be dominated by those who have everything to gain and nothing to lose socially. Those with social background stay away. This may be a snobbish attitude, but it is one which we ought to take into account. In spite of its fundamental democracy, the Catholic Church has always recognized the existence of different social strata. I see no reason for blinding ourselves to their existence among college students.

In some places, not only the students but also the college authorities prefer that there should be little social segregation along religious lines. And, as long as we seem to have very little to gain religiously from emphasizing the social, we might as well fall in with this attitude. Acquiescence in regard to the social makes it easier for us to get sympathy and coöperation from the college for our religious work.

At any rate, the club does not work automatically. There is no continuity, in many instances, from year to year. When good officers are elected, everything goes swimmingly. But, when poor officers are elected, there is a decided let-down. The priest detailed for the work, if not helpless, is at least considerably handicapped.

Generally speaking, there must be a thoroughly interested priest or faculty adviser who shoulders the responsibility.

III

As I have said, it is difficult to generalize about the work for the fifty-five sheep, because each situation makes its own demands. In some places there is a special Mass for the students on Sunday, and the time immediately after it is seized for a purely religious discussion. One arrangement that has been found to hold the attention of the students is, on the first Sunday of the month, to call the attention of the students to topics of interest in the current magazines, both Catholic and non-Catholic. The second Sunday is given over to the Question Box. On the other Sundays there is a discussion of subjects selected after consultation with the maturer students, and announced on leaflets at the beginning of each term. Then there are frequent discussions with special groups of the students, and credit courses are given. An agreeable way of combining the social and the intellectual may be to have a monthly supper for the graduate students and faculty members, followed by a talk and discussion. Some students' pastors follow the practice of sending at the beginning of each year a circular letter to each Catholic student, explaining the work, and urging the students to take advantage of the opportunities offered to them.

On the front page of one such circular occurs an especially appropriate quotation from Cardinal Newman:

"What I desiderate in Catholics is the gift of bringing out what their religion is. . . . I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. . . . You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church, to the satisfaction, not indeed of bigots, but of men of sense, of whatever cast of opinion. And one immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you" ("Present Position of Catholics in England," Lecture 9, Section 4).

At other times there has been quoted, from Cardinal Newman's

"Christianity and Scientific Investigation" (No. 4), that profession of faith which ought to be written on the heart of every Catholic student in a secular university:

"He who believes Revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who startles at every sudden sound. . . . He laughs at the idea that anything can be discovered by any other scientific method which can contradict any one of the dogmas of his religion. . . . He is sure . . . that, if anything seems to be proved by astronomer, or geologist, or chronologist, or antiquarian, or ethnologist, in contradiction to the dogmas of faith, that point will eventually turn out, first, *not* to be proved, or, secondly, not *contradictory*, or, thirdly, not contradictory to anything *really revealed*, but to something which has been confused with revelation."

IV

Within the past ten years or so, there has been a marked development of interest in religion on the part of the executive officers of many secular universities, both state and private. President Nicholas Murray Butler, of Columbia, has said: "The religious element of human culture is essential. By some effective agency, whether the family, the Church, or the school, it must be presented to every human being whose education aims at completeness or proportion." And there seems to be a growing tendency to have secular universities coöperate with the Churches in presenting religion to their students.

This tendency has led several universities to grant credit in one way or another for courses in religion given by the representatives of the various Churches. In some instances, as at Texas and Illinois, the courses are given off the campus, and are subject to certain university regulations. At Columbia, such courses are given in the Department of Religious Education of Teachers' College, and the person giving the course is carried, without salary, as a non-resident lecturer. He has no vote in faculty meetings, and does not attend them.

The most elaborate experiment in this direction is at the State University of Iowa. There a school of religion has been established, with a separate board of trustees on which the three great religious groups—Catholic, Protestant and Jewish—are equally represented. But, while the school is a separate corporation financed by private funds instead of by state appropriations, the teaching is done in the

university buildings, and the school of religion is really a part of the college of arts. Each teacher in this school—a Catholic priest, a Jew and a Protestant—has an office in one of the university buildings, and holds the rank of a full professor. Moreover, he may vote in the faculty meetings, not only on matters connected with the school of religion, but on all matters coming before the faculty.

As a gesture by the various universities, these credit courses are all to the good. They show a recognition by the university of the value of religion as a factor in life and as an academic subject, and this has a profound psychological effect upon the students generally. In the aggregate, quite a number of students are enrolled. But, as a solution of the problem of fostering the religious life of our Catholic students, they will probably remain inadequate, because they reach only a small percentage of our young people in the secular universities. Specific regulations (as, for instance, sophomore standing), conflicts with required courses, and the indifference of many students will keep the percentages down. The only way out of this, as far as I can see, is for the universities to come to the view of making a course in religion obligatory for freshmen.

At present the major part of the work for Catholic students must be done outside of credit courses. Some of it will be in discussion groups, forums, general lectures, and all other teaching less formal than we have in the classroom. Much of it will be personnel work, interviews with individual students who need help of one sort or another, or who have got into difficulties. In some institutions the Catholic students' pastor becomes a sort of assistant to the dean. He is glad to call in the priest to help him with Catholic students. A first-rate dean knows pretty well what is going on among the undergraduates, and he realizes the profound influence that a priest can have.

And so in some secular colleges there have been appointed quasi-official religious advisers representing the different religious bodies, and their contact with the students of their own group has been facilitated by having offices on the campus. This is the case at Columbia. It is not an attempt to reduce religion to a least common denominator, or to emasculate it in such a way that it becomes merely an academic subject on a par with chemistry or biology. On the

contrary, it is a recognition of differing viewpoints among the Churches, and an effort to enable each group to reach its own.

Wherever these facilities and privileges have been secured, it has been by a common approach of Catholics, Jews and Protestants to the university authorities. This is not a union of churches, nor a compromise of principle. It is merely a common-sense recognition of the fact that, no matter how favorably disposed, the authorities of a secular university cannot afford to seem to be dominated by any one Church. Suggestions from one Church might be resented by others. And hence the Churches have to agree first of all upon what they want to request.

V

How successful have the shepherds been in looking after the fifty-five sheep? It is often a difficult question to answer. Much of the work is of such a nature that it does not lend itself to statistical summary. In regard to the students at a big university in a big city, such as Columbia, it is impossible to give any very detailed account. Only about one-fourth of the students live around the campus. The others are scattered all over Manhattan, the Bronx, Westchester, Long Island, and the nearer Jersey towns. A great many Catholics are merely extension students, teaching in the public schools; and most of these already have parochial connections and do not stand in any acute need of a special students' pastor.

But where the university is in a small town, and where the students live around the campus and the university takes a religious census, it is easy for the shepherd to know his own, and for his own to know him. I have been told by several priests so situated and in charge of separate student chapels that ninety-five per cent of the students go to Sunday Mass, practically all make their Easter duty, half of them are monthly communicants, one-fourth receive weekly, and one-tenth of them daily. One old pastor, since gone to his reward, told me that the students set an example to his regular parishioners. There seems to be pretty general agreement among the men actually engaged in the work that defections are few.

From an *a priori* standpoint, of course, the situation is far from ideal. But the Catholic Faith, by the grace of God, seems able to stand up against the adverse conditions. I wish that we had a thor-

ough study of the actual results—say, an accurate knowledge of how many of the Catholics ten years out of certain secular universities had drifted off. Without such a study we have to fall back to a large extent on personal impressions.

But such a study would cost money, and it would be fraught with considerable difficulty. In the absence of such objective facts, let us consider, for instance, the case of John, who goes to a secular university where he registers as a Catholic. His name is given immediately to the students' pastor. That pastor gets into personal touch with him; his attendance or non-attendance at Mass is noted; he hears sermons especially suited for his environment; personal conferences with a sympathetic, capable priest are easy; many of the student leaders are Catholics; and some of the most respected members of the faculty worship with him side by side; perhaps, some outstanding Catholic is a trustee of the university. If he begins to slip morally or doctrinally, the students' pastor knows it and tries tactfully to bring him back.

Now, with John contrast his friend Edward, who graduated with him from the same small-town high school. Edward goes to a big city like New York or Chicago to earn his living. The pastor in whose parish he lives does not know he has come. He lives in a boarding house, and nobody knows or cares if he goes to Mass. *Blasé* companions with whom he works initiate him into the vices of a big city—obscene shows, night clubs, perhaps houses of prostitution. Or an older man working beside him takes delight in breaking down his faith, proposing subtle difficulties that lead to agnosticism. Maybe, he runs up against the assumption that, to get on, he must become a Mason. Supported by the strong argument of self-interest, it is insinuated that the Church's ban on Masonry is medieval or European.

Such a contrast is repeated in thousands of cases in this country. Not to go to a secular university is no guarantee of avoiding anti-Catholic influences. There is no such thing as a completely Catholic atmosphere in the United States. The newspapers, magazines, spoken and silent drama—nay, even the billboards—are filled with influences making against the Church in one way or another. Of necessity, the Good Shepherd's work must be, not so much a

segregation in secluded sheepfolds, as a strengthening of stamina to resist adverse circumstances. Immunity to evil must be built up.

This paper began with a quotation from Pius X. Perhaps it can best end with a few words from an Instruction of the Holy Office to the Bishops of Switzerland in 1886. In that Instruction the Holy See declared that "pastors, by virtue of their office, must put forth every effort to have such children [those attending the public schools] instructed in the truths of faith and the practices of religion, and that no excuse—neither the lack of success, nor the hope of keeping others from non-religious schools by abandoning to eternal death those children that frequent them, nor the fear that the faithful might thence conclude that it was lawful to attend such schools—would justify either bishop or pastors in neglecting these children" (quoted by Fr. Paul, O.S.B., in *The Fortnightly Review*, February 15, 1929).

THE METHOD OF ST. SULPICE

By RUDOLPH G. BANDAS, PH.D., S.T.D. ET M.

No one has contributed so effectually to the revival and spread of catechization in France as M. Olier, the disciple and friend of St. Vincent de Paul. The large parish of St. Sulpice in Paris, of which he took possession in 1642, was at that time the very sink of immorality (*l'égout de Paris*). It was reputed the most vicious parish, not only in the French capital, but in all Christendom. Ungodly men, libertines, atheists—everything that was corrupt was to be found there. The enormity of the evils seemed to have killed all hope of reformation.

But M. Olier did not despair of the mercy of God. He set out to evangelize the parish, first of all, by means of "catechisms," for the depravity of morals was quite equalled by the ignorance of religion. His aim was to help especially the young. Several catechism classes were established at the Church of St. Sulpice itself, and about twelve others in different parts of the parish. Each of these catechism classes was in charge of two ecclesiastics from the seminary. The bread of truth was thus dispensed to about four thousand children. As a result of the priestly zeal of M. Olier and of his successors, the faubourg St. Germain gradually assumed a new appearance, and the abominable Babylon was converted into a flourishing religious center.

The catechism classes of St. Sulpice are to this day much as they were when founded by M. Olier and his venerable co-laborers. The same rules and the same customs, consecrated by long experience, are still preserved. Their influence for good is not limited to the single parish of St. Sulpice, but extends to a great number of parishes in different dioceses of France, and even of foreign countries. True, catechism classes cannot be organized everywhere in the same manner; the locality, the efficiency of individual catechists, the aptitude of the children, have to be taken into account. Again the Sulpician Method was devised without any reference to parochial schools as known in the United States. But, if we disregard the accidental and accessory features of the method, we shall easily perceive that its essential and primary principles can be of perennial value to the teacher of religion.

The Method of St. Sulpice strives not merely to instruct children, but also, and above all, to touch and convert their hearts, to make them love God and Jesus Christ, to root vice out of their souls, and to inspire them with a horror of evil and love of the good. This high ideal cannot be attained by a dry and cold instruction, no matter how thorough and solid it may be. The Method of St. Sulpice combines and emphasizes a few simple exercises which, as experience itself has amply shown, interest and delight the children, and attach them strongly to their religion and to the Catechism. The principal exercises, the very foundation of the catechism class, are the recitation of the letter of the Catechism, the instruction, the reading of the Gospel, and the homily. Besides these, there are certain secondary exercises, though quite as important as the first—namely, admonitions, singing of hymns, and prayers. At the same time, various rewards and attractions supply the *condiment* of the catechism class, and maintain a spirit of emulation among the children.¹

I. RECITATION.—After the children have sung two or three stanzas of a hymn, the repetition of the Catechism or the *questioning* begins. The catechist calls the child by his name and surname. The child immediately stands up, makes the sign of the cross, saying the words aloud, and answers the Catechism question. It is important to know the names of the children by heart, and pronounce them correctly. If the catechist mispronounces a name, his audience will begin to titter, and the child will feel mortified and acquire a dislike for the class. If a child has a ridiculous name, it should not be called out openly; better put a question to his neighbor and, when he has answered, then simply say: "The next."

The questioning should be quick, lively, and animated. The catechist, while he is questioning one child, must be prepared with the next question as well as with the name of the next child he intends to question. A child who has not answered well may be questioned a second time to see if he remembers the answer which another has given. A child may be asked again if it is a difficult question, such as only the most advanced could answer; this privilege granted to

¹ For an exposition of the Method of St. Sulpice, consult the well-known translation from the French, "Method of S. Sulpice" (London, 1896); Bishop Dupanloup, "The Ministry of Catechizing" (New York City); J. Bricout, "L'Enseignement du Catéchisme en France" (Paris, 1922); P. Boumard, "Formation de l'Enfant par le Catéchisme" (2 vols., Paris, 1927).

the most forward may lead the others to be more attentive, so that they in turn may deserve to be questioned oftener. If a child is conceited and answers well, he should immediately be given a question which he cannot answer, and then be told that there are many things which he does not yet know. Shy children should not be discouraged by being blamed too sharply; it is well sometimes to give such a one a very simple question, one to which he has only to answer "yes" or "no," and then immediately give him a word of praise.

In the catechism classes of St. Sulpice three ways are employed to excite the emulation of the child during questioning:

(1) *Praise*.—An intelligent catechist can thus set up a sort of rivalry or opposition between the attentive and inattentive.

(2) *Good Marks*.—The catechist announces the mark which each child has gained by his recitation, and immediately writes it opposite his name on the list. Good marks are also given for good behavior.

(3) *Game of Good Points (Jeu de bons points)*.—This exercise, appointed by St. Francis de Sales, consists in proposing to one of the children, who has won nine or ten points, a series of short, clear, and definite questions upon a mystery, or a proof, or some fundamental truth of religion which the catechist wishes to engrave on the minds and hearts of the children. The questions are put one after another to the child, according to his capacity, and in a lively, animated way, as if a kind of challenge. There results from this a sort of combat, in which sometimes a clever child is pressed almost further than he can go. When the catechist knows how to keep up interest, all the audience may be seen taking part, their attention redoubled, holding their breath in the uncertainty of the victory. If a child succeeds, he receives the *bon point*—a holy card. Sometimes, for the sake of variety, the catechist can set up a sort of battle between several champions. For the success of the game *de bon point* it is important to prepare beforehand and to write down the questions which are to be put to the children, even the commonest ones. The catechist must at all times be master of himself, and know how to vary the manner of proposing questions in order to avoid monotony. Above all, he must refrain from all idle and subtle questions, questions which might awaken in the child's mind a dangerous curiosity and doubts concerning his faith.

II. INSTRUCTION.—In this exercise the catechist must fix the attention of the children, most of whom are very giddy, on the most serious subjects of both dogma and morals. He must bring the most abstract truths and highest mysteries within reach of these young and volatile minds, and impress them indelibly in their memory. Finally, he must make these truths dear to the children's heart, and induce the children to take these great truths as the rule of their conduct. The catechist who would really instruct his audience must observe the following points:

(1) *Brevity*.—Lengthiness, vagueness, and superfluous details generally come from a lack of preparation. "When the vine makes much wood," writes St. Francis de Sales, "then it bears less fruit." The mind of the children, says Fénelon, is like a vessel with a very narrow opening, which can only be filled drop by drop. "Believe me," says St. Francis de Sales to the Bishop of Belley, "I tell you this from experience, from long experience: the more you say, the less they will retain; the less you say, the more they will profit; by dint of burdening your hearers' memory, you break it down, just as lamps are extinguished if we put too much oil in them, or as plants are suffocated if we water them too much."

(2) *Clearness*.—To attain this essential quality, the catechist needs not only to prepare and grasp thoroughly what he intends to say, but he must be able to put himself in the place of his hearers. He must avoid figurative or confused expressions, big words, exaggerations, digressive phrases or parentheses, and all technical expressions. He should avoid all terms which convey nothing to the hearer, remembering that the children usually do not feel free to ask for an explanation. Respect for the word of God, on the other hand, forbids the catechist to employ children's jokes and proverbs, or to use expressions grammatically incorrect.

(3) *Method*.—After recapitulating clearly and briefly the subject and divisions of the last instruction, the catechist should give out, with the same clearness and very slowly, the subject and divisions of the new instruction. The children themselves, moreover, must perceive the method, and follow the catechist with the help of the division. Otherwise, the catechist will put the young intellects to torture; they will try in vain to follow him, and finally, no longer

knowing where they are nor understanding what is said to them, lose interest altogether.

(4) *Proofs*.—It is not well to give a great many proofs, for such a procedure would confuse the children's minds. One or two—three at the most—are sufficient. The most indisputable proofs are those drawn from Sacred Scripture; when we use the sacred writings, it is God Himself who speaks. Next, the catechist may employ those furnished by the words and sayings of the Fathers, but he should choose those which are short, definite, and forcible—for example: "He who made you without yourself, will not save you without yourself" (St. Augustine). Thirdly, a simple and strong proof from reason is sometimes effective.

In adducing arguments, we should make frequent use of *comparisons* and parables that appeal to the senses; the comparisons, however, should be brief, apposite, and clear. Three sources for comparisons may be pointed out: natural and artificial things which affect the senses, Holy Scripture, and well-chosen works. However, we must not have too many comparisons; they should be so used that the listener is not aware of the art employed; finally, they should not all take one form. *Examples* drawn from Sacred Scripture, lives of the Saints, and occasionally from profane history, likewise leave a profound impression on the child. Dialogues should not be introduced between the persons of the story, unless they are in the words of Sacred Scripture, or unless they are quite probable.²

(5) *Application*.—An important way of gaining the children's attention, though too often forgotten, is to work on their passions, set these in motion, and turn them towards virtue and truth as strongly as they are of themselves inclined to vice and error. The catechist must carefully watch his young audience, study their feelings, and, if possible, read their very hearts, without the children, however, being aware of it.

The instruction itself may be given in two ways. First, it may be given as a continuous discourse. An inexperienced catechist, however, ought not to make use of this method, because he will not be able to keep up the children's attention for any length of time; besides, since the children are not afraid of being questioned, many do

² Cfr. Bricout, *op. cit.*, pp. 38 sqq.

not listen to what he says or make any effort to follow him. Secondly, the instruction may be given by way of frequent questions. The subject and the divisions of the instruction are given out and repeated by one of the children. Then the catechist gives the first part of the instruction with its proofs, and, when he has finished, he calls upon a few children to repeat the proofs. Then he passes on to the other parts, which also he is careful to have repeated. This plan is more successful, because it sustains the children's attention, and makes them hear the instruction twice over without their suspecting it. But they must repeat the lesson brightly and in an interesting manner, lest the catechism classes suffer through monotony.

III. THE GOSPEL.—The followers of the Sulpician Method watch for the first glimmer of the children's dawning reason in order to fix their thoughts on the Gospel, and by the study of this Sacred Book to sanctify their earliest recollections. These sacred stories lay the foundation for a firm and enlightened faith in souls ignorant as yet of the falsehoods of infidelity, and develop sentiments of piety in hearts uncorrupted by vice. Accordingly, in all the catechism classes of St. Sulpice the children are made to learn with care and repeat with great reverence the Gospel for the day, which serves also as the text and groundwork of the homily. In the older catechism classes of perseverance, one of the four Evangelists is sometimes chosen for each year, and learned from the beginning to the end.

The principal object of the *homily* is to form the children's conscience, and by earnest and vigorous words to excite the fear of God in these young souls. The homily turns on a single truth, which it brings into full light and sends all burning and glowing, like a dart, into the souls of the children. Its subject may be either the main point in the mystery which is celebrated on that particular day, or the fact narrated in the Gospel. The personal application of the mystery must never be omitted, since the object of the homily is, above all, the moral conversion and improvement of the children. The fundamental truths, the last things, the principal virtues and sins—these are the most frequent topics of the homily. The children are exhorted to avoid occasions of sin, to subdue their passions, to correct even their smallest faults, and to root out their evil habits.

Since all impressions, however strong, last but a short time with children, it is necessary to present the same truths under different forms, and to recall them frequently.

IV. HYMNS (*Cantiques*).—Though a secondary exercise, the singing of hymns usually produces a deep impression upon the child's soul. A hymn well sung often does more for the conversion of children than the most fervent exhortation. Besides being a prayer, a hymn contains the two great means of religious training, namely, instruction and exhortation. All the truths of faith, all the great moral precepts, all the most urgent motives for avoiding evil and doing good, are to be found on almost every page of a hymnal. At the same time the children also elicit different religious acts—acts of faith, hope, love, contrition, and good resolve. Sacred singing has this additional advantage and value, that in it every one instructs and exhorts himself (Col., iii. 16), the words being helped by that powerful influence and charm which music exerts over the senses, imagination, feelings, in fact, over the whole being. "It was by the singing of hymns," says Bishop Dupanloup, "that I could do something even with the most hopeless child. When we were uneasy about an entire Catechism or first Communion, when the great work of converting all these young souls was not being accomplished according to our desires, we redoubled our zeal, not only in instructing and exhorting them, but also in making them sing the hymns well."³ The children, needless to say, must be made to understand the hymns, see their beauty, and feel their force and unction.

V. PRAYER.—One of the greatest spiritual services which a catechist can render to his children is to teach them prayer properly so-called. If the children pray well, they will never forget the holy truths of religion or lose the consciousness of God and of divine things. If they pray, though it be only imperfectly and without much fervor, they will always draw down upon themselves some grace and favor from God. They may even grow careless and fall, but sooner or later they will return to the Lord's house and be saved. To attain these desirable results, the meaning of the ordinary as well as of the liturgical prayers must be explained to them, and they themselves must be asked to explain the meaning of every word.

³ *Op. cit.*, p. 183.

Only in this way will the children instruct themselves and respond to the devout feelings expressed in the prayers; their heart will follow their ears and tongue; they will enter into the spirit of prayer, and prayer itself will take possession of them.

VI. ADMONITIONS (*Les Avis*).—The few words spoken by the head catechist before or after prayer, at the beginning of the catechism, after the instruction, or at the end of the catechism, are known as the admonitions. These admonitions often turn on the catechism itself then going on—on the faults, vices, and virtues of children, on the most essential practices of the Christian life, on the duties of children to parents. It is in these admonitions that children are congratulated on their progress and industry, or reproved for their giddiness, idleness, their absences, etc. This is also the time for proposing to them little cases of conscience, suggested by what one has heard about the children during the week. These admonitions must be well prepared, and to a certain extent arranged according to a plan drawn up beforehand so that nothing essential will be omitted. In an admonition, as in every other discourse, there is one chief and essential point on which depends the desired result. Frequent and almost always unexpected, coming each time at the opportune moment, carried straight to those whom they concern, the admonitions have an unusual power for direction and correction. They are extremely difficult to give well and demand a rare tact, for there is question of striking a sure blow, of conquering such and such a difficulty, of making an attack on the innermost soul. It is like a hand-to-hand fight or duel with evil, so necessary is it to strike home, sometimes even to pierce deeply.

VII. “CONDIMENT” OF THE CATECHISM.—That the purpose of the catechism may be fully attained, there is need of something which will give to the lessons and exercises of the catechism class a sort of taste or aroma, something that will penetrate and animate them, and make them loved and enjoyed by the pupils. Children are very susceptible of pleasant impressions, of everything that is lovable and charming. Thanks to their bright and overflowing nature, it is easy to touch their heart and imagination. If their first impression of the catechism class is one of weariness and dislike, they may acquire a secret and even insurmountable aversion to religion.

It would, consequently, be a mistake and want of skill to present Christian doctrine to them in a dry, cold, and austere manner. The means employed by the Method of St. Sulpice to make catechization attractive are the following:

(1) *Rewards*.—Rewards serve to win the hearts of the children and excite them to do well. Only offer them prizes (devotional pictures, books, medals, etc.), and the task is changed into a pleasant and agreeable occupation. The answers by which the children have gained rewards remain deeply engraved in their memory. St. Francis de Sales considered rewards so important for the success of the catechism that he was accustomed to carry little gifts in his pockets. The Bl. Cardinal Bellarmine used also to encourage the children by the attraction of rewards.

(2) *Fêtes*.—The feasts celebrated in a special manner by the catechism classes are those of the Holy Childhood, Holy Family, All Saints', Immaculate Conception, and the children's Saints. These festivals break the monotonous uniformity of the classes, and by their novelty excite the longing and curiosity of the children. When the day arrives, the church and altar are decorated in such a way as to charm the child and produce pleasant impressions upon him. On such occasions one of the following exercises takes place:

(a) *Billets* are read and explained. These *billets*, the admirable invention of the great catechist, Père Romillon, are short Christian reflections in the form of question and answer, relating to the character, history, and object of the festival. They are recited by children distinguished for their industry and good behavior (sometimes dressed as angels bearing a message from heaven), afterwards briefly explained by one of the priests, and moral conclusions and practical resolutions drawn from them. The *billets* are brief and precise, compiled and rehearsed with great care, and not more than six are recited on the same day.⁴

(b) *Dialogues*.—This exercise, which particularly interests the

⁴ The catechist puts the questions to the children; they answer by reading the *billet*. Bishop Dupanloup (*op. cit.*, p. 82) gives us the titles of the *billets* read on the feast of the Holy Childhood: (1) What festival are you celebrating with so much solemnity? (2) Why is the Holy Childhood chosen for the first festival of the catechism? (3) What virtues of the Holy Childhood do you mean to imitate? (4) How does the example of the Child Jesus show you today the value of obedience? (5) Does not the hidden life of Jesus at Nazareth inspire you with a love of humility and of labor? (6) What thoughts ought we carry away from this festival?

children, turns on a subject of devotion, dogma, or morals. In it the children themselves express what they think concerning certain subjects, or explain what they admire most about the character or virtues of a Saint.

(c) *Conferences*.—This exercise consists in treating a religious subject in the form of objections and answers between two catechists. To remove all danger of confusing the audience, nothing is discussed in the controversy which is not agreed upon beforehand. So, too, nothing is said that would be inconsistent with the reverence due to the Word of God. The questions must not be too subtle, nor the objections more easy to remember than the answer. The objections bear, not on the truth itself, but on doubtful points which need explanation.

VIII. EMULATION.—The young hearts of children are particularly sensitive to emulation. Love of self is a disposition quite as natural to children as to older people; in both cases it is from it that jealousy springs. This passion, if skilfully guided, can be changed into a remedy against the natural carelessness and indolence of children. St. Jerome, in a letter on the education of a young child, recommends that she have companions who will excite her jealousy, whose successes will be to her like goads, piercing her to the quick.⁵ But, as Fénelon says, we must animate the children without intoxicating them, being always careful to sanctify their motives.

(1) *Dignities of the Catechism Class*.—In every catechism class there are various dignitaries (prefects) chosen from among the older children, who are entrusted with special duties, enjoy certain privileges, and occupy places of honor in the class. This excites the emulation of the children, and makes them ambitious to attain to the same. The parents themselves feel greatly flattered when their children are raised to some office. However, no children are chosen for these honors who absent themselves from the class or who come late; nor are those chosen who do not know their catechism lessons or who answer imperfectly; nor those who are giddy or rude, who talk to those next to them or make them talk; nor, finally, those who give any cause for complaint to their parents or teachers, because all such children will give bad example to the others instead of edifying

⁵ "Ad Gaudentium de Pacatulæ infantulæ educatione."

them. The dignitaries are not chosen permanently, but are changed periodically; this again is another way of exciting emulation.

(2) *Analyses*.—An analysis is the written account of the instruction, compiled and prepared by the child from notes taken during the instruction. It is also called a *diligence*, because the labor it entails is a most certain test of the diligence of the children and of their zeal for the Catechism. Children who are engrossed in taking notes are necessarily attentive in class and regular in their attendance. The direct and personal coöperation of the child in his own religious formation is thus also enlisted. A pupil who prepares his analysis is deeply impressed by his subject, and, if the analysis is made, for instance, concerning the avoidance of some vice, he will be angry with an indignation which is truly in his own soul. The analyses are always concluded by a resolution and a prayer: a resolution (defective though it may be at first) which the child draws out from his very self, and a prayer (though for a long time it be only the lisping of the soul), which is not only on his lips but comes from his heart. In this way the child is initiated into the most serious work of the Christian life, and the great secret of the spiritual life is begun to be revealed to him.

Seals of different shapes and colors impressed on the first page of these analyses, show the different degrees of merit. The grand seal, the seal of honor, is given to the analysis which seems best in every way. Care is to be taken lest the children copy from other books, or have the parents dictate the *diligences* to them. The catechist should always correct the analyses in order to see if the children have not misunderstood him on some point.

(3) *Distribution of Pictures*.—About five or six times a year pictures are distributed to the best-behaved children. Before the distribution, the catechist examines the subjects represented in the pictures so as to be able to explain them to the children and draw moral application from them.

(4) *Solemn Distribution of Prizes*.—This takes place every year in all the catechism classes, and is without doubt the best way to awaken the zeal of the children and excite their emulation. This distribution should be surrounded with a good deal of pomp and circumstance. Those who have not won a prize, ought to receive as a souvenir some beautiful image with the seal of the class. For

all ought to go from such a meeting, happy, contented, and encouraged for the coming year.

(5) *Visits of the Pastor*.—The pastor, if he does not personally undertake the charge of the parish catechism classes, should occasionally hold a visitation of them. The children should realize that the pastor will ask questions regarding their behavior and industry, and will thus form his opinions of the children with a view to preparing for them suitable rewards.

(6) *Punishments* are used rarely and with discretion. The children should be convinced that we are sorry to punish them, that we only do it for their greater good and because we dearly love them.

IX. *DIVISIONS OF THE CATECHISM CLASSES*.—The Method of St. Sulpice has adopted the following division of the catechism classes, based on the difference in age, circumstances, and needs of the children.

(1) *The Little Catechism Class*.—The little catechism class is intended for children from six or seven to ten years of age. Its contents consist principally of Bible history and the life of our Lord. At present, it also includes a preparation for First Private Communion.

(2) *First (Solemn) Communion Catechism*.—Children are not admitted to this catechism until they are ten years old. Thereafter the children are initiated into the catechism class according to all the detailed regulations of the Method of St. Sulpice.

(3) *Weekday Catechism*.—A certain time before the period of First (Solemn) Communion a list is made out of such children as are to be admitted to the Holy Table. This class is held on two days of the week for about three months.⁶

(4) *Catechism Class of Perseverance*.—The purpose of this class is to assure the perseverance of children after their First Solemn Communion, to give them a more extended knowledge of Christian doctrine, and to inspire them with a sincere and lasting love of virtue. The more liable they are to lose the grace of God in the midst of worldly dissipations and bad examples, the more important is it to strengthen them in those good habits in which they were trained at a more tender age. Public instructions and exercises

⁶ Cfr. Boumard, *op. cit.*, pp. 141 sqq.; Bricout, *op. cit.*, pp. 62 sqq.

cannot satisfactorily attain this end; being intended for all, they do not contain anything which pertains to the vital problems of young boys and girls. In the Perseverance Class the course usually extends over three years. This time is deemed sufficient, and it is supposed that there are thirty meetings each year, independently of the summer months and of the festivals. The first year is devoted to the exposition of dogma, the second to morals, the third to the Sacraments and to all that concerns public worship. The Perseverance Class also fosters monthly Communions and frequent retreats.⁷

The *place* of the catechism class, it might be noted in this connection, receives special consideration in the method of St. Sulpice. The school of Jesus Christ, where the secrets of eternal life are revealed to the children, must be fit for its purpose. If, failing a proper place in the parish church, the catechism is to be held in a sacristy, or in some large room at the presbytery, or at a school, or elsewhere, the place must be adapted to the sacredness of the work to be accomplished there. It must be transformed, at least for the time of the catechism, into a chapel. The image of our Lord, the crucifix, and images of the Blessed Virgin and the Saints must beautify and adorn it. As far as possible, there should also be a small, suitably prepared altar, a statue, hangings, etc. These objects help to fix the child's attention during prayer and check his restlessness. If, on the other hand, the children sit on the same chairs or at the same desks where a little while before they went through a lesson which wearied or vexed them, or where they received a rebuke, they are apt to become as antipathetic to religious instructions as to the other classes.

Finally, the Method of St. Sulpice demands that the catechist, who would labor profitably for the sanctification of children, be endowed with the following virtues:

(1) *Gentleness and Love for the Children*.—He must avoid both weakness and harshness. It is not by force but by kind suasion and fatherly tenderness that he will win the child's heart and draw him to Jesus Christ.

(2) *Zeal for the Salvation of Children*.—The catechist must love his children with a love that is pure and supernatural, which leads him to devote himself to the instruction solely on account of their

⁷ Cfr. Mgr. Gaume, "Catéchisme de Persévérance" (10th ed., Paris, 1872).

salvation. "With the weak he becomes weak; he makes himself all things to all men, that he may gain all." It is only by being animated with true zeal that he will be able to make a stand against all vice, repress all disorder, and enforce the observance of all commandments.

(3) *Spirit of Piety and Prayer*.—The zeal, of which we just spoke, can be attained only by fervor, union with God, and entire dependence on grace. Nothing but a sound, enlightened, generous, and constant piety can touch and convert the children, and supply those holy exhortations which are necessary for forming them in virtue. Burning words cannot come from a frozen heart.

WHAT OF THE JUNIOR HIGH SCHOOL?

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

The Junior High School movement is the most significant development of recent years in the field of education. Too often it is spoken of as if it were a modern or an American discovery. Professedly, it strives to accomplish what has ever been the goal of public education—to fit the individual for complete living. There can be no quarrel with its avowed purposes. But we must not forget that a six-year period of secondary education is not a new and experimental proposal, nor the peculiar discovery of the public school and of American educators. The private secondary schools of the United States for the most part demanded secondary work for a period of six years. European schools have long been organized on the same basis. Precedent in Europe and America has sanctioned six years of secondary education.

As understood today, the Junior High School is "that division of the school system which embraces the seventh, eighth and ninth grades under the administration of a special principal and the supervision of a special teaching force, and provides for departmental teaching, partially differentiated curricula, prevocational instruction, promotion by subject and, in many instances, supervised study" (Hines). It must have a program of studies decidedly greater in scope and richer in content than that of the traditional elementary school. It must make provision for some pupil choice of studies, elected under supervision, and for testing out individual aptitudes in academic, prevocational and vocational work. It must give recognition to the peculiar needs of the retarded pupil of adolescent age, as well as special consideration to the super-normal pupil. It is designed to be a dynamic and pivotal center of reconstruction. There is need of reconstruction because the traditional 8-4 system is not well-articulated. The unit of transition welding together elementary and secondary education is the Junior High School. The study of child psychology has brought changes in the education of children. The Junior High School movement is the direct result of an increased study of the psychology of adolescence. It is an attempt to suit methods of instruction to the demands of the adolescent mind. It is the bridge over which the pupil passes from the irresponsible

age of boyhood and girlhood to the increasingly responsible age and richer experience of adolescence.

The Junior High School must be considered as a structure and as a function. As a structure, it consists of a properly equipped plant with an articulating program of studies, sufficiently diversified so as to care for the chief needs of the community, and with a faculty trained to present their matter in line with the main objectives of secondary education. The seven main objectives of secondary education are: (1) health; (2) command of fundamental processes; (3) worthy home membership; (4) vocation; (5) civic education; (6) worthy use of leisure; (7) ethical character.

As a function, the Junior High School would seem to be grounded in a new psychology (of education) that regards the individual as a changing and dynamic self whose personality requires a changed environment from year to year. The Junior High School must aim to provide for the interests and the capacities of the individual as he progresses.

The purposes of the Junior High School may be briefly given as follows: (1) to continue, in so far as may seem wise and possible, and in a gradually decreasing degree, common integrating education; (2) to ascertain and reasonably to satisfy pupils' important immediate and assured future needs; (3) to explore by means of materials in themselves worthwhile the interests, aptitudes and capacities of pupils; (4) to reveal to pupils, by materials otherwise justifiable, the possibilities in the major fields of learning; (5) to start each pupil on the career which, as a result of the exploratory courses he, his parents, and the school are convinced is most likely to be of profit to him and to the State (Briggs).

The old 8-4 organization was not the result of any well-defined philosophy of education, but was rather the outcome of chance, a fortuitous combination. It labors under many essential defects. There is, first, the gap or break between the elementary and the high school, the failure to articulate these two divisions of our school system—a defect that is often accentuated by the emphasis placed upon elementary school commencements. This abrupt break has resulted in serious loss of power. The two divisions should be united, "by a flexible coupling or universal joint rather than by a rigid shaft." This coupling should be supplied by the Junior High School.

It is neither wholly elementary nor wholly secondary at any point, but a new composite product, having its own identity, purposes and program of studies. Its great mission is to eliminate gaps, to provide gradual and progressive transition from elementary to secondary schools, and to integrate twelve years of education as the heritage of the youth of the land.

The defects of the 8-4 organization suggested the Junior High School. The increased offerings, the differentiated curricula of the modern comprehensive high school, created the Junior High School. When the pupil was confronted with the choice of differentiated curricula, he felt the need of introductory or exploratory courses that would enable him to make provisional choice of a life-work, and to select the subjects or subject groups in the senior high school that would best prepare him for his chosen vocation. The traditional four-year high school was a preparation for college. But today the great majority of those entering high school have no college objective. The varying objectives of students have brought into being the comprehensive high school, offering the academic, technical, commercial, practical arts and fine arts curricula. Intelligent choice of a life-work seems to demand the exploratory courses that are characteristic of the Junior High School—courses that give the pupil a knowledge of his own aptitudes, talents and preferences for further study.

The elementary school has not offered the pupil any assistance in this choice. It has almost of necessity confined itself to the mastery of the tools of learning, ignoring almost entirely their probable use after graduation. It has spent eight years in work that should be completed in seven or even in six years. Its uniform and prescribed curriculum prevents pupils from securing a glimpse of the fields that lie ahead and from discovering their peculiar interests and aptitudes. The choice of high school courses must be made in blind and haphazard fashion. Augmenting the difficulty is the difference in treatment which pupils receive in the elementary and in the high school. In the elementary grades the reluctant disciple is pushed and prodded, cajoled and threatened into mastering facts. If he fails, the process is repeated in the following year. But in the high school he is expected to attack new work and master ideas, not facts, on his own initiative and impelled by a sense of duty.

The Junior High School, according to its advocates, supplies the remedy for these evils. It provides a course of study that does not fail to give proper attention to the command of fundamental processes, and at the same time fits those who follow it to do better the work in the school, or out, that lies just ahead. The ideal Junior High School is a finding and a sorting school, which leads its pupils through actual experience to make a more rational selection of their senior high school work or their occupation in the world of industry than would otherwise be possible. Through improved methods of teaching, it trains pupils to rely upon themselves in acquiring new knowledge. While the Junior High School is neither a glorified grammar school nor an appendix to the Senior High School, it effects a gradual transition from elementary to secondary subject-matter. There is no compromise. The Junior High School is not formed by adding a ninth year of straight high school work to the old style seventh and eighth year (elementary school) work. The last two years of the elementary school and the first year of the high school in one building under one principalship is not a junior high school. Writers on the Junior High School regret that many administrators of so-called junior high schools are doing little or nothing in curricular ways to make this three-year period a transitional unit of the school system. While exploratory courses and the guidance program may not be inaugurated in the first semester of the seventh year, variability should begin early in a junior high school and increase from grade to grade. When we come to consider the constants and variables in the array of subjects and subject groups, a list of constants suitable for a three-year program enables us to grasp the Junior High School idea. The following is presented from Koos:

SEVENTH GRADE

	<i>Periods per Week</i>
English	5
Social studies	5
Physical education	3
Music and art	2
Mathematics	5
Industrial or household arts	5
	<hr/>
	25

EIGHTH GRADE

	<i>Periods per Week</i>
English	5
Social studies	5
Physical education	2
General science	3
Mathematics	5
	—
	20

NINTH GRADE

	<i>Periods per Week</i>
English	5
Social studies	5
Physical education	3
Music or art	2
	—
	15

In the program of which these subjects make up the requirements, a school week of at least thirty periods of fifty or sixty minutes each, exclusive of assembly, is assumed. This leaves five, ten and fifteen periods for variables for the seventh, eighth, and ninth grades respectively (Koos).

A tabulation, made by Douglass, of required and elective groups of subjects reveals that English (reading, grammar, spelling, and penmanship) is the only subject group required by all the schools studied throughout the six semesters of the Junior High School. Mathematics (algebra, arithmetic and general mathematics) and Social Sciences (history, civics, geography and combinations of these subjects) are either required or elective in every semester. Science (general science, agriculture, physiography, and biology) is required or elective in 27% of the seventh grades, 44% of the eighth grades, and 96% of the ninth grades. Foreign Languages (Latin, German, Spanish, French, Swedish and Italian) are required by less than 10% in any year, but offered in 40% of the seventh grades, 60% of the eighth grades and 100% of the ninth grades. Art (fine arts, music, drawing and free-hand drawing) and Industrial Arts (manual training, industrial arts, survey of vocations, industrial science, industrial history, printing, domestic science and art, interior decoration, dressmaking, design and mechanical drawing) are offered by 75% to 85% of all grades studied, but the per-

centage of schools requiring them decreases as the classes advance. Hygiene (physiology, hygiene, and physical training) is required or elective throughout the three years in about 60% of these schools. Commerce (typewriting, commercial or industrial arithmetic, commercial or industrial geography, shorthand, business practice, commercial English, bookkeeping and commercial law) is seldom a required subject, but is offered by 18% in the seventh, 34% in the eighth and 54% in the ninth grade. The results of the study by Douglass (1916) are almost identical with the data of the study made by Rodgers in 1921. We may safely assume that the findings are still somewhat representative of the situation today. It must be remembered that the appearance of a single division of a subject group in a school called for counting the school as offering work in that direction.

The practical question confronting Catholic educators today, and in particular those in charge of the parish schools, regards the best method of coöperation with the ever-growing movement towards the Junior High School. The most sanguine exponents of the free Catholic school system do not hope to compete with the State in the establishment of junior high schools. The cost is enormous. When we consider the equipment necessary to afford instruction in even a limited number of the prevocational and vocational subjects enumerated, we are appalled. Where an individual parish or a group of parishes can undertake the establishment of a fully equipped junior high school, the solution is easy. But in those instances where the number of pupils or the scarcity of funds makes such a school an impossibility, some effort must be made at articulation of the parish elementary school with the public junior high school. In many of our large cities it becomes necessary for school boards to make adjustments in the classification of entrants from the eighth grades of public elementary schools working on the 8-4 plan. In these cities eighth-grade entrants from the parish schools are easily accommodated. But in some small cities where the entire public school system is working on the 6-3-3 plan the classification of parish school entrants is difficult.

Superintendent Foster, of Danville, New York, overcame this difficulty to a large degree by making arrangements with the pastors of the two parish schools of that city to have their eighth grade stu-

dents sent to the local junior high school for the last three-quarters of an hour in the forenoon. During this daily period they received the special work of the junior high school. He explained the situation also to the teachers of the neighboring rural schools, and urged them to send their students to his school for at least the eighth grade year. The response to his suggestions was gratifying, and resulted in bridging the gap between the parish and rural schools and the junior high school.

We may be conservative enough to groan at the haphazard work that is done in many so-called junior high schools. We may long for the day when we shall have Catholic high schools in sufficient number to give a thoroughly Catholic education to all Catholic children throughout the twelve years of elementary and secondary school life. But that day is not yet. In this our day when 61% of cities having a population of 30,000 or over are committed to the Junior High School, we handicap the child when we refuse to articulate our elementary school with the only existing high school.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

IX. The Priest's Devotion to the Holy Ghost

I. THE THIRD PERSON OF THE BLESSED TRINITY

If it would be an exaggeration to say that the Third Person of the Adorable Trinity is for a great many Christians almost like the "Unknown God" worshipped by the Athenians of old, it is unhappily no overstatement to affirm that He is certainly very much forgotten and neglected. True, the Holy Ghost is not perhaps the great Unknown, but He is too often the great Forgotten One.

No doubt, there are reasons which explain, even though they cannot excuse, such neglect. There is something exceedingly subtle, mysterious, one could almost say secretive, in the mission or work of the Holy Ghost, and, since we only know the Divine Persons by the works that are attributed to them, there is an inevitable mysteriousness and obscurity about the Third Person of the Blessed Trinity.

We call upon God as our Father a hundred times a day. The Father has revealed Himself to men on at least three separate occasions during the earthly life of His Divine Son: in the hour of Christ's baptism, when above the figure of Jesus dripping with the waters of Jordan a mighty voice was heard proclaiming this young Man to be the very Son of God; again, on Thabor, the Father acknowledges Jesus as His beloved Son and bids all men hear Him; lastly, in the midst of the triumph of Palm Sunday, when our Lord suddenly exclaimed: "Father, glorify Thy name," a voice came from heaven which was the Father's but was thought by some to be that of the thunder or of an Angel (John, xii. 28). As for the Second Person of the Trinity, Jesus is to us a dear familiar friend. We know Him almost as well as those did who "have heard, have seen with their eyes, have looked upon and with their hands have handled the word of life." (I John, i. 1). The Holy Ghost, however, is given to us in a secret manner. He comes in the silent hour of our Confirmation—not on the wings of the storm as on the first Pentecost—but secretly yet just as really.

The Holy Ghost is the substantial love of the Father and the Son.

In Him the Father and the Son delight in each other. He completes the divine family circle, and exhausts, so to speak, the fertility of the Divine Nature, for in Him the divine processions end. Beyond Him the Divine Essence is not communicated by way of *identity*, but solely by way of *likeness*, for, transcendent as grace is, it is not the Divine Nature but a created participation thereof.

From all eternity the divine life is what one might call a social or community life, because the one Divine Nature is possessed by three Persons. The Father ever communicates the divine life to the Son, and the Father and the Son eternally embrace each other with unspeakable love—a love that is the Holy Ghost Himself.

The Holy Ghost is called by that name, not because He is more holy than the two other Persons of the Blessed Trinity, but by reason of the peculiar manner in which He proceeds from both. The Son is the Word or Image of the Father, the Word by which the Father utters, within the inner circle of the Godhead, His conception of the divine essence; and, since a word is the outward expression of an idea, the Son of God is called *imago Dei invisibilis* (Col., i. 15).

The Father and the Son, being thus in equal possession of the divine Good, enjoy it with unspeakable delight. The Father enjoys the contemplation of that beloved Son of His, in whom He is well pleased (Matt., iii. *ult.*). On His part, the Son delights in the contemplation of His Father, whom He alone is able to know and understand and reveal to us: "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath declared Him" (John, i. 18).

The Holy Spirit is the very joy of the Father and the Son—the fragrant breath of the Father and the Son, so that, when He takes up His abode within us, He comes charged, so to speak, with the aroma of the Godhead, filling the house of our soul with the sweet odor that is a remedy against the corruption of sin.

II. THE MISSION OF THE HOLY GHOST

The presence of the Holy Ghost in the soul of man is no mere spiritual luxury; it is a necessity. He is properly called *Donum Dei*, and is God's first gift to us—a gift presupposed by everything else that we receive from on high. The Holy Spirit proceeds from the

Father and the Son by way of spiration (as they say), or *per modum dilectionis*, and He is Love itself. Now, every gift presupposes love on the part of the giver. The gifts that friends exchange are but the visible, tangible tokens of their mutual affection, so that true friends never weigh the intrinsic worth of any gift: they only think of the love which it betokens, seeing that we make presents only to those we love.

Just as God knows and beholds all things in His Son in whom and through whom He made them, so does He love them in His Holy Spirit. The whole inner life of the Godhead is here—to beget the Son, to “breathe” the Holy Spirit. The production of the universe is, as it were, a prolongation of the generation of the Son—a faint echo of that Word by which is expressed the infinite knowledge of the Father—and thus the mutual love of the Father and the Son includes even the children of Adam, though in a far different manner.

The Holy Spirit was poured out in fullest measure upon the sacred Humanity of our Lord. That blessed Humanity is indeed His masterpiece. He fashioned it in the Virgin’s womb, and throughout our Lord’s mortal life He prompted, guided and strengthened Him. With what complacency does not our Lord quote and apply to Himself the words of the prophet, making them the text of His first discourse at the opening of His public life: “The Spirit of the Lord is upon me, wherefore He hath anointed Me . . .”! In like manner, at the beginning of the same chapter, we are told “Jesus being full of the Holy Ghost . . . was led by the Spirit into the desert” (Luke, iv. 18).

Already in the prophecy of Isaias we meet with a marvelous portrait of the human soul of Christ filled to the brim with the sevenfold gift of the Author of all holiness. Out of the Saviour’s fullness we all have received, for there is a wonderful kind of divine solidarity between our Lord and us, because of our organic connection with Him who is the Head of a body of which baptism makes us members. Now, when our Divine Head is anointed with the ineffable unction of the Holy Ghost, there takes place what is so graphically depicted in the Psalm, for the Third Person of the Blessed Trinity is the perfume poured out over the head of the divine High-Priest of whom Aaron was but a figure. This oil of

the priestly unction "ran down to the skirt of his garment," like unto "the dew of Hermon which descendeth upon Mount Sion" (Ps. cxxxii). The more intimately linked we become to our Divine Head, the more plentifully will this heavenly dew come down upon us and refresh us in our journey *in terra deserta invia et inaquosa*.

In His last discourses to the Apostles, of which St. John gives an all too brief summary, our Lord repeatedly stresses the need we have of the Holy Ghost. How eagerly mankind had awaited the coming of the Messiah! Yet, when the long-desired Emmanuel appears at last, He declares that: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you . . . I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth" (John, xvi. 7, 13).

The Holy Ghost does not indeed teach anything new, or something that in any way differs from that which we have learned from the Son of God: His mission is to put this teaching in bolder relief and to throw fresh light upon it—in a word, to give us that grasp and sense of perspective in the things of God which is the fruit of spiritual ripeness.

III. THE HOLY GHOST AND THE PRIEST

The Holy Spirit loves to take up His abode in the souls of all God's children, but with none has He relations of such intimacy and farreaching consequences as with those who share in the divine priesthood of our Lord. The reason is to be sought in the priest's close relationship to the mystery of the Incarnation. That mystery is preëminently the work of the Holy Ghost. *Spiritus Sanctus superveniet in te*: as a result of the overshadowing of the Holy Ghost, by which He formed the Sacred Humanity of Christ out of her vital substance, Mary's soul received a consecration and an influx of grace quite beyond our power of estimation. The Holy Spirit took possession of Mary's soul and hallowed her virginal body from the very first moment of her precious existence, because through her the Son of God was to enter into the human family, from her He received that flesh and blood which makes Him one of ourselves, and in such wise that He is necessarily the Head of the race.

Now, there is a very real parallelism between that which the Holy Spirit wrought in the womb of the holiest of mothers in the moment when she uttered what might be called the sacramental words by which she gave her assent to God's will, and that which is enacted upon a thousand altars, day after day, at the word of the priests of the Catholic Church.

The Eastern portion of the Church attaches enormous importance to the *epiklesis*, for it attributes to the secret operation of the Holy Ghost the marvellous change whereby bread and wine became the very substance of the Flesh and Blood of Jesus Christ. In the Latin Mass the *epiklesis* is less explicit than in the Greek Liturgy—though we too invoke the Holy Ghost, for we believe, as much as the Greeks, that even as He first fashioned the Sacred Body of the Son of God, so does He now coöperate in a most intimate manner in the wonderful mystery of the trans-substantiation. At our bidding the Holy Ghost comes down upon our altar and the gifts we have placed upon it: “Veni, sanctificator omnipotens, et benedic hoc sacrificium tuo sancto nomini præparatum.”

Speaking to the Elders of Ephesus, St. Paul warns them to look well after that church of which the Holy Ghost has made them shepherds: “Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the church of God which He hath purchased with His own blood” (Acts, xx. 28).

The priestly vocation comes from the Holy Ghost. From all eternity He has singled us out for the sublime dignity with which we are invested. He first marked us as His own when He branded us, so to speak, with an indelible impression in Baptism and Confirmation. But who can tell what was wrought in our souls in that glorious hour when, in the days of youthful buoyancy and hopefulness, we knelt on the steps of the altar before him who is the official organ of the Holy Ghost, the authentic transmitter of His gifts—the bishop who laid his hand on us and uttered words that must ring in our ears all down the years of even the longest life: *Accipe Spiritum Sanctum ad robur et ad resistendum diabolo et tentationibus ejus.*

Then there came an even more momentous hour in our life. Again we were kneeling before the pontiff, and, whilst the sanctuary

resounded with the moving words of the Hymn of the Holy Ghost, the bishop anointed and consecrated our hands, uttering at the same time words of supplication that were more than a mere prayer: "Deign, O Lord, to consecrate and sanctify these hands . . . to the end that what they shall have blessed, it may be blessed, and whatsoever they shall have consecrated, it may be consecrated and sanctified . . ."

Lastly, there was done to us what Jesus did to the Eleven as the evening shades of the first Easter-day were falling over Jerusalem. We were once more upon our knees before the bishop, when, placing both his hands upon our head, he said to us what Christ said to the Apostles: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 23).

On the moment when these words are spoken to him, the levite becomes an instrument of the Holy Ghost, and is filled with His gifts as no one else can be: "Munus Spiritus Sancti est officium sacerdotis," says St. Basil (*De Pœnit.*, lib. iii).

From the day of his ordination, the priest becomes a man apart in the eyes of God and men, invested as he is with powers that are the joy of the faithful people and the object of mysterious awe and reverence even on the part of those who cannot understand the Catholic priesthood. But if "no man can say 'the Lord Jesus,' except in the Holy Ghost" (I Cor., xii. 3), how can a priest hope to live a holy life and fruitfully to exercise his ministry, if he neglect Him who is the ever-flowing source of all that is good?

It would be an excellent thing to take up from time to time the Roman Pontifical, and prayerfully to go over the rites and ceremonies of our ordination. Even lukewarm and worldly priests have their good moments when they are reminded of their own better times, when a reminiscent mood recalls to them the ideals and aspirations that stirred their hearts on the morning of their priestly ordination. In these rites and prayers there comes to us, as it were, the sound of a far-off bell, a fragrance is wafted into our souls as of a ripening field which the Lord hath blessed—*quasi agri pleni cui benedixit Dominus*.*

*The next article of this series will deal with "Jesus Christ, the Model of our Apostolic Activity."

LAW OF THE CODE
Temporal Goods of the Church
By STANISLAUS WOYWOD, O.F.M., LL.B.

RIGHT OF THE CATHOLIC CHURCH TO ACQUIRE AND
POSSESS TEMPORAL GOODS

The Catholic Church and the Apostolic See have an inherent right freely and independently of the civil power to acquire, hold and administer temporal goods for the prosecution of the purposes proper to the Church. Also, the individual churches and other moral persons which have been created legal personages by the ecclesiastical authority, have the right to acquire, hold and administer temporal goods, according to the laws of the Sacred Canons (Canon 1495).

Actually, this right of the Church is not recognized by all Christian nations, so that the Church in those countries (also in the United States) has no rights over her temporalities, except in so far as the individual states or countries are willing to concede them to her. That is what all atheists want; the State must control the Church, let her live and work as long as the State see fit, and crush her at will. Only atheists can think and act that way. Sincere Protestants of any of the numerous denominations believe that Christ has given His Church the right to live and work for the purpose He has assigned her. If Christ has appointed the Church to do His work for the souls of men, He has given it the right to all that is necessary to carry out His commission. Christ did not ask either heathen Rome or the Jewish authorities whether He might establish His Church. How then could anybody endowed with common sense say that Christ made His Church dependent on the civil authorities of the countries where the Church might be established? The non-Catholic Christian denominations who honestly believe they belong to Christ's Church, evidently should, according to correct logic, think the same as Catholics about the Church's rights—her inherent rights, because they were given by Christ with the very foundation of the Church. Why then do they differ? In the beginning, the men who started the separation did not want to be subject to the authority of Pope and bishop, but their independence was short-lived, for they

were forced to sell out to the State to make their new form of religion go. No wonder, then, that they do not make the same claim as the Catholic Church does in the matter of property and in some other things. Of course, all the unfriendly element of the country blames the Church for being at variance with the State, and some seem to be so ignorant of religion that they do not know that Christ did have something to say about a Church. Others find it a profitable business to make a profession of being a speaker or lecturer against the Catholic Church, and the great and most popular topic is, of course, the relation between Church and State. These are at heart atheists—call them agnostics, materialists, sovietists, if you will—for a truly Christian non-Catholic has to make the same claims as the Catholic Church; he may only regret that his forefathers in the faith sold out to the State.

There is no necessary or inevitable conflict between the Catholic Church and the Christian State. It is the State that creates the conflict by denying the Church the rights that God had given her. Who made the State all-powerful? What rights has it? St. Paul says that nobody has any power over others unless it is given to him by God. What follows? That both the Church and the State exist, because God wants them to be, and to be each in the world for its own purpose as pointed out by God. Each organization has equal rights in its own sphere, because God gave them those rights and powers which are necessary to attain the purpose for which God called them into being. If God destined them for a definite end, He also gave them the means to attain that end. That is why Christ demands that we give to Cæsar the things that are Cæsar's and to God the things that are God's.

The ideal condition of affairs—and the one that God certainly wants—is that Church and State work in harmony and union for the welfare of mankind. It is, therefore, wrong in principle to say that one believes in the separation between Church and State, for God wants union and harmony between those whom He has appointed to govern affairs for the welfare of mankind. In the recent presidential campaign Catholic political speakers did not always speak precisely enough in reference to the relation between Church and State. If some of them said that they believed in the separation between Church and State, they are in error from the Catholic

point of doctrine, unless they modify their statement to the effect that under certain conditions and circumstances existing in countries like the United States the separation between Church and State is the only thing practically possible. What else can one expect in overwhelmingly Protestant countries than that the Protestants will, as they have from the beginning of their religion, deny that the Catholic Church has any right at all to exist? At times the Church has had more freedom of action and more protection from heathen countries than from those where the vast majority of people belong to various non-Catholic denominations.

In Canon 1495 the Church says that she has the right to acquire, hold and use temporal goods independently of the civil power. Quite rightly so, because without these means she cannot fulfill the mission given to her by Christ. Most civil powers, however, do not recognize that right of the Church, and if she wants to acquire, hold and use property, she has to accommodate herself to the laws of the various countries or states, and get protection for her temporalities under the laws authorizing the formation of corporations. The Catholic Church in the United States has had its difficulties in the matter of her temporal affairs, because the laws in some of the States provided a way of holding church property which the Church could not accept without sacrifice of her principles in that matter.

The Church has the right, Canon 1495 further states, to give to churches and bodies or communities of the faithful the character of a legal person, by which they are by fiction of law entitled to acquire, hold and use real and personal property. Those countries which do not admit the right of the Church to anything except what the State is willing to concede to her, do not, of course, admit that the Church has any right to create legal persons.

RIGHT OF THE CHURCH TO DEMAND FINANCIAL SUPPORT FROM THE MEMBERS OF THE CHURCH

The Church has the right, independently of the civil power, to demand from the faithful whatever is necessary for the conduct of divine worship, for the respectable maintenance of the clergy and other ministers (employees in church work), and for the other purposes proper to her (Canon 1496).

This Canon is the natural sequence of the preceding one. If

the Church by the will of God exists to work for the welfare of souls, she undoubtedly has a right to the means to carry on the work which God committed to her. These means must be supplied by the members of the Church, as St. Paul taught in the first days of Christianity. The enemies of the Church are very much provoked when they read words like those in Canon 1496, that the Church, *independently of the civil power*, has the right to demand of her members the means necessary to carry on the work of religion. For, according to the gospel of the enemies of the Church, the civil power must be supreme in everything—in not only its own affairs but in the affairs of religion as well. The very term “divine right,” which is the same as divine ordinance, sets them frantic. Why? Because they do not want God’s will and God’s law to set limits on their own independence and omnipotence. They decry “divine right,” and arrogate to themselves more rights than the Church or anyone else ever claimed to have through God’s ordinance. In their deplorable blindness they fail to see that all progress and success in worldly matters, as well as in religious affairs, depends on God, for as the Psalmist says: “Nisi Dominus custodierit civitatem, frustra vigilant qui custodiant eam” (Ps. cxxvi. 1).

The Catholic people in the United States have always been taught that it is one of the precepts of the Church to support the work of the Church according to one’s means. The Church could demand that support by an assessment or tax in proportion to each one’s means, and thus distribute the burden of maintaining the parochial and diocesan church establishments as equally as possible. But, as taxes are odious (especially because of the fact that the people are already heavily taxed with federal and state taxes), it is left to the good will of the people to answer the appeals for help in church work. The results are marvelous, and they provoke the anger of those who hate the success of the Catholic Faith. It is impossible for the Church to please her antagonists, for, if we had no churches, schools, hospitals, childrens’ homes, monasteries and convents but just some old barns or dilapidated places of worship, they would make fun of the Church; and, if we have respectable-looking places of worship and ecclesiastical institutions, they say that the Church robs her people to enrich herself. It is true what is written in the

Gospel: "If they hated Me, they will hate you; if they persecuted Me, they will persecute you."

DESCRIPTION OF ECCLESIASTICAL GOODS

By the term *ecclesiastical* goods are understood all temporal goods, corporeal (both movable and immovable) and incorporeal, which belong either to the Universal Church or to the Apostolic See, or to other individual ecclesiastical, legal persons. By *sacred goods* are meant those which have been dedicated to divine worship by either consecration or blessing; by *precious goods* those which have a notable value for artistic or historical reasons or because of the material (Canon 1497).

One must distinguish church goods and property from goods belonging to ecclesiastics. The special dignity which temporal goods assume by being set apart for the purpose of helping the Church to carry on her work for the salvation of souls, attaches to those goods only which pass into the ownership of a legal ecclesiastical person, for the private goods of churchmen, though they be savings from salaries paid out of the church funds, do not differ in their character from the goods of any lay person. What has been offered to God's service becomes His property in a special way (for in general all things created are God's), and whatever person holds the title to such property should know that his title is a sacred trust, that he is a bursar of God's property, and that the Master will ask an exact account of his stewardship.

Temporal goods are usually classified, as is done in Canon 1497, into corporeal and incorporeal; the corporeal are subdivided into personal and real property, while the incorporeal embrace many kinds of goods or rights (*e.g.*, negotiable papers).

MEANING OF TERM "CHURCH" IN THE CANONS ON CHURCH PROPERTY

In the subsequent Canons the term *Church* signifies not only the Universal Church or the Apostolic See, but also every legal person in the Church, unless the contrary is apparent from the context of the law or from the nature of the matter under discussion (Canon 1498).

In the Canons on church property the Code employs the term

“Church” to denote any of the many legal persons, parishes, institutes, societies and organizations, which have by act of the competent ecclesiastical authority been constituted legal persons in the Church. In other Canons of the Code the term “Church” is employed to signify the Universal Church or the Apostolic See, of which Canon 100 says that they by the ordinance of Christ have the nature of a legal entity.

ACQUISITION OF ECCLESIASTICAL GOODS

The Church can acquire temporal goods by all just means which are sanctioned in the case of other persons by the natural or the positive law. The ownership of the goods belongs, under the supreme authority of the Apostolic See, to that legal person which acquired these same goods legitimately (Canon 1499).

The Catholic Church claims the right to acquire temporal goods—that is to say, personal and real property—by all the various ways permitted either by the natural law or by the positive law with the same liberty that other persons can acquire property. God has given a charter of rights, not only to the secular or civil authorities, but also to the authorities of His Church. Both organizations—the State and the Church—owe their existence to the will of God; each has its distinct rights and duties independently of the other; both are necessary for the welfare of mankind. To accomplish God’s will completely and perfectly, the two organizations should mutually assist each other, and should in a spirit of friendliness and helpfulness settle difficulties and disputes that may arise between the two. Unfortunately, the ideal relation between Church and State has in reality never lasted for any great length of time even in those centuries when the Catholic religion was the only one in most European states.

Canon 1499 says that the Church has the right to acquire property under the natural law as well as under the positive law. It is not our purpose to explain in detail to what extent the natural law entitles human individuals or human societies like the Church or State to acquire temporal goods. Authorities dealing specially with natural law must be consulted on that question. In all nations today the civil law regulates the acquisition and disposition of temporal goods. While these laws of the civil power have no right to infringe

on the natural law (because that is God's law), it is necessary for the welfare of the members of an organization like a State that the various acts in the acquisition, possession, and disposal of temporal goods be regulated by law, not taking away but making more effective the rights given by the natural law, and supplying a sure rule for those transactions for which no well-defined rule can be deduced from the natural law. The Church conforms herself to the civil law in the various states in reference to temporal goods—*e.g.*, in prescription (Canon 1508), contracts (*cfr.* Canon 1529); but in some of the affairs concerning her temporal goods she establishes her own rules, which we shall explain in the course of the examination of the Canons dealing with ecclesiastical goods.

Canon 1499 states that the ownership of ecclesiastical goods rests with the individual legal person, not with the Church as such. Nevertheless, the Church is the one that authorizes the individual legal person to hold church property, and the Church that creates the legal entities (*e.g.*, parishes, religious organizations, etc.) may dissolve them. Just as the State demands from its citizens and corporations a portion of their property to assist the State in its work for the welfare of all, so may the Head of the Church demand of the legal ecclesiastical persons a portion of their temporal goods for the needs of the Church. One thing must, however, be kept in mind, namely, that no authority in the Church and no legal ecclesiastical person has such absolute ownership that they may use church goods indiscriminately for any purpose they please, for there is the obligation imposed by God to use them for legitimate church work only. That is the sacred trust attached to ecclesiastical goods of which we spoke before.

DIVISION OF TEMPORAL GOODS AT DIVISION OF TERRITORY

When the territory of a legal ecclesiastical person is divided in such a manner that either a part of it is united to another legal person or a new and distinct legal person is created for the separated portion of territory, the common goods which were destined for the benefit of the entire territory, and also the debts contracted for the whole territory, shall be divided in proper proportion and in all fairness by the competent ecclesiastical authority. However, the will and intention of pious founders or benefactors, also legitimately ac-

quired rights and the special laws governing a legal person concerned, must be respected (Canon 1500).

The legal ecclesiastical persons here concerned are dioceses, vicariates and prefectures Apostolic, parishes, and all other legal entities in the Church which have a territory attached to them. Of most frequent occurrence is the division of parishes, which the local Ordinary may perform whenever the welfare of souls demands it. In the United States, where the goods and property which a parish possesses have been acquired gradually by offerings of the people of the parish, the erection of a new parish by separation of territory from the original parish is a difficult task, because the people in the separated section have the burden of erecting a new church and rectory, and eventually a school and Sisters' house. If the old parish had a surplus fund, it would be just and fair for the bishop to demand that part of that fund be assigned to the new parish, because the people of the new parish, in the years that they belonged to the former parish, helped to create that fund. Often, however, the older parish can give little or no help to the new parish, because with the withdrawal of a considerable number of parishioners their offerings are also withdrawn. In any case, the ecclesiastical authority that has the right to make the division of territory has also the right to decide what shall be done concerning any division of goods or debts.

EXTINCTION OF LEGAL PERSON AND DISPOSAL OF REMAINING ECCLESIASTICAL GOODS

If a legal ecclesiastical person ceases to exist, its goods shall become the property of the immediately superior legal person, saving always the will and intention of founders or benefactors, lawfully acquired rights, and the special laws which governed the extinct person (Canon 1501).

Legal persons are, generally speaking, permanent. The Code distinguishes the legal persons into corporate (or collegiate) and non-corporate. A corporate or collegiate legal person must at its beginning consist of at least three individuals; otherwise, the ecclesiastical authority cannot give it the character of a legal corporate body. Once established, the corporation remains as long as at least one member of it remains (cfr. Canons 100 and 102). Non-cor-

porate legal persons are created by law or by the act of the competent ecclesiastical authority, and they are of their nature permanent—*e.g.*, an episcopal see, a parish, a hospital, etc. The competent ecclesiastical authorities may, of course, suppress church corporations created by them or their predecessors, whenever the best interests of the Church make the suppression necessary. If, for instance, so many of the Catholic people of a certain town have moved away that there are not enough people remaining to support a parish, it may be to the best interest of the diocese that the parish be suppressed. Catholic hospitals and other institutions may become an unnecessary and useless burden to the diocese because of changed circumstances so that their suppression is desirable.

When an ecclesiastical institute or organization is suppressed, the Code rules that the remaining goods of the suppressed legal personage become the property of the immediate superior legal personage, unless other legal ecclesiastical persons have a right to all or part of those goods, or the benefactors or founders of some ecclesiastical institute (*e.g.*, hospital, orphans' home, etc.) have specified what should be done with the endowments they contributed in case of dissolution of the institute. In the case of parishes and diocesan institutes, the superior legal person is the diocese to which they belong; in the case of houses of religious organizations, the province or other division to which the respective house belongs is the superior legal person. Where religious organizations have the management of diocesan works of religion or charity (*e.g.*, parishes, hospitals, etc.), deeds and other proofs of property must be consulted to ascertain what goods belong to the religious organization, and what goods pertain to the diocese.

THE BOY AND SUMMERTIME

By GEORGE C. EHARDT

In these days of systematic efficiency and achievement we find social service workers yielding to scientific methods in the care and training of children. Too often with a purposeful effort they discard anything and everything that may smack of the religious. Some 1900 years ago, the Greatest Servant of Social Service trod this weary world of ours, and, with words of wisdom and sympathy and with works that brought immediate and lasting relief, He healed the wounds of a suffering humanity and made its burdens light. At the end of a very busy day spent in succoring the helpless and needy of Perea, it happened that mothers brought their children to Him, over the protest of His disciples who realized how tired He must be. But, brushing aside their solicitude for Him, Christ gathered the young ones about Him, "imposed hands upon them and prayed." And He said: "Suffer the little children to come unto Me, and forbid them not, for such is the kingdom of God."

In the eyes of God, a child is something great, something important, something holy, something that merits every human attention, care, labor and love. It is so, because a child is helpless and weak; because now the world and the hellish forces of the world press hard around it, with the intent to corrupt it when young and thus ensure the victory in the future. In the child Christ saw the secret of heaven and the desire of the Father and the holy Angels. He saw, too, the dark plots of hell and of the world against childhood, and perhaps He saw how many of these little ones would be lost through the guilty neglect of duty on the part of priest and parent, their natural guardians and masters. This vision of what would come to pass doubtless prompted Christ to be so kind and sympathetic, and in a special way to bless and pray for children.

On the occasion of the centenary of the canonization of St. Aloysius Gonzaga, the Patron of Youth, our Holy Father Pius XI in his Encyclical wrote: "In the life of the Divine Master, there stands out as a characteristic note—a special predilection for youth. As He drew to Him and charmed innocent childhood, so with dreadful words He condemned with the gravest penalties those who should

contaminate the little ones, and to unspotted youth He proposed the ideal fulfillment and perfection of sanctity. The Church has imbibed the same spirit from her Founder as heritage of His divine mission and work, and therefore from the very beginning of Christianity she has always shown this same affection and predilection for youth. Hence it follows that she has protected their physical and moral integrity from infancy; for this reason she has opened schools from the elementary to the university, that she may lead her children from their first studies to the highest discipline; for this reason Religious Orders and Congregations have not only been approved by her, but have been promoted with this intention of providing for the right formation of youth through the foundation of universities, colleges, public schools and associations. And the Church has vindicated at all times her proper and inviolable right, making known to all human society entrusted to her that she is the sole repository of genuine morals, that she alone is the infallible teacher of the most difficult art of forming in a Christian manner the true character of man."

The Church heard the call of Christ, she caught the commission of Christ, and at the tremendous cost of labor, suffering and expense she has carried out works of charity, erecting and operating institutions as times demand so as to train, protect and shield innocent youth. Today we face a relatively new agency in the field of social activity, an institution that has come to stay—the summer camp. Non-Catholic organizations own and operate thousands of these in America. In New York State alone about 82,000 children attended camps last summer, and hundreds of Catholic boys and girls can be counted in that number. As a consequence, the Church must have her camps, if she hopes to care for the youth of today during the summer time in an environment that is God's own, and in an atmosphere which can insure the child's physical, moral, and spiritual safety.

Whenever a new situation arises, the Church is abreast with the times, and in the camping movement she has to some extent been alert. Today we number several camps under Catholic auspices, camps which are well equipped and operated as well as the best, of which we are justly proud, and for which we need offer no apology. Camps, it is true, mean a worry and a burden to a parish. Still,

some in spite of this continue to do their work at a deficit, while others have been more prosperous, and are now in a position to extend their parochial arms to boys elsewhere. Great strides have been made, and today what we need is, not more Catholic camps, but more interest in those which have been established. What we need is more vigilance on the part of priest and parent to see that the Catholic boy's name is on the roster of a Catholic camp rather than on one run by non-sectarian or sectarian organizations. Unfortunately, we hear it too frequently said camp work is a work of supererogation. It is argued that camps long existed before Catholic camps made their appearance, and that these non-sectarian camps did their work well, and that the child returned home a strong and healthy specimen of boyhood. This might go unquestioned, were it true that the physical development of the child is the only consideration in the care and training of the boy. But we know too well that there is the moral and spiritual side of education; we know that the heart and the will as well as the intellect must be molded, that principles of morality and religion as well as that of patriotism must be instilled. We build and maintain our schools at tremendous sacrifice to attain this end; we insist on attendance in the parish school where the child will learn, not only to salute the flag, but revere the Cross—where he shall sing not only *The Star Spangled Banner* but *Holy God, we praise Thy Name*. Because he must live and move in an atmosphere like this not only for nine months but for the entire year, we have our schools and, when school closes, our camps and recreational centers. There can be no vacation time for priests and parents. They may never relax in the care and training of their children.

Quite recently a magazine devoted to camp life and camp interests presented the problem of religion to camp directors and those interested in boy-work in summertime. The question was plainly asked: "Should religion have a place in the summer camp?" The following issue of the magazine carried many opinions of camp men, some amazing in their frank admission that they wanted no part of God or the things of God, whilst other more "liberal" views admitted a few religious thoughts or exercises once a week, but of short duration. Because of their interest, it might be well to quote a few of these opinions in part:

"I believe a religious service of some sort should be held every Sunday, and, if a morning assembly is held at all, five minutes of it should be religious. Grace should be said before meals. As to the rest, if their minds and bodies are treated right, I will take a chance on the campers' souls in my camp" (Mr. Albert Van S. Pulling, Director, Camp Mish-i-ke).

"Man made the church and all the ritual up to and including the benediction. God made the outdoors. Is the Dominie less religious, if he sits on a mossy log instead of the upholstered mahogany? Are words from an elevated stand more forceful than from a glacial boulder? Is synthetic incense and Arabian myrrh more comprehensible than the balsam or wood smoke of Maine? Would you carry a lighted candle when the moon is high overhead? Is the change of a caterpillar to a butterfly a miracle? Do all miracles have to take place in a foreign land under obscure circumstances? Is not everything that you see in nature the result of order and law? Why go to camp to study the laws of dogmatism, when God's laws are at hand? How can one sit in the smoke of formalism and see the realities of an evolving universe? No, sir! The camp that attaches itself to the artificial forms and usages of ecclesiasticism is making a mockery of nature" (Prof. William Gould Vinal, Western Reserve University).

"My religion makes me respect every religion, and to have faith in the good of every religion, and to believe that accepting God as a Father and humanity as a brotherhood is the whole of religion. Sec-tarianism is made up of husks, shells, monuments, vestments, creeds, and man-made laws. Countless numbers who glory in the simplicity and the brotherly humanity of Jesus, do their broadcasting in vestments of silk, velvet, choice linen, and golden sceptres. Emerson said: 'Once there were wooden chalices, and golden priests; now we have golden chalices and wooden priests.' Who wants to see golden chalices out in the open, and who is there that wants to see in camp a wooden chaplain? Formal religious instruction is the wooden element, with no place in the organized private camp where the boy and girl go to be themselves and to enjoy the things which appeal to their own nature . . . We present a picture of the chancel of our council ring, a place reserved for the more cultural elements of camping. The huge pulpit is made of two great rocks as God made them. The base has upon it: 'In the beginning—God.' The rock resting on the boulder has in large letters: 'All together.' Stately pillars more beautiful than those of a cathedral surround the natural amphitheatre slope of ground. Here on Sundays at 3 o'clock the camp is found. A white flag—not one with the cross on it like the Navy, but a big white flag above the Stars and Stripes—announces to all it is an unusual day. What do we preach about? We talk about life, its wonders and its divinities. Today perhaps a sermon-ette on 'The Human Side of Trees,' 'The True Americanism of a Skunk,' 'The Kindest of Fellow-Servants, the Snake.' The flowers, the birds, the frogs—there are thousands of themes, all of which deepen and

broaden life and create a spiritual atmosphere . . . I can conceive of nothing more out of place than a formal religious school in camp" (Rev. Clarence J. Harris, Director of Camp Wamego).

These views may suffice for those outside the pale of the Church, but a religion of this brand can never be a fair substitute for the Catholic boy—not even for a day, much less an entire summer. We have the command to keep holy the Sabbath, and that means, not from October to June, but throughout the entire year. No boy is justified in going to a camp where it is impossible to assist at Mass on Sundays. We have our special children's Mass to train them to go week in and week out; and to place a boy in a camp where there is no Mass, to place him in an environment which follows the line of least resistance, is equivalent to forming the bad habit of missing Mass, which, experience teaches, continues after the return home. Moreover, children seldom make meditations on the things of nature; at least they are incapable of "drawing divine inspiration from nature," as one writer puts it. Communion with nature dwindles down to pantheism at best, and this is not the faith of our fathers.

Strange though it may seem, a camp director—and any member of his staff, for that matter—is closer to the heart of the boy than any other individual can hope to be. The advice and guidance, the reproofs and reprimands of parents fall too frequently on deaf ears because they are every-day occurrences. Children have always regarded teachers as traditional enemies, and the best-natured teacher can only hope to beat this attitude down and not entirely conquer it. The priest may impress the child and inspire it to good, but seldom without there being restraint due to filial fear and awe. But the boy regards the camp director as his friend. To him he looks for good times, from him he will readily draw inspiration, and consciously or unconsciously the child will imitate him in conduct, and he will cultivate his ideas and his ideals. Between both there is a degree of pal-ship, and companionship always tells on character.

That camp is not the best which shows the greatest profit on the balance sheet of the ledger when the season is over; that camp should not be considered the model which measures its success by the satisfaction of its patrons alone; that camp is the successful camp, even though it may operate with a deficit, which merits the proud boast

that it has justified the purpose of its existence, sending back home its boys sounder in mind, stronger in body, nobler in character and spiritual in soul. For the Catholic boy there are many of such camps, but legion is the number who never reach them because of improper or no direction. "Suffer the children to come unto Me," is the divine admonition. We have heard it; we must heed it if we hope to see the Catholic boyhood of today grow into the creditable manhood of tomorrow. Our slogan must be: Every Catholic boy in a *Catholic* camp.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

IX. Popularizing the Liturgy

Who has not at one time or another read glowing descriptions of the gorgeous ritual that, in ages gone by and in times that we are forever tempted to deem happier than our own, used to mark the solemn festivals of the Church in the great monasteries and cathedrals of Christian Europe? It is quite possible that writers like the author of "*Mores Catholici*" and others, who paint the Middle Ages or the centuries of the Constantinian age in the most vivid hues, indirectly render a bad service to the cause they would fain advance, inasmuch as their descriptions are calculated to discourage many a priest, who would be only too glad to have beautiful services in his church, but is almost driven to despair when he comes to the question of ways and means. The majority of priests live either singly, or by twos or threes; their congregations are for the most part engaged in hard and prolonged toil; schools and churches have to be built; in any case, time is taken up by the manifold activities of the pastoral ministry under modern conditions. What chances are there of interesting the faithful in the Liturgy, and how is it possible to give to the people more than the bare necessities for which their souls clamor—that is, Mass and the Sacraments? It is no use to belittle these very real difficulties, but they need not appear to anyone as altogether insurmountable.

To begin with, an intense supernatural life, based on and fostered by the Liturgy, is possible anywhere and everywhere, provided we understand aright what the Liturgy is meant to be, and what it can be to us. The Liturgy of the Catholic Church began in the Supper Room; it took shape during the forty days between Easter and the Ascension, and it most certainly played an important part in the life of the various churches founded by the Apostles and their immediate disciples. Yet, in those far-off days of primitive fervor when the glow of the fires of Pentecost still flushed the brow of the Church, the externals of worship were of the simplest description. The Apostles and their first converts just met, now in one house and now

in another, for "the breaking of the bread"—that is, the Eucharistic celebration, the ritual of which was identical, in the main, with what the Master had observed before their very eyes on that unforgettable night wherein He was betrayed.

There were then no edifices exclusively set apart for worship; the priest wore no distinctive dress, and the words uttered during the accomplishment of the sacred rite were spoken in the speech of everyday. Yet, in this ineffable rite, so divinely simple, we have the germ of the tremendous ritual developments of subsequent ages.

Our first aim, therefore, must be not indeed a foolish attempt to bring back the identical ritual of the Supper Room or that of the Church of the Apostles, but to realize that the Mass is the heart of the Liturgy, just as it is the heart of the whole Christian religion. As the Catholic Church is not an archeological society, we need not attempt to set back the clock, or seek to recapture what is past beyond recall. On the contrary, let us take things as we find them, and make of them the best use we can.

I

In an endeavor to make the faithful value the Mass, the first and perhaps the greatest difficulty we have to overcome is that of the language. At the time of the Council of Trent representations were made to the Fathers that a change for the vernacular would be of advantage. The Council did not deny that there was in the rite of the Mass much information that would help the faithful; none the less, the Fathers decided that it was inexpedient to give up the use of the ritual tongue (*non tamen expedire visum est Patribus ut vulgari passim lingua celebraretur*). Hence, the Council ordains that priests having the cure of souls should frequently explain some section or other of the text of the Mass (*frequenter . . . quæ in missa leguntur, aliquid exponant*).

There can be no shadow of doubt that the apparent loss—at any rate, the slight loss—we may suffer by the use of a language not generally understood by the people, is amply made up by the enormous advantage of the absolute uniformity and stability of public worship which results from the practice. Moreover, the faithful love the holy Latin tongue, and would not have the vernacular, which is suitable enough for the trivialities or the business of everyday life,

but lacks the singular dignity and beauty of form with which the Majesty of God should be spoken to. In this respect their feelings are surely as strong as those, for instance, of the men of Devon, who in 1549 rose up in protest against, on the one hand, the action of the gentry who enclosed the common and against the laying aside of the old religion. Their complaint really was that the old Liturgy had been abolished—namely, the Latin Mass, images of Saints, the worship of the Blessed Sacrament suspended over the altar, holy water, ashes, palms and so forth. “We will not receive the new service,” they said, “because it is but like a Christmas game; but we will have our old service of Matins, Mass, evensong and procession, *in Latin*, as it was before” (cfr. Gasquet, “Henry VIII and the English Monasteries,” II, p. 492, note).

The duty remains, however, for the priest to explain the meaning of the Latin text in season and out of season, and, though he need not make himself an agent for any firm of booksellers, he should nevertheless forcibly urge his people to buy and use one of the many excellent books which are now on the market, in which can be found the complete text of the Mass, both in Latin and English.

It is a great thing, to be sure, to get the faithful to attend Mass regularly, even on week-days; on the other hand we have not achieved a very signal success if we merely secure the physical presence of the people, even if during the time of Mass they tell their beads or read prayers which are only very remotely—or perhaps not at all—connected with that which is taking place on the altar. Pius X was one day asked whether it was lawful to sing *during* Mass. “People should sing *the Mass*,” was the reply. In these words the holy Pontiff pointed to the ideal, but the ideal cannot be realized at all times and in all places; we may have to remain content with less. But it is well to bear in mind that the Low Mass is a concession, the sung or High Mass always being the true and primitive form of the Eucharistic Sacrifice. Hence, the faithful must be encouraged and urged to assist at the more solemn Mass on Sundays and festivals. There are always to be found those who affect to say that a Low Mass suits them best—that they get distracted by the singing and ceremonial which accompany the parochial Mass. At bottom, if these people were quite straightforward, they would have to own that they belong to the large class of “sermon dodgers,” who

fondly imagine that they know all about their religion, and, consequently, have nothing to learn from a more or less eloquent preacher. Moreover, there is a special virtue in a Solemn Mass, precisely because it is solemn. Man is a very complex being, and he is bound to worship God with his whole nature, that is, not only by purely spiritual or internal acts, but also externally.

It should be our constant aim to make the faithful take an active interest in the Mass and not to be content with the rôle of onlooker. If it were at all feasible, or in the measure in which it is possible, we should endeavor to make them take an active part in the sacred function. In some places, notably in Belgium, a great deal has been achieved by means of what is called "*la messe dialoguée*." Instead of a couple of altar boys making the responses, in the *messe dialoguée* all the assistants make the responses together and even recite the *Gloria* and *Credo* with the priest, as well as the *Agnus Dei* and the *Domine non sum dignus*, if there is a Communion of the people. So far Rome has not formally encouraged the practice, which is after all only a revival of past usage; but then the conservatism of Rome is proverbial. We are not now advocating a general adoption of the practice: in this matter we should proceed slowly and discreetly and always with the approval of the official guardians of the liturgical law of the Church in each country or diocese. No one, however, will deny that the idea of a public, corporate act of worship—such as the Mass most emphatically is—is thus brought home to the faithful with a vividness that is often lacking when they merely kneel in their benches and give themselves up to the practice of a rather individualistic piety.

If it is not advisable to introduce such an innovation, let us at least see that the faithful follow the Mass with intelligence and attention. It is the present writer's privilege to be called upon to give many retreats. On innumerable occasions he has been consulted by devout men and women as to the best way of assisting at Mass. The answer is always the same: "Follow the priest at the altar in all he does and says." It is simply the old adage: *Age quod agis*. Let us do one thing at a time. The Rosary is an excellent devotion, and there are many beautiful and helpful prayer-books; but the precious twenty-five minutes of the Low Mass, or the hour taken up by Solemn Mass, is not the time for these things—at least, it should

not be so generally, for there is always the most absolute freedom to do as we like best.

If we really wish to give to the people a taste for and a knowledge of the Liturgy, we must needs begin at the beginning, that is, with the Mass. The Mass is essentially a collective or community rite; it is in the Mass that the faithful are made to realize that they are one body. Their prayer and worship acquires an extraordinary force and value now that it is no longer a merely personal effort but is swelled by the joint endeavor of many. Assistance at Mass, especially at the solemn parochial Mass, is likewise in itself an act of faith. By his presence the Christian proclaims his adhesion to all that is now being done at the altar, that is, in the mystery of the Incarnation and the Redemption of which the Eucharist is the perpetual memorial.

In order to rouse and maintain the interest of the faithful, the parish-priest must not be afraid to repeat the same things again and again, for a congregation is as forgetful as a crowd of school children. The development of the liturgical spirit will be, perforce, a very slow and gradual progress; nothing that is at all lasting can be done in a hurry. In this respect much has already been achieved, especially by the Benedictines of Belgium and Germany. Thus, at the Abbey of Maria-Laach, near Coblenz, one may see an evident return to antiquity and as close a reproduction of the Liturgy of the Mass of the earliest centuries as the present-day discipline of the Church permits. At the Mass at which those members of the community communicate who are not priests, the celebrant stands at an altar consisting of a plain block of stone. He faces the congregation, who stand in front of him and all around. All make the responses. Before the beginning of the Mass everyone present places in the ciborium the particle destined to be offered up and consecrated for him. In this way the old time *oblatio* is revived, when, during the singing of the Offertory Psalm, the whole people walked up to the rails which marked off the sanctuary from the nave, and there made their offering of bread and wine. Surely, when the Eucharistic Sacrifice is offered up and assisted at in this way, it must be easy for the soul to rouse itself from torpor to a deeper realization of the *tremendum sacrificium*. We do not for a moment suggest that such a practice is possible everywhere; we merely wish

to show what is being done under exceptionally favorable circumstances. But the point that every parish-priest might well take to heart is that, in order to create a truly liturgical spirit in the faithful, one must, within the range of what is feasible, give them something to do, were it only to follow the text of the Mass in their missals.

Here it may not be amiss to point out one very practical means whereby the faithful may take a very intimate part in the Holy Sacrifice; we mean, the gift of Mass stipends. The money offering which the faithful make to the priest really takes the place of the old-time offering of the matter of the sacrifice during the sacred rite itself. Of course, the stipend is determined by what is calculated to be required for the priest's keep for one day. That is one way of looking at it. A much loftier one is to take it as the equivalent of the former oblation in kind: if we put it thus to the faithful, they will be greatly encouraged to have Masses said, for by this means they appropriate to themselves a very definite and important share in the fruit of the Sacrifice. In addition to this, their devotion to the Mass will be vastly increased. What priest does not know from personal experience that, when he is given a Mass stipend, almost always the donor wishes to know when and where the Mass will be said, so that he or she may be present, were it only in spirit and intention? The faithful rightly feel that by their offering they somehow appropriate the Mass to themselves; they realize that they are doing something, contributing something to this highest act of divine worship.

Given the conditions under which the overwhelming majority of our people live and work, there is perhaps no more effective way of creating in them a keen sense of the divine reality of the Mass than the use by them of the missal, an understanding and attentive following of the rites and ceremonies, and an occasional offering of a Mass stipend. There are priests who are heard to complain of the lack of stipends. Maybe, the poverty of the people is in many instances the true explanation of the deficiency. But do they frequently preach the Mass? Do they explain its ceremonies? It is easy enough to do this, for the number of books on the subject is great and it grows daily. Experience shows that those priests get most intentions who carry out the injunctions of the Council of

Trent, and who never take it for granted that their people "know all about it."

The Mass stipend, speaking generally, should be given to one's own priest. There is something unnatural in having Masses said elsewhere, unless the number of stipends makes a contrary course inevitable. But, when a Catholic has a Mass said, the offering should normally be presented to his own parish-priest.

Mass stipends are a legitimate source of income to a priest, and one that he is perfectly justified in encouraging. By doing so he confers a real benefit upon the faithful, and this on two grounds. Firstly, he persuades them to perform an act of charity, to make perhaps a real sacrifice, but one which will have its due reward, apart even from the share in the fruit of the Sacrifice which they thereby secure for themselves. Secondly, as we have pointed out, it is a most admirable way of making the faithful take an active, personal interest in the Adorable Sacrifice. That this result is invariably achieved, is abundantly proved by their keenness to be present at the Masses they have said for their intentions.

If this assistance at a Mass said for their benefit is still further marked by the reception of Holy Communion, we shall have taken a great and very definite step forward in the liturgical education of the faithful. Other things being equal, it is far better, because more in keeping with the whole spirit of the Eucharist, to take their share of the sacrifice which is here and now offered before their eyes, because, though the Victim and the Sacrifice are essentially always the same, yet here there is a *distinct*, a *new* oblation of the Lamb of God that taketh away the sins of the world. Hence, it is singularly becoming to receive Holy Communion at the Mass at which the faithful are present, and which is offered up for them, precisely because it is in a very real manner *their* sacrifice.*

*The next article of this series will discuss "The Catechetical Value of the Liturgy."

ANSWERS TO QUESTIONS

CERTAIN TESTIMONIALS TO CANDIDATES OF RELIGIOUS COMMUNITIES SHOULD BE ATTESTED BY OATH

Question: Young men enter our novitiate who have been novices or students in other religious houses or colleges. I have applied for testimonials to the superiors of said institutions, as required by Canon 545. A reply is received but often without the mention of an oath. I have no doubt as to the veracity of the testimonials, and in many cases I already know the candidates sufficiently. Must I return the testimonials and ask for a sworn statement?
RELIGIOSUS.

Answer: The law of Canon 545, § 1, demands that, if the candidate has been in a seminary, college, postulate or novitiate of another religious organization, the Superior give the testimonials under oath. The Religious Superior who requests the testimonials from a seminary, college or religious community, justly supposes that the men in charge of these institutions know the law in the matter, and are willing to comply with its precepts. It is probably a mere oversight that the testimonials were issued without the oath. The principal aim of the law is accomplished, we believe, even if the form of the testimonials is deficient, so long as the men issuing them do honestly and truthfully state all material facts concerning the life and character and ability of the young men. A testimonial may be more false and misleading through lack of necessary information than by positive misstatement of facts. It would be entirely wrong to bear witness to a few good qualities of the young man, and say nothing about those characteristics which, if known to the Superior, would have moved him not to accept the candidate. The law of the Church requires the oath because of the very great importance of the statements and the consequences thereof. It must be remembered that the Church requires of the young man to give positive proof of his fitness to enter the priesthood or the religious state. Consequently, the testimonials ought to be positive, not merely negative, and detailed as required in Canon 545, § 4, not merely vague and general statements.

SEMINARIANS ENTERING RELIGIOUS COMMUNITY AND COMPEN- SATION TO DIOCESE FOR EXPENSES INCURRED

Question: A young man has applied for admission to our Order. He has been helped through his college course by his bishop to the extent of hun-

dreds of dollars, because the student had declared his intention to enter the priesthood in the diocese. Is our community bound to refund the diocese?

RELIGIOSUS.

Answer: From ancient times the Church has permitted the secular clergy to enter religious communities, and she does so at present. The only restriction on this liberty is contained in Canon 542, where it is stated that clerics who with the authority of the Holy See have pronounced the oath to serve their diocese or mission cannot be received into a religious community during the time for which they have pledged such service. That oath is authorized by the Holy See in certain Pontifical Missionary Colleges or Seminaries. As to clerics in major orders, the same Canon prescribes that they may not enter a religious community without the knowledge of their bishop or against his protest, provided his protest is based on the fact that he needs the man and cannot properly take care of the spiritual needs of the people without the priest or priests who ask to join a religious community. The law does not in the least refer to the expenses borne by the diocese in the education of the clerics, but simply declares that, with the exceptions mentioned, they are free to join a religious community. The Church educates the boys and young men in the minor and major seminaries at the expense of the diocese in the hope that they, having declared their intention to study for the priesthood, will persevere and in course of time serve the Church. If the young men believe themselves called to religious life and want to follow the call, they are not abandoning the service of the Church, but rather devote themselves to it in a more perfect way. For this reason the Sacred Congregation of the Council (February 26, 1695) declared that no compensation can be demanded by the diocese for expenses incurred, when a student studying at the expense of the diocese enters a religious community. The Holy See upholds the freedom of the secular clergy to enter religious communities, even when the bishop judges that he is justified by the needs of the diocese to put some restriction on this liberty. In a Decree of the Sacred Congregation of Bishops and Regulars (December 20, 1859), a bishop is said to have asked the Holy See for permission to pass a regulation for his diocese that his clerics should not be permitted to join a religious community for three years after ordination to the priesthood. The Holy See answered that such a general

rule may not be made by him, and, if in individual cases he does need the priest or priests, who request to join a religious community, the law gives him the right to detain them until he can fill their places.

WHAT LITANIES MAY BE RECITED AT PUBLIC WORSHIP?

Question: I have frequently heard the Litanies of St. Teresa, the Little Flower, St. Rita, and St. Anthony recited at public devotions in church. It seems to me that there is a declaration of the Holy See to the effect that these Litanies may not be recited at public worship. Will you please state what ruling of the Holy See there is concerning the recitation of Litanies at public devotions?

SACERDOS.

Answer: Canon 1259 states that the local Ordinary has no authority to approve new Litanies for public recitation. Those Litanies only which have been approved by the Holy See may be recited publicly. The Litanies of the Most Holy Name of Jesus, of the Sacred Heart of Jesus, of our Blessed Lady, of St. Joseph, and of All Saints, and the Litany for the Dying are approved by the Holy See and published in the Roman Ritual, and, as far as we know, there are no other Litanies approved by the Holy See. The Holy See has by various declarations made clear what it means by the prohibition to recite publicly Litanies approved only by the bishop. They may not be recited by a number of people together in a church or public oratory, though the services are not conducted by a priest (Sacred Congregation of Rites, March 6, 1894). If the choir of a religious community is divided from the main body of the church by grates, Litanies not approved by the Holy See may not be recited by the religious, for in no place which is part of a church or public oratory may these Litanies be recited by several persons in common (Sacred Congregation of Rites, June 1, 1896; February 11, 1898). Any Litany approved by a local Ordinary may be recited by each individual privately in church or any other place. Since the Holy See forbids the public recitation of Litanies approved by local Ordinaries in churches and public oratories only, it is permitted to a community or to a number of people assembled for worship in a private or semi-public oratory to recite these Litanies in common.

THE IMPORTANT CONDITION WITHOUT WHICH A DISPENSATION TO MARRY NON-CATHOLICS IS NO DISPENSATION

Question: I beg leave to ask you a question, and assure you that I shall be grateful for an answer. You solve the question practically in No. 1040

of your "Practical Commentary," but, for reasons which I shall explain afterwards, I would like to have a more explicit and deliberate statement on this point.

My question has reference to the practice of granting dispensations from mixed religion and disparity of cult, in response to a petition which contains not one word from the pastor to inform the Ordinary about the evidence of sincerity on the part of the parties making the required promises, nor of the probability of the fulfillment in the future of these same promises, so that the Ordinary has nothing as a basis for his *certitudo moralis* except the bare signature of the parties to the printed form of the *cautiones*. Do you think that such a dispensation is valid?

Moral certainty is required as a *conditio sine qua non* by the Code, and still more emphatically by the form of the faculties granted to our bishops. It has, moreover, been officially declared by the Holy Office in its Instruction of July 31, 1880, that this *certitudo moralis* must cover two points—the sincerity of the promises made and the probability of their fulfillment.

The law does not restrict the Ordinary to any certain means by which to gain that moral certainty. So, if he chooses to accept the mere signature of an unknown man (as likely as not hostile to the Church) to a promise (which cannot be enforced) of a thing (as likely as not very obnoxious to the promising party)—if the Ordinary chooses to accept such a promise as evidently sincere because it has been signed, then he is within the terms of the law, although experience proves his confidence is often misplaced.

But as to the all-important thing, the moral certainty for the future, the case stands quite different. This certainty (as Vermeersch says in his *Epitome* on Canon 1061) depends on the character, stability and honesty of the two parties. May we not add that it depends even more largely upon the circumstances in which they live and plan to live? Of all this the Ordinary knows nothing, if not informed by the pastor, and consequently he has nothing to base an attitude of mind upon—not even a positive doubt, much less a moral certainty, and without that moral certainty the Ordinary cannot by virtue of the present delegated faculties grant a valid dispensation. A zealous pastor once said to me, when I spoke to him about my misgivings in this respect: "Then we never could get a dispensation." To me it seemed that no more convincing or more horrible proof could be brought forward in support of my side of the question.

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Answer: If we had not been convinced of the very ideas expressed by our correspondent, we would never have made the plea for the total suppression of all dispensations to marry non-Catholics. We have not changed our mind on this question in spite of having received a good deal of abuse from certain quarters for the stand we took in the question of dispensations for mixed marriages. The Catholic spirit, the spirit of the true faith, is at stake in the free and easy way in which marriages with non-Catholics are permitted to be contracted. Because some Catholic wants to marry a non-Catholic,

he is permitted to do so; the reason in very many cases is no other than that he wants it, and his will is supreme over the law of the Church. If one speaks to him of the law of the Church, he threatens to get married outside the Church, and immediately the pastor has a canonical reason to ask for the dispensation—"periculum matrimonii civilis." If a reason for granting the dispensation were all that is required, the dispensation might be valid; but, besides a so-called canonical reason, there must be moral certainty of the sincerity of the promises and of their future fulfillment, and this certainty is an essential prerequisite for a valid dispensation.

When we contended that the only way to stop effectively the harm that marriages between Catholics and non-Catholics were doing to the Church in the United States, was to stop all dispensations to marry non-Catholics, some men took us to task for being stricter than the Holy See (which allows mixed marriages). If you find a good reason (besides the mere will of the party to marry a non-Catholic) for granting the dispensation, and if you have moral certainty that the promises are sincere and that they will be kept in the future, we do not say, nor have we said, that a dispensation is wrong. Even then, however, the Holy See permits the dispensation only with a sad heart, because it is not an ideal union when the two are divided in the most important thing—faith.

If one buys a house or a piece of land or makes any other important contract, one is not satisfied with the mere signature of the party who sells him that land or agrees to do a certain thing. One will not say that one must believe in the honesty of people, and that they would not sign the deeds or make the contract unless they had the right to sell the property or the ability and will to fulfill the contract. In such cases one would investigate very carefully indeed. Has our faith waned so low that we think less of a very important sacred contract than of our worldly affairs?

HOLY COMMUNION TO PATIENTS IN HOSPITALS

Question: In a Catholic Hospital where Holy Communion is distributed weekly to some thirty or forty patients, the following procedure is in use. The chaplain accompanied by two Sisters bearing lighted candles carries the Blessed Sacrament to a designated patient's room on each floor. This room has a table properly prepared for the reposing of the ciborium during the recitation of the preliminary prayers. After the occupant of the room has received, the other patients are given Communion without interruption,

the chaplain going from room to room, using the simple formula, "Corpus Domini" or "Accipe." In view of the Declaration of the Sacred Congregation of Rites, January 9, 1929, as cited in the April issue of *THE HOMILETIC AND PASTORAL REVIEW*, is such procedure permissible? According to the present manner of giving Communion, about a half-hour is required to get the patients ready and about twenty-five minutes are taken up with the distribution of Holy Communion. To add to this time the time required to prepare a table in each room and to recite in each room the "Misereatur," "Indulgentiam," "Ecce Agnus Dei" and one "Domine non sum dignus" with formula in giving Communion would make the weekly distribution of Holy Communion very burdensome.

CAPELLANUS.

Answer: The new approved manner of giving Holy Communion simplifies this service to some extent, and it is to be hoped that the Holy See will still further facilitate the administration of Holy Communion to the sick, for in the large Catholic hospitals such as we have frequently visited in New York City (and in cities within the metropolitan district), where there are hundreds of Catholic patients, it is difficult to satisfy the growing demand of patients for frequent Communion if a number of ceremonies have to be repeated frequently. We had hoped that the Holy See might consider the entire hospital as one sickroom, so that the initial prayers might be said at the first sick-bed only.

We do not think that the priest is justified in changing the manner of giving Holy Communion, but must follow the ceremonies as outlined in the Instruction of January 9, 1929. In every room and in every ward there always is some table which can be covered with a clean towel, and the corporal can be carried by the Sister who accompanies the priest with a lighted candle. The ciborium can then be quickly placed on the folded corporal while the priest says the "Misereatur," "Indulgentiam." Then he takes the ciborium in his left hand, raises one of the Hosts with his right hand, and says the "Ecce Agnus Dei" and one "Domine non sum dignus," and finally gives the Blessed Sacrament to each patient in the room who wishes to receive with the formula "Corpus Domini" or the "Accipe." That is to be done in each room, and, if there are many patients in private rooms receiving Holy Communion, it will prolong the administration of the Sacrament considerably, but the Holy See has not seen fit to shorten the service further, at least for the present.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Servile Work

By H. DAVIS, S.J.

Case.—(1) Caia, the mother of a large family and in poor circumstances, cannot afford to buy clothes for her children, nor can she find a neighbor to do repairs for her to clothing already threadbare. She, therefore, spends a great deal of time on Sundays repairing the clothing of her children, and, in fact, practically turns the kitchen into a workshop on Sunday afternoons, with machine work, washing, and sewing.

(2) Sempronia, the well-to-do mother of a small family, is accustomed to work on Sundays at embroidery, lace-work, and sewing, in order to make her own dresses and those of her daughters fashionable. When she has no other work to do, she spends a good deal of time on Sundays in sewing, because it is recreation for her and it saves her time during the week, for she is wont to visit the sick in hospitals, and to sit with them reading and talking. On other occasions she does an artistic piece of embroidery, and sells it for a neighboring orphanage.

Solution.—It is forbidden by the Church to do servile work on Sundays and days of obligation. The term “servile work” has, however, to be defined. The motive underlying this prohibition is that Catholics may have time for hearing Mass, hearing instructions, and reading good books. But even if Mass has been heard, instructions have been attended, and good books have been read, the prohibition still obtains, for at no time on the days of precept may servile work be done without necessity.

Servile work is so called because it is work ordinarily done by the manual labor of servants. It is work which, of its very nature, is usually done with a certain degree of bodily effort and by the exercise of the physical powers. We must, therefore, look to the nature of the work in order to decide whether or not it is servile, and even then in the case of certain kinds of work which are, as it were, on the borderline, we must take the common opinion of people, and ask ourselves: “Is such and such kind of work generally considered the work of servants and laborers?” When it is clear that, speaking in general or owing to local custom, a certain kind of work is truly servile, it does not affect the character of that work, and that work is still forbidden, although it is done for the sake of recreation. Thus, to dig in a garden is servile, though it may be recreative. Nor does work become servile because it is done for profit. Thus, to decipher manuscripts is not servile, though paid for. Furthermore,

intention does not affect the character of the work done, for to plough for a needy farmer or to shoe his horses is servile. The amount of bodily fatigue entailed by work does not affect the nature of the work. Thus, tailoring may not greatly fatigue, but it is servile, whereas a teacher of dancing or eurhythmics may be greatly fatigued by her work, but it is not servile.

There are many kinds of work which are certainly servile, and these will be immediately obvious to most people. In doubt, a penitent should ask a confessor. Other kinds of work are obviously not servile. The first class would comprise ploughing, digging, hoeing, rolling pathways, making roads, shoeing horses, mending farm implements, loading and unloading boats, printing, lithographing, and bread-making. The second class would comprise writing, typing, painting, sculpture, photographing, embroidery, fishing with rod and line. The more obvious examples only are here given, since there are many kinds of work which local custom may sanction as not servile or reprobate as servile.

A great amount of unnecessary servile work is a grievous sin; a small amount is a venial sin. If the work is servile beyond any possible doubt, and if it is laborious (such as to plough), it is generally held that between two and three hours of such work would constitute a grave violation of the precept. If, however, the servile work is not at all laborious of its nature (such as tailoring), it is held that three hours of such work would not be a grave violation of the precept. It is, however, to be observed that, if work is servile, the separate amounts of such work done on a day of precept could, taken together, amount to a grave violation of the precept. In all countries today the Church tacitly dispenses the faithful from this precept, where citizens in general must work on days of precept that fall on a week-day. But the fact that employees have to work and are therefore exempted, does not exempt others who have not the same need to work. These should observe the Church's precept.

The Church is not pharisaical, and therefore allows her children to take a sane and common-sense view of her precepts. She does not lay impossible burdens on us, such as were laid on the Jewish people by the Rabbis. Therefore, the Church allows her divines to teach that there are certain excusing causes which exempt one from the rigor of this precept. Such causes are :

(a) The exercise of the virtue of religion justifies exemption. Thus, work which has immediate reference to divine worship (such as preparing the altar, gathering flowers for the altar, ringing the church bells) is permitted. Work that has not so immediate reference to divine service (such as the making of corporals, amices, and the like) is forbidden, unless done on the ground of charity for a particular indigent church.

(b) Charity towards a neighbor is a second excusing cause, as when the work is for the service of the sick, or for the immediate needs of the poor if their needs are more than ordinary.

(c) Necessity also excuses, and the necessary works here meant are those which cannot be omitted or deferred without grave inconvenience, whether of body or of mind. In this category are included most servants, who would have to leave a place unless they performed servile work, for they would find it impossible nowadays to find a master or mistress who would excuse them from work on days of precept. Included also are persons who must repair or wash articles of apparel on Sundays, and workers on the land in cases where the weather might spoil the crops unless they were gathered. An opportunity of considerable and unusual profit—certainly in the case of those who maintain themselves by their own labor, and probably in the case of others also—is held to excuse from the precept on occasions.

The motive of occupying oneself so as to avoid idleness is not by itself an excusing cause, though it would be if, by occupation, but not otherwise, one could avoid probable danger of sin. This is particularly true of men who frequent saloons on Sundays, where these are open, and who indulge in excessive drink and evil conversation. A little manual work at home would often save money and prevent sin, and, if this was practically necessary, the Church would waive her precept for the sake of preventing sin. With regard to Caia, she should certainly make an effort to hear Mass on Sundays, and then, her circumstances being what they are, she may devote what time is necessary on Sundays to making and repairing clothes for her children. It is presumed here that she cannot do this during the week. But she should prevent scandal arising for her children or her neighbors by explaining that necessary work may be done on Sundays. It would be well if now and then she abstained, if pos-

sible, from all servile work on a particular Sunday, in order to emphasize the importance of the Church's precept, and also do all the work herself now and then, if possible, without the help of her children.

Sempronia is not guilty of servile work by working at embroidery or lace-making, but plain sewing is considered servile work. To make her dresses fashionable is quite laudable, but she may not do so by servile work. If, however, the dresses are urgently required, she may do the necessary work. She is not justified in doing servile work for recreation. In visiting the sick during the week she does well. But she should slightly curtail her visits to them, and do her sewing on week-days. To work embroidery is not servile work; she may do such work on Sundays, if it does not interfere with her religious duties. To sell the embroidery for an orphanage renders the work very meritorious.

ROMAN DOCUMENTS

THE HOLY LAND PLACED UNDER JURISDICTION OF DELEGATE APOSTOLIC OF EGYPT

Palestine, Transjordan, and the Island of Cyprus, heretofore under the jurisdiction of the Delegate Apostolic of Syria, are now placed under the jurisdiction of the Delegate Apostolic of Egypt (Letters Apostolic, March 11, 1929; *Acta Ap. Sedis*, XXI, 149).

RULES FOR THE SPIRITUAL GOVERNMENT OF THE CATHOLICS OF GREEK-RUTHENIAN RITE IN THE UNITED STATES

The current issue of the *Acta Apostolicæ Sedis* contains new regulations for the two Ordinariates of the Greek-Ruthenian Rite established on May 8, 1924—one at Philadelphia, Pa. (for Greek-Ruthenians from Galicia), and the other at Homestead, Pa. (for Greek-Ruthenians from Russian Podocarpattia, Hungary and Jugoslavia). A translation of these regulations will appear in our next (July) issue.

BEATIFICATION OF VENERABLE JOHN BOSCO, FOUNDER OF THE SALESIAN FATHERS

Father John Bosco, who died on January 31, 1888, was declared Venerable by Pope Pius X on July 24, 1907. To complete the process of beatification proof of two miracles was required. The Sacred Congregation of Rites examined into and approved two cases as genuine miracles wrought through the intercession of Venerable Don John Bosco, and on March 19 of this year the Holy Father Pope Pius XI had the decree of the approbation of the two miracles solemnly published in the Hall of the Consistory at the Vatican Palace (*Acta Ap. Sedis*, XXI, 165).

OFFICIAL INTERPRETATION OF THE PERSONAL PRIVILEGE OF THE PRIVILEGED ALTAR

The Holy See was requested to decide whether the concession of the personally privileged altar, granted by the Holy Father to all priests during the present Jubilee Year in commemoration of his golden jubilee in the priesthood, gives the priest authority to apply

the Plenary Indulgence to the soul only for which the Holy Mass is said, or whether, independently of the intention for which the Mass is offered, the priest may apply the indulgence to any soul in Purgatory. The answer is that the indulgence may be applied to any soul in Purgatory independently of the application of the Mass (Sacred Penitentiary, March 8, 1929; *Acta Ap. Sedis*, XXI, 168).

OFFICIAL INTERPRETATION OF VARIOUS CANONS OF THE CODE

(1) Are the words "ritibus ab Ecclesia præscriptis" in Canon 349, § 1, n. 1, to be understood in such a sense that the bishops are forbidden to bless religious articles with the mere sign of the Cross when no special form is given in the liturgical books. *Answer*: No.

(2) In virtue of Canon 1078, does the impediment of public decency arise from a mere civil marriage, independently of cohabitation, in the case of those who are bound to the Catholic form of Marriage. *Answer*: No.

(3) Does the phrase "magnus populi concursus" in Canon 1245, § 2, apply also to an extraordinary gathering of people of one parish only for the celebration of some feast in the church. *Answer*: Yes.

(4) According to Canon 1761, § 1, can the practice be followed that the judge communicates to the other party the points on which the witnesses are to be examined, so that the other party can make up and present to the judge questions to be put to the witnesses. *Answer*: Yes, provided the danger of collusion is avoided.

(5) Is the term "impedimenti" in Canon 1971, § 1, n. 1, to be understood only of an impediment properly so-called (Canons 1067-1080), or also of diriment impediments improperly so-called (Canons 1081-1103). *Answer*: It is to be understood, not only of impediments properly so-called, but also of the others (Committee for Authentic Interpretation of the Code, March 12, 1929; *Acta Ap. Sedis*, XXI, 170). The principle is that the party who caused the marriage to be invalid may not petition for a declaration of nullity. It does not matter whether the invalidity arose from an impediment properly so-called, or from a deliberate lack of consent (error, force and fear, condition) or of prescribed form of marriage. It is only fair to forbid the person who through malice or neglect has caused the invalidity of his marriage, to sue for declaration of nullity.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of July

SEVENTH SUNDAY AFTER PENTECOST

Sin

By T. A. JOHNSTON, S.J.

"The wages of sin is death" (Rom., vi. 23).

SYNOPSIS: Introduction: Sin is at the root of the fear of death and all evils.

- I. The First Sin.*
- II. The Second Sin.*
- III. The Heritage of Sin.*
- IV. Sin in the Individual Soul.*
- V. The Supreme Tragedy of Sin.*
- VI. Christ's Mercy to the Repentant Sinner.*

To those who look around them in this world of ours and think with understanding upon human things, one of the strangest anomalies of life must be this: that every day we see men die on all sides of us, and yet we take no thought as to how we ourselves shall die. Some, indeed, die the happy deaths of good Catholics; they are fortified by the Sacraments of the Church; though in the past they may have sinned grievously, they have repented of their sins, they trust in the mercy of God, and they go with confidence to meet their Judge. But how many die, to all appearance, unprepared, cut off, so far as we can judge, in the midst of their sins! One is killed in a railway or motor accident, another falls from the heights of air, a third is drowned in the depths of the sea. How often, how very often, do we see the vital force of a man suddenly extinguished like a candle in a puff of wind! Of the state of these souls, or of their lot for all eternity, it is not for us to judge; but surely the sight of deaths such as these ought to make us think with fear and trembling of the death which we ourselves must one day meet, uncertain in its time and in its manner, certain only in this, that come some day it will, and at what hour we know not.

What then can make us fear death? What is it that makes that death, which we know must come to us, so dreaded? There is only

one thing, and that one thing is sin, the one real evil in the world, the one real cause of unhappiness, both in time and in eternity. Today, then, let us think of sin, and let us by God's grace fill ourselves with such a horror of it that never more shall we defile our souls and endanger our eternal salvation by committing it.

THE FIRST SIN

It was with the Angels that sin entered into God's creation. The Angels were pure spirits, beings whose essence is entirely immaterial. They were created for God's glory and their own happiness, with an intellect to know God and a will to love Him. For them the service of God was easy. No tempestuous passions ruffled the serene calm of their existence. They realized the greatness and the goodness of God as we cannot do, and their one happiness was to sing His praises. And yet into that happy existence came sin. For the Angels were free to serve God or to disobey Him, and among them were found a large number who chose rather to revolt than to serve. Of the causes of that revolt we know little. Many theologians say that the Incarnation of the Second Person of the Blessed Trinity was revealed to the Angels, and that they were required to do homage to the Son of God made man. One there was, they say, who gloried so much in his own magnificence that he could not brook to bow down before the human nature of the Word made flesh. Rather would he raise the standard of revolt in Heaven, and fling at the omnipotent God the proud challenge: "*Non serviam*—I will not serve." In that ill-fated pride he drew to his side a third part of the Angels, and "there was a great battle in Heaven." The result could not be doubtful. Satan and his rebellious followers were hurled into the pit of hell, created that instant to receive them; Satan, once among Heaven's highest, and his followers, princes dethroned, were become burning brands in the fire of hell for all eternity. And yet these Angels had committed but one sin, and they had no experience of God's punishments to deter them.

THE SECOND SIN

Turn to the second sin—the sin of our first parents, Adam and Eve. They had been created to rule the world as God's viceroys.

All the earth was subject to them, and neither any living creature nor any force of nature could challenge their supremacy or disturb their sway. They were created in the state of original justice and innocence; their intellects were clear and unclouded by the fog of sin as our intellects are clouded, and their wills, untrammelled by the baser instincts of nature, exercised complete and absolute mastery over their passions. Glorious immortality was theirs, no pain or ill could touch them, and they walked continually in the sunshine of God's presence. One command God had imposed upon them to make them realize that, godlike as they were, they were still subject to Him: "Of every tree of Paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in whatsoever day thou shalt eat of it, thou shalt die the death." Yet, that command, easy though it was to observe, our first parents refused to obey. They ate of the forbidden fruit, and swiftly the judgment of God fell upon them. They were driven out of the Garden of Paradise. Sentence of death was passed upon them. No longer was their empire over nature undisputed. Without, God's creatures seemed leagued against them, and life could only be supported by constant toil and struggle. Within them now they had enemies fiercer still, unbridled passions no longer subject to reason, and only to be subdued and kept in bounds by constant self-denial.

THE HERITAGE OF SIN

Since the disobedience of our first parents the dreadful heritage of their sin has been transmitted to every succeeding generation, leaving its broad trail of death and destruction down through the ages, enslaving every new member of the human race. And though men have the power, by the grace and mercy of God, to free themselves from its toils, the vast majority will not.

There are some diseases of which the causes have up to the present baffled all the skill of science—leprosy, for instance, or cancer, a scourge so well known to us. If we could but find out their causes, we should not be so very far from their cure. But since the cause escapes us, we know not how to set about curing them. The whole world is afflicted with a multitude of ills; but the strange paradox is this, that, although the cause of these ills is or ought to be well

known, no effort is made by the bulk of mankind to remove the cause and effect a cure. The cause of these ills is sin; for there is and can be no other cause of the ills of the world than this, that men have refused to conform to the laws of God. We know so well in the material order how, when we infringe the laws of nature, disaster results. If the aeroplane does not move forward with sufficient speed it must fall to the ground; if a boiler is subjected to excessive pressure, it will burst; if a man runs counter to the ordinary laws of health, he falls ill. And so in the moral order God has made laws for our guidance. The observance of these laws will bring us happiness and salvation, here and hereafter. The infringement of them spells ruin and misery—ruin and misery even in this world. For take but a glance through the whole course of the world's history. What but sin has been the cause of so much unhappiness? Even the purely physical evils that are incidental to our life on earth are the effects of the fall of our First Parents. But the greater evils that mar the fair face of God's creation are the effects not so much of original as of actual sin—of such sins as are committed wantonly every day. There is no mother's heart that aches, no wife's eyes that are wet with tears, but sin has been the cause; there is no oppression of the poor and weak, no violence, no injustice, no wrong of any kind, but sin is to blame. There is no suffering or want, no pang or pain, no unhappiness or misery in the whole wide world that we may not attribute ultimately to the sins of men.

SIN IN THE INDIVIDUAL SOUL

That is what sin does for the world. But what does it do for the individual soul—for that soul which was created beautiful beyond all our dreams or imaginings, which was created in the image of God Himself? In the soul that has sinned, God's fair image is defiled, its beauty is turned into loathsomeness, and the fairest ornament of God's creation becomes its shame and its disgrace. But these things the sinner heeds not. Let him take heed, then, of the end that awaits him, of the just punishment of an outraged God. When that soul that has sinned is severed from its God forever, when it is wrapped around and penetrated through and through with the pain of inextinguishable fire, when it looks in hopeless

despair across the vast abyss that cuts it off from Heaven, and not one drop of water is granted to allay its burning thirst, then will repentance come—but too late, too late!

Have you ever made a mistake that has exposed you to the just reproaches of others? Have you ever tasted the bitterness of the knowledge that you have been a fool, that you cannot remedy your mistake, and that nobody is to blame but yourself? If you have any experience of these things, think of it now; if you have not, try to imagine it. Multiply that bitter feeling a hundred thousand times, and yet you will not have sounded the depths of the vain remorse that fills the souls of the damned, who realize now the happiness of those who have kept God's law, and think of the things that might have been, "saying within themselves, repenting, and groaning for anguish of spirit: These are they whom we had sometime in derision and for a parable of reproach. We fools esteemed their life madness and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways: but the way of the Lord we have not known. What hath pride profited us? Or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, or like a post that runneth on, and as a ship that passeth through the waves: whereof when it is gone by the trace cannot be found, nor the path of its keel in the waters . . . So we also being born, forthwith ceased to be, and have been able to show no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell" (Wis., v. 3-14).

"Such things as these the sinners said in hell!" Then will the veils be torn from their eyes. Then will they see clearly what a terrible thing it is to offend the infinite majesty of God. But then it will be too late for repentance. God's judgment will have been passed. His justice will have spoken, and nothing will remain for the sinner but the gnawing of ineffectual remorse and the eternal pains of hell.

THE SUPREME TRAGEDY OF SIN

But there are some men so blinded by their passions that neither the sight of the misery sin has wrought in the world nor the menace of God's vengeance is sufficient to make them turn from their sins. But there is one thing more than all else that should make us realize the terrible malice of sin, and make us shun it above every other evil that we know or can imagine. It is the Hill of Calvary and the tragedy that took place thereon. Look up that hill and see three crosses outlined against the darkening sky. The sun's light is extinguished and all nature is convulsed in sympathy, for there in the center the only-begotten Son of God hangs in the agony of death. In a few minutes it is over, and the price of sin has been paid. Come nearer and look upon that crowned Head, crowned not with the royal diadem that is its due, but with the thorns of pain. Look upon those pierced hands and feet, from which the blood trickles down the wood of the cross to bathe the earth. Look upon those bruised limbs, in which no sound spot remains. Look upon the gaping wound in that Sacred Heart, from which flow the last drops of the Saviour's life-blood. There is the price of sin—of your sins and my sins, of all the sins that have been, that are and that will be. Let us look at that sight, at the death of Jesus Christ in inutterable shame and inexpressible pain, and let us think with sorrow of the sins that we have committed, for it is for our sins that Head was crowned with thorns, for our sins those Hands and Feet were nailed to the cross, for our sins that loving Heart was pierced with a lance.

CHRIST'S MERCY TO THE REPENTANT SINNER

Turn, then, from your sins. Turn to the crucified Saviour, for in Him alone is your happiness, your salvation and your strength. Trusting in His victory you too will be victorious over sin and the power of the devil. When the flood of temptation surges high and you feel that you are all but overwhelmed, look to the Figure that hangs upon the Cross, and cry to Him that He may save your soul out of hell. Your cry will not be unheard. Remember the good thief. He had led a life of wrongdoing, and had steeped himself in sin. But in that supreme moment when the fate of his soul for

all eternity trembled in the balance, he did not refuse the grace of repentance that was offered to him, the grace that is always offered to the sinner. "Lord," he cried, "remember me when Thou shalt come into Thy kingdom." Evening was drawing on, and the day had but a few hours of its course to run, but straightway came the reply: "Amen, I say to thee, *this day* shalt thou be with Me in Paradise." When the enemy of our salvation encompasses us on every side and the weight of our sins presses heavy upon us, let us also turn with the same confidence to our crucified Saviour. That bruised and bleeding figure that hangs upon the Cross is the pledge of our salvation. It was for us Christ suffered and died. The infinite merits of His Passion and Death are ours to make use of, if we will. Prayer and the Sacraments, the life-giving channels of grace, are running full to overflowing. It is for us to stoop and drink. We cannot be saved without our own will; we cannot be freed from the meshes of sin that entangle us without our own efforts. But, if we make the effort, God will assist our weakness with His all-powerful grace.

EIGHTH SUNDAY AFTER PENTECOST

Application to the Souls in Purgatory

By LAMBERT NOLLE, O.S.B.

"Make unto you friends of the mammon of iniquity" (Luke, xvi. 9).

SYNOPSIS: *Introduction: By today's Gospel, our Lord does not mean to encourage injustice, but to shame us by the example of the worldlings.*

- I. Atonement for the different kinds of injustice towards God: for the misuse of earthly goods, we must atone by alms; for the misuse of our bodily powers, we must practise self-denial; for the misuse of our mental faculties, we must humble ourselves.*
- II. By acts of atonement we can not only gain or retain God's friendship, but by offering their satisfactory effects for the holy souls in Purgatory we can also make them our friends. We owe this to some as an act of justice.*
- III. Our acts of penance will gain in power and value if they are joined to Holy Mass.*

Conclusion: With advancing years the number of souls who have a claim on us will increase; if we help them, they will prove good friends.

There is no need to state that in today's Gospel our Blessed Lord does not mean to excuse, or condone, or praise any kind of injustice towards our neighbor; for He severely reproached the Scribes and Pharisees for their injustice, even when it was under the cloak of piety and religion (Mark, xii. 39). His desire is to shame us for being less keen and zealous for our spiritual welfare than are the worldlings for their temporal prosperity. We are to learn, also, that we are not the owners of our earthly goods, but that, as St. Peter tells us (I Pet., iv. 10), we are merely "stewards of the manifold grace of God." And He bases on this truth our duty of using all earthly possessions according to the intentions and commands of God. Now, by every sin we become unjust and dishonest stewards; and, unless we straighten our accounts with our Master whilst the time of mercy and grace is still at hand, we must not only fear a termination of our stewardship, but after that a state of utter misery and helplessness, from which no amount of friends in this or the next world can save us. Let us, therefore, first consider in what way we can move our merciful Master to condone the injustices we have committed against Him as stewards of the goods entrusted to us.

ATONEMENT FOR INJUSTICE TOWARDS GOD

The essential condition of any remission of guilt which we have incurred in the administration of our trust is a deep and sincere regret for our injustice. But, in order to satisfy our Master and not deceive ourselves, we must prove this regret, not merely by words, but by our deeds. If we have used earthly goods as means of sin and frivolity, we are expected not only to refrain from these abuses in the future, but to punish and fine ourselves by reducing our expenses on lawful pleasures, and to use for alms what we save by this restraint. Then we shall prove indeed to ourselves and to Almighty God that we are really sorry for our sinful extravagance; then we can also hope for that pardon promised by Him in the words of Saint Raphael (Tob., xii. 9): "Alms delivereth from death, and the same is that which purgeth away sin, and maketh to find mercy and life everlasting." Such a self-imposed penalty will also act as a deterrent to our nature, and, as the wise Ecclesiasticus assures us (iii. 33), "it will thereby resist future sins."

But earthly possessions are not the only goods entrusted to us which we can abuse, and thereby become unjust stewards. Our own living powers are also God's property, which we hold in trust and which we must use for God's glory and the wellbeing of our neighbor. So much is this so that St. John tells us to be ready even "to give our lives for the brethren" (I John, iii. 16). Yet, we know how we are daily led away by our selfishness and sensuality to treat our bodies to comfort, ease, and pleasure beyond sound reason and the will of God. Then we misapply, not only the external goods, but part of our life, time and strength. And we not merely waste the latter, but, instead of rendering ourselves more capable and efficient in the service of God, we weaken and enervate our bodily faculties by this self-indulgence. When we recognize this truth and wish to obtain pardon, it is not enough to regret our dishonesty towards God, but we must likewise restore our bodily and moral strength by works of mortification and abstinence. Our Lord points out this remedy when He says (Matt., xvi. 24): "If any one will come after Me, let him deny himself, take up his cross daily and follow Me." St. Paul sets it down as a condition of those who wish to be Christ's (Gal., v. 24) that they have "crucified their flesh, with the vices and concupiscences." And he himself practised what he preached (Cor., iv. 11, 12), for he says: "We hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor, working with our own hands." No wonder that he can write with confidence to the Romans (viii. 13): "If by the spirit you mortify the works of the flesh, you shall live." Thus we see how by fasting and abstinence and bodily penances we may move the Divine Master to remit to us the guilt incurred by the unjust use of our bodily gifts.

But the gifts of our souls, too, are held in trust by us, and are liable to abuse. Even a part of the Angels abused their spiritual endowments by their rebellious pride and arrogance. Can we say that we are free from these vices in our dealings with God and our neighbor? And let us realize that this misuse is less excusable than that of external or bodily gifts; for we cannot easily plead the natural attraction of the former or the weakness of the latter. Therefore, in order to atone in the sight of God and to cure ourselves for the future, we shall have to apply the bitter and unpleasant medicine of humiliation, not only towards God but also towards our neighbors

whom we have offended by our harshness or overbearing conduct. Humiliation alone has the assurance of pardon for the dishonesty in the use of our mental gifts. Ecclesiasticus says (iii. 20): "Humble thyself in all things, and thou shalt find grace before God"; and David says with confidence (Ps. 1. 19): "A contrite and humble heart, O God, Thou wilt not despise." Thus, the good God encourages us to settle our accounts with him now, and promises us a free discharge of the deficit incurred by our unjust use of earthly goods and of our bodily and mental gifts which we hold in trust from him.

MAKING FRIENDS WITH THE HOLY SOULS

Whilst we are gaining back or maintaining our friendship with God by the atonement we make through alms, mortifications and humiliations, He gives us at the same time the opportunity of making other friends by those very acts—or, in the words of the Gospel, by the good use of the very mammon which before we used to work iniquity against Him. For all these acts of mercy, penance and humility have also the effect of diminishing the temporal penalties which we have incurred by the bad use of God's gifts. These effects would benefit us when we are in Purgatory, but at present they will be more useful to the Holy Souls; and as our applying them to the suffering souls is an act of charity, we shall thereby not diminish but rather increase God's friendship toward us. For we shall never lose anything in consequence of our generosity, but shall rather gain a greater eternal reward in heaven. Our deeds of mercy will also secure for us God's mercy, when we are ourselves in Purgatory.

Yet, it will be well to realize that to help the holy souls is not merely an act of mercy, but sometimes one of justice, and therefore all the more binding and urgent. For, whilst we were misusing God's gifts, we often not only neglected our duties to our neighbors, but possibly did them actual spiritual harm, for which they now suffer in Purgatory through our fault. For can we honestly say that we have always followed the advice of Ecclesiasticus (iv. 1-8): "Son, defraud not the poor of alms . . . and provoke not the poor in his wants. Afflict not the heart of the needy . . . and leave not to them that ask of thee to curse thee behind thy back.

. . . Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness”?

If we have acted contrariwise, we shall do well to offer now atonement and satisfaction for the holy souls, lest we shall have to suffer ourselves after death. Our alms, mortifications, and humiliations will be useful for this purpose. These acts of satisfaction and atonement will be of greater value and effect if we combine them with Holy Mass. We are justified in using part of our alms in order to have the Holy Sacrifice offered for the suffering souls; for this is not only a custom of the Catholic Church, but it is founded on the Old Testament, as we know from the example of Judas Machabee. The Precious Blood of our Lord, which is then offered for the release of the holy souls, will have a greater power in-redeeming them from their prison than all the gold and silver of this world. If in addition we hear Holy Mass and go to Holy Communion, we can join with the Holy Sacrifice our acts of mortification, our rising earlier and our going out fasting. These acts will then gain greater force in shortening the sufferings of the holy souls, when they are united with the merits of Christ's Passion, applied to them through the Holy Sacrifice. Again, our humble prayers during Mass will be more pleasing to God, and move Him to greater mercy, when they are united with the pleadings of our High-Priest, who, in compensation for our pitiable shortcomings, offers to His Heavenly Father His own reverence and His obedience on earth.

The more we advance in years, the greater will be the numbers of souls in Purgatory who have a claim in justice on our assistance. If we are now callous and let them linger there, we need not be surprised if we find that the Holy Masses and prayers, and other good works, which will be offered for us after our death, will not be applied to us, but to the souls whom we have neglected to help. On the other hand, if we now come to their assistance, we shall gain many friends in heaven. They will pray for us that we may now do penance, and in future be just and careful in our stewardship, so that our Heavenly Master may greet us at the end with the cheerful words: “Well done, good and faithful servant . . . enter into the joy of thy Lord” (Matt., xxv. 21). Amen.

NINTH SUNDAY AFTER PENTECOST

Peace Be With You

By AUG. T. ZELLER, C.S.S.R.

"If thou hadst known and that in this thy day the things that are to thy peace; but now they are hidden from thy eyes" (Luke, xix. 42).

SYNOPSIS: Introduction. What Jesus saw in Jerusalem to make Him weep.

I. The peace we seek.

II. Blinded eyes.

III. The Peace of Jesus.

Conclusion. Let us go back to the source of true peace.

To our Divine Saviour the condition of Jerusalem must indeed have been sad. By divine foreknowledge, and by that wonderful knowledge communicated to His human mind, the fate of the Holy City and its people was clear as day to Him. All the miseries, all the suffering, all the horrors of those dreadful days of the destruction were before His eyes.

But it was not so much the temporal losses, not the physical evils and sufferings, that moved Him to tears; no, it must have been even more the spiritual evils that must have seemed to Him like a black pall hovering over the city.

One day when the people had followed our Lord for three days, careless of their own needs, He saw that they were hungry and was moved to pity. Now He sees in the hearts of this people a hunger far more acute—the hunger for peace. No wonder that it pressed from His merciful Sacred Heart that cry of pity, that cry that reveals to us the depths of His love—the longing for their well-being and salvation: "If thou hadst known and that in this thy day the things that are to thy peace!"

To us, too, the Saviour, looking out from His tabernacle throne and surveying this parish, its homes, its people, with their cares and distresses, their absorbing pleasures and personal concerns, the toil and turmoil of their days—to us too He addresses the same words: "If you had known . . . the things that are to your peace!" Are our eyes blinded to them?

THE PEACE WE SEEK

There is nothing so sad, it would seem, as blindness. When we see a man groping his way along the street, tapping the pavement as

he walks uncertainly on his way, we are touched with compassion. We stop to look and pity him. But, if we saw him walk blindly into the crowded traffic of our city streets, saw him step all unconsciously into the path of the whirling machines, saw him walk innocently to certain mutilation and even death, a cry of horror would surely escape our lips: "My God, if he only knew, if he could only see!"

Sadder still is the blindness that afflicts so many men in a spiritual way—the blindness that makes them go groping through life in quest of peace, that makes them blindly tap their way to their own hurt and heartweariness and endless misery, while they fail to see the things that truly are to their peace.

Peace, rest for their hearts, is the one thing all men seek. Peace is satisfaction, content of heart—the surcease of those discontents, envies, jealousies, discords, longings, hatreds, strivings, disappointments, endless and restless, that spring from our urge towards happiness, that tear our own hearts and darken our homes, that take the joy out of our possessions and the light out of our family surroundings.

Peace is especially the content of our conscience, that voice of God in our hearts, accusing us of our sins—for the qualms of this are worse than any pain—and filling the darkness for us with specters and the future with dreads.

Peace is the hushing of those worries and despairs, those solitudes and anguishes, that fret our hearts under the burden of daily toil and the difficulties and uncertainties attending our work, the support of the home, the rearing of our children, the needs of life.

Ah, unfortunate indeed is the man who does not know the things that are to his peace. How often must not the words be on the lips of our Saviour in the Blessed Sacrament, as He sees Himself again just in the same position as two thousand years ago! Standing here in the midst of men—in the midst of this parish, so troubled and solicitous about many things, chasing the rainbow of peace, following every false prophet hawking his wordy promises—He sees you passing by His very door, day after day—His door, who is the Prince of Peace, the source and giver of all true peace! Must He now as then mourn: "But they are hidden from their eyes"?

BLINDED EYES

"Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you," said our Lord. Indeed, the world is rich in its promises, but poor in fulfillment. It is all the more lavish, the more ardently and the more despairingly men seek peace. But its gifts only add to the strifes and the discontents of our hearts.

Anatole France was long trumpeted before the world by the usual organs of literary canonization as one of the greatest writers of France in our day. He hated Christianity; he posed as the prophet of scepticism and hedonism—of doubt and pleasure-seeking. Men, seeing his life, rated him the happiest of humans. And still, one day in his old age, he uttered this really terrible confession to his secretary: "If you could read in my soul, you would be frightened. There is not in the universe a creature as miserable as I. People think I am happy. I have never been happy for a single day—a single hour." And Jesus, the Prince of Peace, hearing the words, must have said: "Ah, you thought to find happiness in pleasure and glory. If you had but known!"

John Stuart Mill, the well-known agnostic of the first half of the nineteenth century, educated without any religion and taught to believe from childhood that we can know nothing of God and that we have no happiness to seek beyond this life, thus records in his autobiography his feelings at the age of twenty-six: "One day I put myself the question: 'Suppose that all your objects in life were realized; that all the changes in institutions and opinions to which you are looking forward could be effected this very instant; would this be a great joy and happiness to you?' And an irrepressible self-consciousness distinctly answered: 'No.' At this my heart sank within me; the whole foundation on which my life was constructed fell down . . . I seemed to have nothing left to live for. At first I hoped that the cloud would pass away of itself; but it did not . . . I carried it with me into all companies, into all occupations . . . The lines in Coleridge's *Dejection* exactly describe my case:

A grief without a pang, void, dark and drear,
A drowsy, stifled, unimpassioned grief,
Which finds no natural outlet or relief
In word or sigh or tear.

"I frequently asked myself if I could, or if I was bound to go on living, when life must be passed in this manner. I generously answered to myself that I did not think that I could bear it beyond a year."

And Jesus, the Prince of Peace, hearing the cry of that heart, must have said: "Ah, if thou hadst but known! You sought peace in science only—but now it is hidden from your eyes."

THE PEACE OF JESUS

There is only one fount of peace. That fount is God; it is our Saviour Himself. No wonder that, as we read in the Gospel of this day, Jesus with holy indignation drove the buyers and sellers out of the temple, saying: "My house is a house of prayer, and you have made it a den of thieves." These men were blinding people to the very source of all true peace.

As long as "God walked in paradise" and conversed with Adam and Eve, as long as He spoke with them in the gloaming, peace hovered over it. It is only when they robbed God of the honor of being their true happiness and tried to make creatures the source of true content and peace, only then the storm broke and peace was lost.

Even a man like Bismarck realized this. In his latter days he wrote to his wife: "I cannot understand how a man, who thinks about himself and still knows nothing of God and wishes to know nothing of Him, can bear this life for sheer contempt and weariness. I do not see now how I could stand it in days gone by; if I had to live now as then without God . . . I really would not know why I should not cast off this life like a soiled shirt."

"Our hearts were made for God," said a great Saint who had travelled long in search of the same guerdon, "and they will not rest until they rest in God." "Peace be with you!" that was the greeting our Saviour used. It was more than a greeting; it was more than a wish; it was the word of God. With Him and in Him we shall find true peace for our hearts.

CONCLUSION

After long and wearisome wanderings in search of peace, Johannes Jörgensen, the Danish convert writer, at last found it in the

presence of our Lord. "I passed a church," he writes in his autobiography, "in which evening service was going on; I went in and saw Christ on the altar and the candles before Him and heard a priest in the distance saying the words: *Gloria Patri et Filio et Spiritui Sancto*. I folded my hands and bowed down, I made the sign of the cross and felt a trembling happiness. As I went out, I blessed myself with holy water, and, as the cold water touched my forehead, I felt how small I was and how pitiable were all my pleasure-loving thoughts." In his diary he wrote these words: "In God alone is there light and joy for man. Outside there is nought but void, misery and hideousness." May the peace of God be always with us! Amen.

TENTH SUNDAY AFTER PENTECOST

Humility

By BEDE HESS, O.M.C.

"Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke, xviii. 14).

SYNOPSIS: *Introduction: A lesson in humility from Jesus "meek and humble of heart."*

- I. Humility is the most misunderstood, the most despised of virtues, although it is a virtue indispensable for all. Definition of humility.*
- II. Humility is the virtue of true greatness. It is not an idle, inactive virtue, but the indispensable condition of true greatness before God and men.*
- III. Fruits of today's sermon.*

A lesson in humility from the lips of Jesus, Son of the Living God, whom we invoke as "meek and humble of heart." He, the "Master of Apostles and Teacher of Evangelists," the Model of all preachers of the Word of God, has in today's Gospel given to all men of all times a perfect object-lesson—the Pharisee and the publican, the prayer of the one and the prayer of the other in the Temple in the presence of God, the conceit of the one and the self-abasement of the other, and the verdict: "I say to you: this man (the publican) went down to his house justified rather than the other (the Pharisee); because every one that exalteth himself shall be humbled,

and he that humbleth himself shall be exalted." The moral of our Saviour's object-lesson is: "Be humble, for humility exalteth and pride humbleth." Humility, therefore, is the subject of our sermon today.

HUMILITY THE MOST MISUNDERSTOOD AND DESPISED VIRTUE

Humility is the most misunderstood, the most despised of virtues. The "children of this world" have no patience with those who practise or preach humility, and the "children of light" do not always practise it. Humility is a virtue, not only for the medieval Saint, but also for the modern man; it is a virtue, not only for old-fashioned women and immature girls, but also for statesmen and heroes of the battlefield; it is a virtue, not only for men and women living in monasteries and convents, but also for men and women living in the world. Humility is the root and base of all virtues.

What is humility? Humility is that virtue "by which a person considering his own defects has a lowly opinion of himself, and willingly submits himself to God and to others for God's sake." St. Bernard defines it as "a virtue by which a man, knowing himself as he truly is, abases himself." Humility is "that attitude of absolute truth in the presence of God, whereby we keep persistently before our eyes that in ourselves and of ourselves we are and have nothing, but that what we are and what we have is from Him." Briefly, humility is "God's honest truth about us and in us." Therefore, we judge ourselves as God judges us. Let us analyze these statements.

"In ourselves and of ourselves we are nothing and have nothing; whatever we are or have, is from God." This is the truth. *Life* is the gift of God: our soul is the breath of life breathed into our bodies by the living God; His creative power produces every soul, lights every spark of life. Our *body* is the gift of healthy parents, who by the will of God became our parents. God gave to them the power and the will to be parents. Our *intelligence* and *talents* are from God. He endowed the soul with its faculties; He made it possible for the children of men to be intelligent, to be talented. He is the Director of the destinies of men, and by His ordinary providence placed us in such circumstances that we could gain mental attainments.

Morality is the composite result of heredity, home training, Catholic education and the grace of God. In each of these God plays the leading part. Because parents obey the law of God, do the will of God, and use the grace of God, they beget moral children. Because the home atmosphere is that of "the fear and discipline of the Lord," the training thereof makes for morality. Catholic education and grace are direct gifts of God. *Success* is a providential mingling of good fortune and God's blessing. In all the good things of life we must say: "The finger of God is here."

EVERYTHING WE HAVE COMES FROM GOD

Therefore, our powers, our faculties, our talents, and the energy and insight with which we employ them, are to be ascribed to God much more radically than to ourselves, as the writing is to be ascribed rather to the master who leads the child's hand than to the child itself. Yes, indeed we *are* nothing and we *have* nothing, except what God, the Author of nature and the Maker of men, *gives*.

If we ascend to the supernatural order, this truth becomes overwhelmingly evident. We have but to recall the inspired words of St. Paul: "Neither he that planteth is anything, nor he that watereth: but God that giveth the increase" (I Cor., iii. 7). We have but to recall the words of Christ Himself: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you, the branches: for without Me you can do nothing" (John, xv. 4-5).

And how crushing to our spirit is the review of our own life—our beginnings, our failures, our unfaithfulness, our weakness, our fickleness, our countless sins! It is no wonder that we are crushed by the sense of our helplessness and nothingness, by the consciousness of our dependence upon God. When we are face to face with God's honest truth in us, what have we to be proud of? What else can we do but accept the truth and humble ourselves before our God? Therefore, it is evident that humility is that attitude of absolute truth in the presence of God, whereby we keep persistently before our eyes that in ourselves and of ourselves we are and have nothing, but that we have all things from Him.

Now we can understand better the conceit of the Pharisee's prayer

in the Temple and the honesty of the publican's prayer. We likewise acquire a new insight into the words of our Lord: "You also, when you shall have done all these things that are commanded, say: We are unprofitable servants; we have done that which we ought to do" (Luke, xvii. 10). We can understand also the words of the Psalmist: "Not to us, O Lord, not to us; but to Thy name give glory" (Ps. cxiii. 9); and also the words of the *Imitation of Christ* (I, 2): "He who knows himself well becomes mean in his own eyes, and is not delighted by praise of men. . . . If it seems to thee that thou knowest many things and understandest them well enough, know that at the same time there are many more things of which thou art ignorant. . . . This is the highest and most profitable lesson, truly to know and to despise ourselves. To have no opinion of ourselves, and to think always well and highly of others, is great wisdom and perfection."

Such then is humility—true self-knowledge, God's honest truth in us, seeing ourselves as God sees us. Humility is the virtue of correct self-esteem, of true balance, of grateful acknowledgment, of true greatness.

HUMILITY A CONDITION OF TRUE GREATNESS

Yes, indeed, humility is the virtue of true greatness. It is not an idle, inactive virtue; it is not a condition of weakness, of helplessness, of despair. On the contrary, it is the indispensable condition of true greatness before God and men. St. Augustine reasons as follows: "Do you wish to be great? Begin with the least. Do you plan to erect a great and high structure? Then, think first of the foundation of humility. And the greater and higher the structure one plans to erect, the greater the building is to be, the deeper does one lay the foundation. A building under construction rises upward: he who lays a foundation goes down to the deep depths. Therefore, a structure is lowered before it is raised up, and the height is reached only after the depth has been reached." Let us look into this.

Our being, our powers, our endowments, our graces, our successes, our merits are God's first; but He gives them to us as to His stewards and administrators. They are truly our own—the gifts

of God to us. Therefore, we say: "Speak, O Lord for Thy servant heareth" (I Kings, iii. 10). We cast ourselves back upon God, place ourselves at His disposal, ask Him to do with us what He will. And God's works are always great and wonderful.

We so often think that the Saints succeeded in spite of themselves, whereas we should know that they succeeded because of themselves. Think of St. Francis of Assisi, St. Anthony of Padua, the "Little Flower." Out of their humility their greatness was born. In His Saints God fulfills the words which St. Paul wrote about the first Christians: "The foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world and the things that are contemptible hath God chosen, and things that are not, that He might bring to naught things that are: that no flesh should glory in His sight" (I Cor., i. 27-28).

The truly great are always humble, and the truly humble are always great. The higher the tree, the deeper the root; the higher the building, the deeper the foundation. So also moral greatness, a sublime character, grand self-sacrifice, heroic service always presuppose and demand broad vision, deep insight, a true estimate of life and its meaning, a correct understanding of one's place in the plan of Providence. And what else is this but humility? It is seeing things as God sees them, and placing oneself at God's disposal.

Who was the great man of today's Gospel? The narrow-minded, self-centered Pharisee, or the humble publican? With which of these two would you identify yourself? Christ Jesus tells us that the publican went down to his house justified rather than the Pharisee, "because every one that exalteth himself shall be humbled, and he that humbleth himself, shall be exalted."

FRUITS OF TODAY'S SERMON

Take home with you these fruits of today's sermon. In the first place, never play the Pharisee, boastful, conceited, proud. "Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knows what is in man. It does thee no harm to esteem thyself the worst of all, but it hurts thee very much to prefer thyself before even one" (*Imitation*, I, 7).

Secondly, never despise any one, not even the blackest sinner.

For, "if thou shouldst see another sin openly, or commit some grievous crime, yet thou oughtest not to esteem thyself better; because thou knowest not how long thou mayest be able to remain in a good state. We are all frail; but as to thee do not think any one more frail than thyself" (*ibid*, I, 2).

Finally, cast yourself back upon God—whether you are learned or unlearned, rich or poor, successful or a failure as the world sees it—and ask God to do with you what He will. Strike your breast, lift up your eyes to heaven, and say: "O God, be merciful to me a sinner." And our God who manifests His almighty power chiefly in showing pardon and pity, will increase and multiply in you His mercy, and will do great things in you and through you—great as He sees them, great not in the dim light of this dark vale of tears, but great in the brilliant light of Eternity. So be it! Amen.

Book Reviews

THE PHILOSOPHY OF LIFE

Analogies are treacherous things that may easily mislead and result in antinomies, if they are pressed too much or carried too far. Of course, if handled carefully, they may be very useful and serve to illustrate an otherwise too abstract truth. A whole book, however, based on an analogy is very likely to come near the danger line, and to lay itself open to misunderstandings and misinterpretations. We are not sure that Dr. Sheen's latest treatise*—which the author calls a Supernatural Biology, and in which he aims at a description of the great Christian truths in terms of life—always succeeds in avoiding the snares that naturally beset an argument of this type. There are times when it seems that the essential difference between the natural and the supernatural becomes somewhat blurred, and the continuity between the natural and the supernatural life is urged just a little beyond what would appear to be allowable. In these instances, it is true, the author makes it a point to restate explicitly the genuine Catholic doctrine, and thus prevents any misconception on the subject, but it is plain that the analogy has broken down. We are not inclined to quarrel much with the author on this score, for he has soared to high regions in which human reason is not altogether at home. In spite of these—we might almost say, inevitable—defects, the book is rich in inspiration and delightful to read.

The keynote of the book is given in a sentence that occurs in a previous volume of the author. On the last page of "Religion Without God," Dr. Sheen says: "As the universe would be irrational if it stopped with a rose, so it would be irrational if it stopped with man." This may be construed in an acceptable sense, but it unquestionably has a dangerous sound. Now, it is this idea that runs as an undercurrent through the present treatise. It leads to statements that cannot be accepted at their face value, as for example the following: "Be satisfied only where hid battlements of eternity are reached, where there is life which is the Infinite Communion of the Infinite with Itself, the Original Life of all Beings, the Eternal Life whence has emanated all that lives—God, the Life of all living. By It the angels are immortal; by It our souls have an imperishable existence; by It the animals move and grow; by It the animals have their being" (page 37). Now, in the passage of the Acts after which the above is patterned, St. Paul uses

* *The Life of All Living. The Philosophy of Life.* By Fulton J. Sheen, Ph.D., S.T.D. (The Century Company, New York City).

the personal pronoun: "For in Him we live and move and are." A perfectly legitimate meaning can be read into the passage, and of course is intended, but St. Paul's phrasing is preferable.

We also find statements that may pass as oratory, but that cannot be justified on a philosophical basis. Surely, rhetoric has gotten the best of philosophy in the following: "He heard the cry of worlds that were not, and the cry of unmeasured misery calling to unbounded goodness" (page 54). Misery, before anything existed outside of God! The Chapter on *The Death of Life*, magnificent in parts, peters out rather ingloriously. To the question, "How can an infinitely good God send souls to hell?" this reply is given: "Oh, answer me this question: How can the sun which warms so gently, also wither, how can the rain which nourishes so tenderly, also rot?" (page 201). This would prove rather unconvincing to a disbeliever in eternal punishment. Objections cannot be brushed aside as easily as that. It would be better if the issue had not been raised.

The allusion to Christ as the Missing Link does not seem to be in the best of taste. Possibly, however, we are unreasonably sensitive on this point. A thoughtless little lapse that verges on the comical occurs on page 20. "Peter and John," we read, "walking in different directions can never meet." Now, that is just what they will do if they walk long enough.

Against a white background even grey spots are noticed, and in an otherwise perfect work minor blemishes make themselves disproportionately felt. That happens with regard to Dr. Sheen's volume; its excellent features accentuate its shortcomings. The latter have been pointed out regretfully for no other purpose than that they may be avoided in subsequent editions; for truly in these pages the Catholic Philosophy of Life is set forth with great splendor of diction, with a sympathetic understanding of the needs of the modern mind, and with a genuine spirituality that touches the heights of mysticism.

CHARLES BRUEHL, D.D.

REMARKABLE SPIRITUAL CONFERENCES

Thorough knowledge of any of the sciences brings the human mind nearer to God (provided self-conceit does not interfere), for it makes God's greatness in His creation better known, and consequently (provided again sinful attractions do not divert the will in other directions) draws man's heart to the source of all the admirable things discovered in the visible world. If that is true of the knowledge of things material, how much more must the human mind profit by the science of the spiritual life! Nobody can satisfactorily explain the difficult prob-

lems of any science, unless he has well mastered the entire subject-matter of the particular science. The science of the spiritual life presents even greater difficulties than any of the material sciences, not only because its object is to show the way and means to attain to a perfect union with God, the highest object of all human endeavor, but also because the science of the spiritual life requires as a necessary prerequisite a good understanding of psychology with its allied sciences. For this reason the Spiritual Conferences of Sister Miriam Teresa,* a young novice, are all the more remarkable and awe-inspiring; they are like a message to our souls, not given by her, but rather communicated through her from Him Who "made the tongues of infants eloquent" (Wis., x. 21).

There are many books that deal with the very same topics as the Conferences of Sister Miriam Teresa, but, after reading every line of this remarkable work, we are convinced that it is different—agreeably and profitably different. The individual characteristics of the writer in the manner of presenting the spiritual ideas are so pronounced that one can read the character of the writer to a great extent. A lively, cheerful disposition, determination or firmness of will, clear understanding of the relative values of the things of the world and the things of God, an eminently practical mind turning the most ordinary affairs and occupations of daily life to a perfect service of God—these characteristics are easily discerned in her writing. Her knowledge and practical application of very many passages from the Holy Scriptures of both the Old and the New Testament—her grasp of the great truths of religion, especially in the Blessed Trinity, the Incarnation, the Blessed Virgin—are astounding in a young Sister whom the Lord found ripe for heaven at the beginning of her religious life and at the age of only twenty-six years.

The Conferences are addressed to religious women living in community, but the soul-refreshing and powerful incitations to live for and with God on earth—to subdue self and overcome the other influences that prevent the human mind and will from serving God with whole-hearted generosity and undivided attention—these are equally valuable for all Christian souls who wish to give God the attention that He deserves and demands. We may not have false gods besides the one true God, and most of us, alas, are like the idolatrous Israelites, who found it hard to throw away the Egyptian idols of gold and silver and precious stones. Sister Miriam Teresa's Conferences at one time make us laugh at our faults as they are revealed from the recesses of the human heart in her drastic fashion; at another she makes us feel ashamed of our

* *Greater Perfection, being the Spiritual Conferences of Sister Miriam Teresa* (P. J. Kenedy & Sons, New York City).

cowardice in the service of God, our lack of true manhood and of intelligent purpose of life. The book is replete with vivid thoughts and forceful inspirations, and would have our wholehearted endorsement—not merely as the “book of the month”—but as the “book of the year.”

STANISLAUS WOYWOD, O.F.M.

CHURCH ARCHITECTURE

A splendid collection of some three hundred and fifty photographs of the work of Cram and Ferguson has just been published* The book includes also the work of Cram, Goodhue and Ferguson. Charles D. Maginnis has written the introduction, which is a fine appreciation of the state and trend of our ecclesiastical architecture, particularly as it has been conceived and directed by Dr. Cram and Mr. Goodhue.

There are some drawings of the Princeton Chapel and a few of the Cathedral of St. John the Divine, as well as photographs of St. John's Church, Newport, R. I.; Holy Cross Monastery, West Park, N. Y.; St. Mary's Church, Detroit; and also some views of R. A. Cram's private chapel at Sudbury. Towards the end one finds a collection of photographs on furniture and detail, including such items as altars, triptychs, candlesticks and fonts. The book ends with a group of photographs of school and university buildings. The illustrations were specially chosen from many to give those interested in art and architecture an actual conception of the force, ability and artistic achievements of Dr. Cram, Mr. Goodhue and Mr. Ferguson.

To those interested in ecclesiastical art and architecture this work will give an opportunity for hours of pleasant interpretation and comparative study. There are interesting examples of lovely carving, cleverly incorporating pertinent symbolism. And then again one finds delightful orchestrations of stained glass and architecture, carved wood and metal work, stone and marble, draperies and applied color. Some of the solutions are particularly fascinating because of the successful choice and arrangement of material. It is at times the silhouette which gives the desired effect, and then again this is arrived at by a successful and insinuating influence expressed by the massing of architecture and the resultant shadows. But always, in every problem and in every detail, all the component parts contribute to the creation of a perfect interior.

This volume, together with Mr. Edward J. Weber's “Catholic Church Buildings,” forms a set which architects and priests contemplating church building will find inspiring and helpful. Mr. Weber's book has

* *The Work of Cram and Ferguson* (The Pencil Points Press, Inc., New York City).

a very complete and comprehensive text, while the one on Cram and Ferguson's work has no text but hundreds of large, interesting and beautiful photographs.

Now truly, as Francis Thompson says, the Church is "no longer relinquishing to aliens the chief glories of her poetry," but she is restoring them to the hearth of her charity and sheltering them under the rafters of her faith. "The Work of Cram and Ferguson" can be regarded as a turning point in our architectural development, for it is published to fill a great need—one which has been created by the fact that our clergy are expecting and demanding a sympathy for and an understanding of ecclesiastical art.

VIGGO F. E. RAMBUSCH, A.B., B.ARCHT., JR. A.I.A.

THE PHILOSOPHY OF TEACHING OF ST. THOMAS AQUINAS

The "Philosophy of Teaching of St. Thomas Aquinas"* is the latest of the Marquette Education Monographs. The work comes from the pen of Mary Helen Mayer, Research Fellow, Marquette University. It presents the first English translation of the *De Magistro* of St. Thomas Aquinas. The translation is followed by the author's interpretation of the philosophy of the Angel of the Schools in the terms of modern educational philosophy. The editor's introduction compares the *De Magistro* with modern philosophy of education, and is in effect a plea for more work of the kind presented by Miss Mayer. Catholic philosophy of education embodied in the works of the great Schoolmen needs but to be pruned of the difficulty of the language, the difficulty of the Scholastic terminology, and the difficulty of the form of presentation; when that is done (as it has been done in this instance), the Catholic contribution becomes significant, not only historically but contemporaneously. It will merit acceptance and be accepted, not because it is Catholic, but because it is significant.

The editor in his introduction demonstrates that the best contemporary educational theory is independent of any direct relation to the evolutionary hypothesis in any strictly biological sense. But it should be easy for a method of thinking in evolutionary terms to grasp the conception of passing from potentiality to actuality, which is the basic Thomistic conception underlying the *De Magistro*. St. Thomas makes this conception clear by means of a comparison: "As a doctor is said to cause health in a sick person through the operation of nature, so man is said to cause knowledge in another through the operation of the learner's natural reason—and this is to teach."

* The Bruce Publishing Co., Milwaukee, Wis.

The *De Magistro* is one of a course of disputations entitled *De Veritate* (*On Truth*), dealing with Aquinas's theory of knowledge. The principles are theoretical and presented in the terminology of the day. Even in the English translation we can readily see that it may not be fully understood. It has been Miss Mayer's task to give us, not only a literal translation of this disputation of Aquinas, but also an interpretation couched in the terminology of modern educational philosophy. She speaks of the theory of Aquinas as the theory of the educability of man, the potentiality for self-stabilization of human plasticity into an integrated character under the influence of an ideal. The method of a medieval *disputatio*, familiar to the students of St. Thomas, embodies the best procedures in modern practice: namely, the inductive, psychological or developmental discussion lesson, the deductive, logical or authoritative lesson, and the application or the review lesson. The theory and the method of the *De Magistro*, thus conceived and thus presented, is acceptable to the modern mind, because it is significant. Miss Mayer has recovered for modern education one of the magnificent memorials in philosophy left us by the Middle Ages.

PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

CHURCH ETIQUETTE

The subject of Church Etiquette is both interesting and important. Whereas in the Catholic Church manners do not make religion, as they seem to in some other churches, they at least make for religion. For, if good manners secure the harmonious and effective intercourse of society in general, they do the same for society when it is religiously observant. Now, the liturgical observances are so many rules of good manners, of justice, of charity and politeness towards superiors (among whom God holds first place), equals, and inferiors. Tied up with the emotions and giving outward expression to inner worship, they are, as the wise old Church well knows, invaluable for fostering religion and piety. Many of them are truly sacramental, all of them are broadly so; and, if done ill, they add to a responsibility which must answer for every idle word.

While ritual observance and other sensible reminders of the beauty of holiness have drawn many souls to the Church, some of our ceremonial—and more particularly, the way it is performed—has alienated others. Non-Catholics are more apt to agree with us on the importance of manners than on that of ceremonial, which they regard as mere outward seeming. Yet, the two are fundamentally related. The faulty psychology of the puritanical and iconoclastic reformers smashed statues and stained glass, and they called the Mass a vain thing fondly

imagined. However, the pendulum has swung back today, and, with some, to an opposite extreme, for we read of apes and bicycles in the pulpit and of interpretative dances from the Nile in the sanctuary.

The book under present review* contains some elementary rules for public services and private devotions: genuflections, bows, folding the hands, the sign of the cross, behavior during Mass and at the altar rail (alas that it does not say a word about the "snappers"). It treats too briefly, also, of the sexton and of the collectors—highly necessary all of them, and too seldom conscious of the splendid opportunity they enjoy in the service of the Catholic cause, but—again, alas—sometimes non-descript as to personnel and not even respectable in their appearance.

The book opens and concludes with reflections on the majesty of God and man's duty of enhancing His extrinsic glory. It makes a sincere and effective plea for recollection. It recalls to the priest-reader the "agnoscite quod agitis," the "imitamini quod tractatis," of ordination days, without which all ceremonial and etiquette are but empty gestures. The same reader will find matter for at least two instructions to his people, for church etiquette as well as parish regulations and organization are certainly worthy of pulpit observation at least annually.

Yet, it is difficult to classify the people best served by this book. Seemingly, the priest is addressed in the author's discussion of altar boys and church music; but it is hardly written for the average priest unless I rate him too high. The other topics seem directed to the pious layman. The book may be useful for discussion among a group of lay persons, such as an ushers' society. Would it not have been better if the author wrote for a single audience, either cleric or lay, instead of confusing two points of view in a small book? The inevitable result has been little originality and scant treatment of subjects on which much needs to be said. The adapter of this book to American conditions surely can and will himself give us something that will better supply the present dearth.

JOHN K. SHARP.

* *A Little Book of Church Etiquette or How to Behave before Our Lord in the Blessed Sacrament and at Devotional Exercises in General.* By Rt. Rev. Msgr. J. H. Schütz, freely adapted to American conditions by Rev. F. Schulze, D.D. (B. Herder Book Co., St. Louis, Mo.).

THE LAY APOSTOLATE

It is pretty well understood that the sources of potential energy for apostolic work in its larger acceptation which are inherent in the Church have been only superficially tapped, and are not being utilized to the

full extent of their capacity. The new movement which is called the "lay apostolate" is an endeavor to exploit these dormant forces to better advantage and in a more systematic manner. The movement has received a strong impetus through the action of the Holy Father, who has imparted to it his approval and blessing. Much good can be accomplished if the awakened zeal is directed into the proper channels.

The lay apostolate—or, as it may also be styled, "Catholic action"—means a mobilization of all the resources of the Church for the salvation of the world. It implies, and this deserves special emphasis, an application of modern scientific methods to the old tasks to which the Church has been devoted throughout the ages. It will, therefore, have to develop a new technique that promises better results than the old haphazard methods, and is more adapted to cope with the situation which now confronts the Church. Much in this field is of necessity tentative for the present. Considerable headway, however, has already been made, and the outlook for success is decidedly encouraging.

The clergy engaged in the practical ministry are aware of the splendid possibilities of the lay apostolate and quite anxious to inform themselves as to the ways in which it is to be carried out in practice. Father Harbrecht's volume* in this respect will be of great service to them. It is a very comprehensive and eminently useful study of the subject, in which all the phases of the many-sided problem are satisfactorily dealt with, from both the theoretical and the practical point of view. The bibliography is abundant and suggestive. It has, however, missed a very instructive study of the matter by Leopold Engelhart, entitled "Neue Wege der Seelsorge" (Vienna).

Rightly the author insists on the organization of the lay apostolate along parochial lines, since the parochial structure is basic in the Church. This, of course, does not mean parochialism in its evil connotation. The chief difficulties of the Church, it is true, lie in the overgrown city and the congested industrial center; still, the rural problem also exists, and should receive full attention. The country with its scattered population, difficult to reach, offers excellent opportunities for the lay apostolate. As far as the convert problem is concerned, there still exists much fallow ground that waits for cultivation. It is but too true what the author says anent this point: "Many parish priests have convert classes all the year round. Others merely interest themselves in those who come and ask for admittance into the Church. At present there is no systematic effort to ascertain who are open-minded and could be brought into the Church. A great field of activity lies ready here for the ministry of our parish priests. However, it is im-

The Lay Apostolate. By Rev. John J. Harbrecht, S.T.D. (B. Herder Book Co., St. Louis, Mo.).

possible for them to work this field alone. They need the help of others."

Careful perusal of the book and adoption of the methods advocated in its crowded pages is bound to result in much good and render more fruitful the labors of the clergy in the vineyard of the Lord.

CHARLES BRUEHL, D.D.

AN ARMFUL OF BOOKS

New books of Catholic verse are always welcome, particularly since it seems that this is the form our modern religious literature is destined to take. There are brave, genuine lyric notes in *The Veiled Door*, by Caroline Giltinan (The Macmillan Company, New York City). The author possesses a gift for epigrammatic statement, and at least occasionally carries a longer flight through to its close; unfortunately Mrs. Giltinan's art is not yet sufficiently sure and subtle. In *Arrows of Desire* (P. J. Kenedy and Sons, New York City), James M. Hayes has gathered lyrics, many of them devotional in character, which testify to real sincerity and feeling. It is not so much a book of poetry as of simple, generally sad meditation upon life.

And now to the novels. In *What Else is There?* (B. Herder Book Co., St. Louis, Mo.), Inez Specking has attempted to do something like what Willa Cather accomplished in her earlier books—tell the story of a narrow-minded, provincial family against the bleak confines of which youthful ambitions are dashed and broken. If there were any Catholic interest in bleak reality, this book might prove a great success. Its story is that of a woman who rules in order to amass wealth for her children. Everything fine or noble invites her scorn when it does not serve the appointed end. Nor does the author hesitate to draw a clear, recognizable picture of the Faith as it is served in such an environment by a glum and unrelenting priest. Unfortunately, the novel lacks contour and plasticity. Were the scenes more deftly composed, the drama emancipated from melodrama, and the characters drawn in three dimensions, this would be a really notable American Catholic novel.

In *Shadows of the Past* (B. Herder Book Co.), Mary T. McKenna has adhered stoutly to a quite old-fashioned pattern of Catholic fiction. The scene is Ireland, and the plot divides itself neatly between loyalty to the Faith in the face of financial disadvantage and a love affair which obliges a young man of the "upper classes" to outwit his proud mother in order to wed a girl of the "lower classes." There is nothing in this novel which has not been said dozens of times before. Indeed, one rambles from scene to scene with a feeling that one is in very familiar territory. Nor can we say that Inez Specking is on new ground in *Martha Jane, Sophomore* (B. Herder Book Co.). Martha Jane has become a Sophomore, and St. Louis is visited by a tornado. In between whiles our heroine finds time to "size up" life around her and to express her opinions in sprightly dialogue. The author has a keen eye for realities, and her closeness to the actual is a great gift. Girls will enjoy the book. *St. Wilfrid*, written by Two Sisters of

Notre Dame of Namur (B. Herder Book Co.), is almost as much concerned with literature and history as with sanctity. It attempts to narrate the clouded history of Britain during the years 633-709. Assuming that the facts as presented are reliable, the book is interesting by reason of narrative charm and romantic material.

I Canti Divini. By Domenico M. Tricerri, O.P. Vol. I (P. Marietti, Turin, Italy).

For profundity and sublimity of thought, for variety, beauty and fullness of imagery, the poetry of the Bible is generally admitted to be unrivalled. And if the Hebrew tongue lacks the richness of the Greek and the maturity of modern languages, while its rhythm and measure differ greatly from that of the Classics, there is no doubt that in the pages of the Old Testament, especially in its songs, we meet with a vigor and rapidity of style and a sweetness and harmony of music that entitle these Scripture passages to a place alongside the greatest compositions of human genius.

The purpose of Fr. Tricerri's work is to set out in relief this literary beauty of the Canticles and Psalms of the Old Testament, and thus to invite to a reading of the Bible those persons whose literary tastes make them able to appreciate its truly divine charm. To this end he has made a selection of the most artistic passages of the Pentateuch, the Books of Kings, the Psalter, and the prophetic writings, and has accompanied them by prefatory remarks and explanatory notes, in which their meaning and literary excellence are pointed out and discussed.

The reader who understands Italian cannot fail to derive from the use of this meritorious work both esthetic culture and that light and warmth of spirit, that elevation of soul, which the inspired Word of God never fails to impart to those who read it well.

Handbook to Christian and Ecclesiastical Rome. By M. A. R. Tuke and Hope Malleon. Part I. The Christian Monuments of Rome. (Adam and Charles Black, London, England).

The visitor to Rome will find this a very useful guide concerning the basilicas, churches, catacombs and works of ecclesiastical art of the Eternal City. The information is much fuller than that found in the usual guide books, and, besides this volume, two others are to deal with the Liturgy in Rome and Ecclesiastical Rome and Monasticism in Rome. The authors seem to be Anglicans, but we have observed no signs of religious prejudice in this volume; on the contrary, practically all the authorities who were consulted and are quoted are Catholics, and the Catholic position is defended in the few places where controversial questions come up. Thus, regarding St. Peter's presence in Rome the authors remark that it is a fact "never doubted in the first centuries, which is now no longer disputed by modern criticism" (page 47).

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PASTORALIA

The Occasion of Conversion

The occasion of conversion is a circumstance that leads to critical reflection on one's religious convictions and directs attention towards the Church. Such an occasion is essential, because the process of inquiry that culminates in conversion cannot start of itself. As things are at present, this first impetus which is of vital importance is generally left entirely to chance. By a mere accident an individual is induced to reëxamine his religious opinions and to begin his inquiries into the claims of the Church. It may be said inelegantly, but nevertheless truly, that in most cases the convert just happens to stumble on the Church. If it had not been for some purely fortuitous circumstance, he would never have thought of trying to find out something about the Church and study her at close range. Now, since this occasion is indispensable to conversion, it follows that the whole business of conversion is to a large extent an accidental affair today. Of course, we are speaking from the human point of view. That these seemingly accidental circumstances are directed by a wise and benevolent Providence is evident, but there is but little human planning and design in them. With this side of the question we have nothing to do; Providence can use the most insignificant and apparently irrelevant circumstances to accomplish the most remarkable ends. An unpremeditated word coinciding with the receptive mood of a chance listener may prove an illuminating flash and bring a soul to the full possession of the truth. A book quite accidentally forgotten may by a happy chance find its way into the hands of an honest inquirer.¹ The dimly lighted win-

¹ "While in this receptive mood, by chance—say rather by Divine Providence—there came into my hands, in the summer of 1870, a copy of 'The Invitation Heeded,' by the Rev. James Kent Stone" (The Rev. John D. Whitney, S.J., in "Some Roads to Rome in America." Edited by Georgina Pell Curtis. St. Louis, Mo.).

dow of a church may become the beacon light that helps another one to find the harbor of peace. A circumstance to which no one would attribute any importance arouses curiosity and sets in motion those processes that terminate in the act of faith. A fluttering scrap of paper may be the form which the Divine invitation assumes.² A chance acquaintance may bring to a soul the inestimable blessing of the true faith. In another case the tones of the Angelus bell may stir up longings that are not appeased until the individual has been received into the true fold. A religious picture of no particular artistic value may be the instrument of conversion. The possibilities in this respect are countless, because all roads ultimately lead to Rome; but the important point is that all these factors, as far as human agency is concerned, are of an accidental nature.

The first step in conversion, then, is in the majority of cases the result of a lucky accident. It is rarely brought about by deliberate human forethought. There is little methodical effort to arrest the attention of non-Catholics and to focus their mind on the Church with a view towards conversion. Comparatively little is done to render the non-Catholic world Church-conscious. The paucity of conversions, of which recently there has been much talk and com-

² "While walking along the street in a Southern city recently, a Lutheran-born, Methodist-ordained, Congregationalist-called and Presbyterian-preaching minister chanced to notice a scrap of paper in the gutter. It was only the badly torn corner of a mud-soiled weekly newspaper. But one word thereon caught his eye. It was 'Harmonizer.' For the past several years his hungry soul had longed for harmony—harmony in truth, harmony in faith, harmony in heart. He picked it out of the mire. It proved to be only the tattered remnant of an ordinary religious publication. But this corner luckily gave the address of the press. He mailed forthwith a request for a copy. Today this same journal is running the interesting story of how he crossed the Rubicon" (Dr. Edward J. Mannix, "The American Convert Movement," New York City). The same author refers to the accidental character of the average conversion in the following passage: "Of the various steps Homeward, none is more strange, diversified and interesting than the first, that peculiar, unexpected and apparently accidental circumstance which a Kind Father places in the pathway of His wandering but worthy children." To increase the number of converts, it will be imperative to create occasions of conversion for our separated brethren. Accidental occasions of conversion are rare; they depend on a happy conjunction of events. To a certain degree, it is in the power of man to arrange situations that will be favorable to conversion, and that will arouse curiosity with regard to the Church. The deplorable fact at present is that many never reach the first stage of inquiry, because no one puts the idea into their minds. Just as a happy circumstance may suggest to a non-Catholic the idea of discovering something about the Church, so this thought may be deliberately introduced into his mind by one of his fellow-men. Various ways of influencing the minds of others are at our disposal. These ways can also be utilized in behalf of conversion. It will not do to let things go on as they have been going on in the past. Conversions in the future must not be left exclusively to fortunate circumstances, to felicitous coincidences or to a happy combination of happenings. Design, planning, method and organization must be brought to bear on this matter.

plaint, is no doubt in a large measure due to this lack of methodical effort to bring the Church to the attention of non-Catholics. The great question that confronts us is: what can be done to bring the Church before the mind of our fellowmen in such a manner that she will become an object of practical interest and investigation? It is not a question of instructing those who seek the truth, but of making men look around for the truth. Instruction is the second step, but it is quite plain that the second step cannot be made before the first. We have seen that the world of today is truth-hungry. It is looking for the truth everywhere, but it fails to come to the Church, the one place where it would find the fullness of truth. Between the Church and the world of our days there is an enormous mental distance which prevents many from thinking seriously that she might hold the solution of their difficulties. Though present to their senses, the Church is not present to their minds. A fatal blind spot in their mental vision prevents them from seeing the Church. For them the City on the Mountain has become wrapped in the dense mists of prejudice, so that they fail to get even a glimpse of its towering height. Cannot something be done in a systematic and concerted fashion to roll away these obscuring fogs and to make the City of God stand out before the eyes of the world in luminous splendor? How can we reach the consciousness of our fellowmen? How can we make them direct their inquiries towards the Church, and at least try to find out something about her? Once the inquiry has been started, we need not fear the outcome. But conversion on an extended scale will not take place until the Church has succeeded in gaining a firm hold on the consciousness of the modern world and drawing the eyes of men towards her. To bring this about is our task.

THE APOSTOLATE

The apostolate is the means of bringing the message of the Church before the non-believing world. Christ did not wait for the world to come to Him; He went out to seek and meet it. He sent His Apostles into the market-places to spread the glad tidings. The invitation to enter the Kingdom of God was extended to everyone who was willing to listen to it. Without entering into details, we can say in a general way that Christ and the Apostles sought in every

possible manner to reach the multitudes, to arouse their interest, to stir up the spirit of inquiry and to produce conviction. They sought a hearing among the crowds, and got them to listen to the Gospel. Small, indeed, would have been the number of converts if they had waited for men to come to them as Nicodemus did.

The apostolate is for all times. In its essential features it does not change, though in the particular form which it assumes it will of necessity be influenced by environmental factors and adapt itself to ever-changing social conditions. Even now the Church must reach out to the people and endeavor to gather them into the one fold. Prospective converts must be sought. Every non-Catholic must be regarded as a potential convert, and consequently the Church thinks it her duty to reach every non-Catholic and to place before him her message. She goes out of her way to find the openminded and well-disposed. She even approaches the prejudiced and the ill-disposed in order to dispel their prejudices and to render them well-disposed. Not until there is but one shepherd and one fold can the apostolate cease. This day, if ever it will dawn, is still far off. There is particularly before the Church at present the gigantic task of regaining the great numbers that have been lost to her as a result of the Reformation. These multitudes no longer know her. She has become a stranger to them. It is her ardent desire to make herself known to them again, so that they may recognize her as their true Mother. She wants to regain every one of these lost children. She wants to speak to every one of them. They will not come to her, because their minds have been poisoned against her. Consequently, she must go to them and make herself known. What can she do but send out her sons to these lost ones with an urgent invitation and a maternal message?

This work of reaching out to the non-Catholic population is still in a very backward state. Of course, it is being done in an individual and sporadic fashion, but it is not organized in a systematic manner. The field to a large extent is still fallow and uncultivated. Much remains to be done. This is what Father John J. Harbrecht, S.T.D., who is in no wise pessimistic, says: "Many parish priests have convert classes all the year round. Others merely interest themselves in those who come and ask for admittance into the Church. At present there is no systematic effort to ascertain who are open-

minged and could be brought into the Church. A great field of activity lies ready here for the ministry of our parish priests. However, it is impossible for them to work this field alone. They need the help of others."³ What concerns us in this passage just now is the admission that the winning of converts to the Church is not systematically organized. It is not conducted in a methodical manner, not planned on large lines nor carried out with businesslike efficiency. Whatever success there is in this respect must be attributed to occasional and isolated attempts of specially favored individuals, who owe their success much more to personal characteristics than to concerted action and united, well-directed effort. However, such individual and unorganized effort, though it does bear excellent fruit, cannot ensure the abundant and rich harvest of converts of which we love to dream, and which under the present conditions of general religious disintegration outside of the Church might actually be expected. Individual effort cannot avail itself of the tremendous opportunities which the actual religious situation embodies. Nothing less than a movement of wide proportions, closely organized under competent and farseeing leadership, will be able to exploit the possibilities of the moment. The world must be made to listen to the message of the Church. If we get men to listen and to take heed, we need not be concerned about the results. Dr. John A. O'Brien touches the vital point when he says: "It is scarcely an exaggeration to say that the priest who succeeds in getting the largest number to listen to a course of instruction is the priest who receives into the Church the largest number of converts."⁴ Even

³ "The Lay Apostolate" (St. Louis, Mo.). Because there exists no organized movement to bring the truth to the non-Catholic multitudes, only a limited number of individuals reach even the preliminary stage of inquiry. It is, humanly speaking, sheer luck if their thoughts drift towards the Church. Dr. Kurt Rothe rightly remarks: "Wie die Dinge heute bei uns liegen, ist es schon ein besonderer Glückszufall, wenn ein Andersgläubiger auch nur auf diese Stufe gelangt. Hier haben wir noch sehr viel Vorhofsarbeit zu leisten" ("Auf dem Heimwege," Paderborn).

⁴ "Practical Methods of Winning Converts," in *The Ecclesiastical Review* (May, 1929). In his admirable symposium on methods of convert-making, the distinguished writer deplores the lack of definite plan in our missionary labors and attributes to it the dearth of converts. "Yet, in the face of all these favorable circumstances," he writes, "the number of converts according to the *Catholic Directory* for 1927 was only about 35,000. Out of a total population of approximately 110,000,000, this figure seems pitifully small. . . . In view of the unparalleled richness of the field and the unlimited opportunities for its cultivation through the presentation of Catholic truth, we are forced to raise the question: Why are there so few converts in America? . . . Is it not due in a large measure to the lack of any carefully studied plan or of any systematic effort to win converts to the fold? . . . In other words, there has been as yet no

the most beautiful and convincing course of lectures can bring but scanty results, if there is no audience to listen to them. Here, then, is the rub. We must find a way of compelling the world to listen to our message. A new apostolate that utilizes modern means of publicity, and that enlists all the agencies of propaganda in behalf of the truth, is the urgent need of the day. And this apostolate, modernized in the best sense of the word and brought to a high degree of efficiency by compact organization and wideflung coöperation, must not remain restricted to one locality but must take on a universal character. By every possible avenue we must reach out to the world and bring to it the Word of God. The question of approach is the pivotal point on which, humanly speaking, success will hinge.

We are thus brought face to face with the inevitable conclusion that our missionary efforts call for a more rigorous organization and considerable modernization. There is nothing alarming or disquieting about this. We have to a very large extent revised and modernized our charitable activities and put them on a scientific basis. Organized service in this field has replaced individual and unrelated activity. The results have been excellent, and the true spirit of charity has nowise suffered by this application of modern methods. The apostolate will have to be remodeled in a similar fashion. The world around us changes, and, hence, there must be corresponding changes in the ministry. We cannot reach the modern world unless in a measure we accommodate ourselves to its ways. Lack of success in the ministry is frequently owing to a want of progressiveness in the selection of methods. Our methods of approach to the modern generation must undergo some readjustments, if they are to prove effective. It would be a pity if an overtimid and misunderstood conservatism were allowed to stand in the way of an increased efficiency in our sacerdotal work. We must have the courage to break with hampering traditions, and adopt the

definite technique of convert making worked out" ("The White Harvest," New York City). But Dr. O'Brien has made a splendid start. Of his study Father Harbrecht says: "The Rev. John O'Brien has edited an interesting book on the convert movement, giving his own experiences and those of others. What the convert movement needs now is a study of those experiences which will classify and interpret them in the light of the science of pastoral theology. On the basis of this study, our parish priests will be able to organize the forces at their disposal, especially the Lay Apostolate, and thus verily realize the White Harvest" (*op. cit.*).

new when it can help us to do better work for God. This readiness to accept the new implies no scorn for the past. The past had its own problems, and met them in the way best suited to the conditions of the time. The present has its own new tasks, and must prepare itself to cope with them in a manner adapted to our social environment. For one thing, our tasks are larger. We are dealing with masses, where preceding ages only had to deal with individuals. Evidently, this calls for a new technique, a new strategic approach, a new alignment of forces. Let us take only one point. In our days, as a consequence of industrial concentration, the large city with its congested population has arisen. It is quite plain that, to meet the demands of these giant centers of population, new methods will have to be devised.⁵ The necessary changes in the apostolic work need not come by way of revolution, nor should they be unduly hastened; they will gradually develop in response to demand, but we can foresee and direct this development. All this, which is true in a general way, applies with special force to the problem of convert-making. Broader channels of approach than those afforded by personal contact must be developed, if we wish to bring into the Church the vast masses that have gone astray in the wilderness of modern unbelief. The great agencies of publicity that in our days are so effectively used for commercial purposes, and unfortunately also for the dissemination of doctrinal and moral error, must be brought to bear massively and scientifically on the important problem of convert-making.

DIFFICULTIES OF THE MODERN APOSTOLATE

The approach to the mind of the modern man is beset by serious difficulties, which it would be folly to underestimate. The atmosphere in which our generation lives is one of distraction. Too many interests are competing for a hearing, and the attention of the individual is assailed from every side. The mind of the man in the street is continually bombarded by appeals to his senses, and he hardly knows in which direction to turn. It is made exceedingly difficult, if not actually impossible, for him to concentrate on anything. He finds little time for sober thought and calm reflection.

⁵ Cfr. Leopold Engelhart, "Neue Wege der Seelsorge im Ringen um die Grossstadt" (Vienna).

It stands to reason that such a condition of affairs is highly unfavorable for him who wishes to deliver a message in our days to his fellowmen. The world is surfeited with messages of every kind, and is not particularly anxious to lend its ear to the exponent of any theory. At best, it may give him a halfhearted hearing and a brief moment of attention, only in the next minute to turn to someone else who anxiously and clamorously strives to captivate its ear. The apostle must reckon with this situation, so hostile to reflection and mental concentration. If he succeeds in making himself heard above the turmoil and din of the market, he may, indeed, count himself very fortunate. The modern apostolate, then, really has to contend with obstacles that were unknown in former days. To obtain any results at all, it must learn from the modern advertizer or publicity expert, who by the use of the most forceful means and an untiring persistence manages to catch the public ear and hold it for a short space of time. Of this fleeting moment which is his he must try to make the most, for it is all that will be granted to him. The message he wishes to bring home must be well prepared and told in a very effective manner, or it will be eclipsed by something else. Truth has a chance of being listened to only on condition that it is presented in a condensed form and in a striking manner. In this general characteristic of our times lies the first big obstacle that confronts the modern missionary. No doubt, the situation is bad enough to discourage all but those possessed of a buoyant optimism and fortified by an unquenchable zeal.

There is also a difficulty of a more specific nature, very much calculated to dishearten the apostle in our days—namely, the indifference and hostility of the modern world towards Catholic things. The man of today looks upon the exponent of Catholic truth as a special pleader and views him with distrust. Even curiosity will not prompt him to go to a Catholic place of worship. If he knows that the speaker to whom he is listening is a Catholic, he immediately becomes wary and a subtle resistance to conviction arises in his mind. Knowingly he hardly ever will pick up a Catholic book. *Catholica non leguntur*. This is borne out by the testimony of the Reverend J. B. Hemmeson, a Methodist Minister, who makes the following frank statement: "Protestants never think of such a thing as reading Catholic books or periodicals or anything that smells of

Rome. I never did; and yet I was, of all men, not a bigot. It is an inborn and fostered prejudice of many generations." ⁶

Let us not minimize our difficulties, for only when we understand their full magnitude will we be able to discover the means by which we may triumph over them.

CHARLES BRUEHL, D.D.

⁶ Quoted from "Campaigning for Christ," by David Goldstein and Martha Moore Avery (Boston). Father Martin J. Scott, S.J., gives a good picture of the obstacles that stand between the Church and the non-Catholic world: "Faith comes by hearing. But how is the Catholic Faith to get a hearing? In this country and in our day non-Catholics are suspicious of everything Catholic. . . . The ordinary bookstore does not and will not handle Catholic books, except to order one specifically requested by a patron. . . . Hence, except by chance or some unusual occurrence, a Catholic book does not find its way into non-Catholic hands" ("The White Harvest"). And Hilaire Belloc, referring to conditions in his own country, has recently remarked that it is almost impossible to get Catholic truth before the English people.

THE PREACHER'S EYES

By THE RIGHT REV. MSGR. H. T. HENRY, LITT.D.

I

In a previous paper, allusion was made to the Rev. Mr. Neville's book entitled "The Use of the Eyes in Preaching" (London, 1911, 76 pages). His purpose in writing it was to illustrate how severe a handicap to effective preaching lies in the English custom of reading the manuscript of a sermon.

His first paragraph is this: "The excellence of our work depends very much upon our method of doing it; and if during our labor one of the agents necessary to perfect work should be idle or only indifferently employed, our object would be only imperfectly realized. An artist who is painting relies upon his eyes to guide him in his work. He makes a stroke with his brush and looks at it closely to judge its effect. Is it like that piece of Nature he is trying to reproduce? If it is, the eye approves, and it is passed. But if not, it must be altered, that the eye may be satisfied. The eye watches effects. It is the official critical organ in all occupations, including that of preacher. The real preacher, that is; for the manuscript preacher cannot see effects or can see them only imperfectly, because his eyes are on his book. Therefore, he is not a properly qualified judge of his own work. It is as if an artist had made a stroke with his brush and had kept his eyes upon the landscape!"

He argues that what is true of the artist is equally true of the preacher, and continues with several other illustrations—the expert gunner, who looks at the object aimed at, and after firing looks closely to the result, whilst the manuscript preacher is forced to keep his eyes fixed on the gun (that is, the manuscript) instead of on the game (the congregation), and is accordingly unaware of the result of his preaching; and the sower of seed, who watches the furrows in the soil rather than the seed in his hand, whilst the manuscript preacher cannot look properly at his soil, that is, the people who are to receive the good seed of the Gospel.

One obviously proper purpose of the eyes in preaching our ser-

mon is to observe the effect it may have on the hearers. Do we see on many brows the wrinkle which Emerson styled "the authentic sign of anxiety and perplexity"? If so, we are thus warned that many, and probably all, of our hearers find in our sermon many things difficult to understand. The priest who has memorized his sermon, and depends wholly on his memorized phraseology, cannot, it is true, avail himself of the information his eyes have gleaned for him. He cannot change his phraseology into simpler forms; he cannot alter the scheme and method of his argumentation; he cannot, in all probability, make use even of clarifying illustrations lest any departure from his memorized address may break the thread of its continuity. But he has at least this advantage over the manuscript preacher, that he knows the effect of his preaching, and can accordingly take warning to change his methods in his next sermon. His eyes can, therefore, render him a most useful service.

The extempore preacher is in a position to make immediate use of the information conveyed to him by a proper employment of his eyes. Such a preacher must, of course, have meditated on his theme thoroughly beforehand, so as to know exactly the content of the message he is to deliver. He must have provided himself with an abundant store of illustrations—*anecdotes, imagery, comparisons*—which he is free to use or not as the exigencies of the situation may suggest or demand. He must have command of language and readiness in paraphrase, so that technical words can easily be replaced by simpler ones or by intelligible paraphrases. When he perceives the authentic sign of perplexity gathering on several foreheads, he will not proceed in his argument until these brows are smoothed once more. Indeed, if he see that sign on only one forehead, he may find it desirable to recall the story told of a popular lecturer on scientific subjects, who selected, before beginning his lecture, the least intelligent face among his auditory, and addressed all his remarks to the individual who owned that face, watching anxiously for the gleam of appreciation in that face before going on to another part of his subject. The similar story is told of the preacher who feared to preach in church until his rather ignorant housekeeper had first heard and approved the sermon. Our eyes can thus be made into a sort of Greek Chorus that shall furnish us

with a running commentary on our remarks, warning us, applauding our statements, desiring further explanation.

It is not improbable, on the other hand, that many extemporaneous preachers fail to make proper use of their eyes. The internal concentration of effort, sometimes required to assure the preacher that his memory is not disturbed by any external cause of distraction, may lead him to fix his eyes constantly on some one part of the ceiling, or the floor, or the church door. He will see this part of the church without noticing it, for all of his attention is internal, and the whole body of his auditory is to him as if it did not exist. If his glance is permitted rarely to rove about, he will see without noticing—and is in similar condition, so far as the eyes can be considered as a help to him, with that of the manuscript preacher or the *memoriter* preacher. In brief, it is correct to say that every type of preacher may forego the advantage that may accrue to him through a proper use of his eyes, and meanwhile be oblivious to the fact that he is foregoing that advantage.

It is for this reason that “the candid critic” might be of help to any type of preacher. We may have mannerisms of style of which we are quite unaware. A learned layman told me that, when he first visited a certain learned priest socially, the conversation soon degenerated into a monologue sustained by the priest, who in the meantime looked fixedly at one corner of the room, as if wholly forgetful that a visitor was in his room, to whom, presumedly, the priest was speaking.

“O wad some power the giftie gie us
To see oursels as others see us!”

It is not uncharitable to suppose that the same learned priest, when he had to preach, looked anywhere but at the people to whom he was supposedly speaking.

One might dwell at greater length on the advantage the priest can gain by noticing the reactions of his hearers to the sermon, but now another phase of the matter claims our attention.

II

In a high and noble sense, preaching—if it is to be effective—should be regarded as a kind of conversation between the people

and the priest. In the course of meditation or composition of the theme, the priest will get rid, so far as possible, of the monologue or soliloquy style of conceiving his subject. He will imagine that his task is that of conversing with a visitor, who may be considered as representing the congregation. How, it may be asked, is this possible? In his congregation, the priest will find all kinds of professional men and tradesmen and artisans. And the different individuals in these categories will differ from one another in mentality, in training, in outlook on life and destiny, in degrees of faith, in morality, and in all the shades of docility or refractoriness. In this fact (it may be objected) does there not reside a clear impossibility of any imagined visitor representing more than a single one of these infinite varieties of type?

Now, beneath the external differences of all these types there remains the *homo sapiens*, the human being. The four last things confront every human being. All the virtues and vices have him for their central object. The *homo sapiens*, the reasonable being, is the subject of hopes and fears, of joys and sorrows, of anxieties and perplexities, of loves and hates, of depressions and exaltations of mind. The priest's visitor is that *homo sapiens*. Can the priest talk to and with him—hold with him an important, and withal an interesting conversation? Massillon was once asked by what magic, as it were, he was able to diagnose the hearts of all his hearers, so diversified were these in training, in station, in occupation, in mentality, and so far separated from him in all these things, and yet seem to address himself to each one in particular in a discourse which was common to all. The great Oratorian preacher replied that all he had to do was to look honestly into his own heart, in order to read easily the hearts of all others.

Now, a conversation is essentially a dialogue. It is not a monologue or soliloquy. Our imaginary visitor sits there to listen to us—but he is entitled to expect that we also shall listen to him. The conversation is not a trivial one. It is most important, and concerns our visitor most intimately. We are giving him advice, but he finds our advice difficult to comprehend fully at times, and would like to have some clarification through various kinds of illustration. He may understand the advice, and admit that it is excellent, but may contend withal that it is, humanly speaking, well-nigh

impossible to follow. Meanwhile, the conversation must not degenerate into a debate, but must be conducted on both sides with amiability and good will. It is such a conversation as a client might hold with his attorney, or a patient with his physician. It is, therefore, not placed on a plane of equality, for there is undoubted authority on one side, and there is assumed to be a reasonable docility on the other side. Questions are put and answered. Difficulties are alleged and resolved. Our visitor's trembling will is encouraged, his despondency is lifted, his divine ambitions are stirred up anew. Assuredly, such a conversation is as vivid as it is vital to his highest interests.

But where do the eyes encounter any grand opportunity in all this? The just answer is: Everywhere. They are the windows of his soul and of the priest's soul. Through them *cor ad cor loquitur*. True it is that the conversation is literally carried on by the voice of priest and visitor, when the priest is later on to speak to his people, and that the voice is a marvellous instrumentality for opening mind to mind and heart to heart. It is also true, however, that a wonderful power resides in the eyes of the preacher, as it does in the eyes of lawyer and client, of physician and patient, or of anyone who strives to win over another to his way of thinking and acting. It is because of this intimacy begotten by the eyes of a speaker that a priest often wishes himself nearer to his hearers than the pulpit or the platform of the altar will permit, and prefers to stand at the sanctuary rail, where he can almost look into the very eyes of his congregation.

But whether it be from pulpit or platform that the priest will speak, the eyes can bridge the gulf separating him from his people. When his eyes are directed towards any special part of the church, the people there are immediately quickened in attention, and each person feels that the discourse is being particularly addressed to him.

Since this is true, the preacher will take care to let his gaze rest upon every part of his auditory in turn, not with a quick nervousness, but with an apparent unconsciousness of movement. The head will move with the eye, and, even though the hearers may not be close enough to see the eyes, they will easily perceive the motion of the head, and will assume that the eyes are looking at each person in that general vicinity. The nobly high conversational quality of

the sermon will make such movements of the eyes appear both natural and attractive. Interest will be not merely aroused but sustained, just as an animated conversation arouses and sustains interest.

III

One statement in Mr. Neville's little book astonished me. "Although I have read much on preaching," he says (page 13), "I have never read anything on the preacher's use of his eyes while preaching; but surely this is a matter of very great importance."

It is true that, in books dealing with public speaking, much more space is given to directions for the proper use of the voice than to the use of the eyes. Father Schleiniger, nevertheless, does give a pregnant paragraph to the proper use of the eyes. He is commenting on Cicero's dictum: *In ore sunt omnia*. The face can and should be eloquent of the mood and emotion of the preacher. "But," says Schleiniger, "the chief expression lies in the eyes. '*In ore autem ipso*,' Cicero proceeds, '*dominatus est omnis oculorum*.' The orator should, therefore, learn to use his eyes, of course modestly (as also all the parts of the body); they should not be half-closed, which is a sign of shyness or fickleness; nor should they be allowed to roam at will over the whole room. They must be directed towards the audience, fix their attention and rule it; they should reflect the speaker's mental activity, his convictions, his fire, his very will" (English translation, page 218).

Similarly, in "The Priest in the Pulpit," Father Schuech declares that "the use of the eyes is of special importance. The speaker should early accustom himself to use them with ease and freedom, keeping them turned sympathetically to those he addresses, appealing to and commanding the audience. It is a serious fault to close or nearly close the eyes, to open them wide, to stare fixedly in one direction, or to let them roam about unsteadily and vaguely over the audience" (English translation, page 158).

In Father Donnelly's "The Art of Interesting," I find no direct treatment of the proper use of the eyes, but in the chapter entitled "Pardow and the Popular Style" there is a passing allusion to the use of the eyes as a source of necessary information to the preacher—a point which was treated in the first section of the present paper: "He (Father Pardow) was sensitive to the slightest inattention and

watched his audience as a doctor would a patient." I might call this one of the outstanding characteristics of Pardow's delivery. At all events, it is the peculiarity which stands out most clearly in my own recollection of his retreats given to seminarians more than forty years ago. His eyes were continually roving over us, not (in the words of Father Schuech) "unsteadily and vaguely," but on the contrary with obvious intentness of purpose to discover the first symptoms of drowsiness. He, indeed, scrutinized us as a doctor might a patient.

In his work on "Preaching," Father O'Dowd does not, it is true, directly consider the use of the eyes in his chapter devoted to delivery (entitled "In the Pulpit"), but appears to take it for granted that the preacher keeps his eyes directed towards the congregation, and only asks the preacher to reflect on what he sees in the congregation. What he sees may warn him to correct many a fault in his delivery.

DO WE NEED PARENT-TEACHER ASSOCIATIONS?

By PAUL E. CAMPBELL, M.A., Litt.D., LL.D.

What is the attitude of Catholic educators toward the Parent-Teacher Association? Many ask this question in good faith. It presupposes that there must of necessity be some radical difference of opinion between Catholic and secular educators regarding such an association. When the Parent-Teacher Association devotes itself to its proper field of activity, it is a welcome auxiliary to the parish school authorities. There are differences in organization that demand a difference of emphasis upon the functions properly belonging to this association in the parish school system. The main purpose of the association—to aid the school in the performance of its task—is equally acceptable to religious and secular educators. We can even say that Catholic education, stressing the primary obligation and right of parents in forming the minds of their children, will more readily find a place for this auxiliary than a secular system of education that stresses the obligation and right of the State to educate the child.

It must not be supposed that opposition to a Parent-Teacher Association evidences a lack of understanding of the Catholic philosophy of education. Where there is a lack of sympathy, we may find the origin in a mistaken zeal that has led the association away from the main purpose and resulted in the seeking of objectives that hinder rather than help the school in its work. In the evaluation of the Parent-Teacher Association by school officers, we find that very few favor discontinuance. Those opposed usually suggest a continuation of the organization, but with some redirection of its activities. Among the suggestions for redirection we find the following: closer adherence to stated objectives; interesting a larger number of parents and teachers; reducing the emphasis given to social and entertainment features; developing closer relations between parents and teachers; giving the school more hearty coöperation; learning more about modern educational ideals; putting the success of the school ahead of the success of the association; getting the support of men; keeping out of politics; and devoting less effort to raising funds.

Dr. Barbian, Superintendent of Parish Schools in the Archdiocese of Milwaukee, tells us that the modern shifting of responsibility for the success or failure of education from the parent to the teacher, from the home to the school, has called into existence the Parent-Teacher Association. The work of education is not the work of the individual teacher, but it is the work of parents and teachers, of the home and the school. The Parent-Teacher Association seeks to create a closer coöperation of the forces in education, the home and the school, to arouse a greater interest among the parents in the school and in all educational work of the community, to make the parents familiar with the methods, the aim and the ideals of education, and to make them realize that, in order to produce results, the teacher must have the encouragement and the moral support of every father and mother. The 1924 Handbook of the National Congress of Mothers and Parent-Teacher Associations states very clearly:

"A Parent-Teacher Association is an organization of parents, teachers, and others interested, for the purpose of studying reciprocal problems of the child, the home, and the school, and the relation of each to the community and the state, in order that the whole national life may be strengthened by the making of better, healthier, happier, more contented, and more intelligent citizens."

The school can well afford to accept the help of an organization which seeks to interest parents in the school life of their children, and to enable teachers to know the home life of their pupils—in order that the mental, physical, and moral life of the child may be understood and wisely developed (cfr. 1926 Handbook of the New York State Congress).

The rapid development of the idea merits serious attention. The movement had its origin in the organization of the National Congress of Mothers in 1897. From a membership of 190,183 in 1920, it grew rapidly to a total of 1,134,714 in 1927. Since 1924 it has been known as the National Congress of Parents and Teachers. It is desirable to have all school homes represented in the association. The membership is not limited to parents of children in school. Less than 20 per cent of the total membership (1927) are men. In the small towns or rural districts 12 per cent of the membership is composed of those who are not parents, but who wish to take an active part in work designed to help the school. In towns and cities,

because of the greater variety of activities dividing attention, we find less than 6 per cent of a non-parent membership. Of the school homes the representation varies widely from 30 per cent to 83 per cent. Teachers join in larger numbers in the rural districts. Many small schools have a 100 per cent teacher membership. In towns and cities the representation of teachers dwindles to 57 per cent.

These figures tell us something of the present development of the idea. The growth of the movement demands recognition. The association has become a real factor in the conduct of the schools in our land. Future growth and future favor will be measured by the tact and prudence with which various activities are assumed and conducted. There has been undoubtedly during the past generation a tendency to shift responsibility for the growth and education of the child exclusively to the school. Some cynical observers would have us believe that the Parent-Teacher Association is an attempt in the opposite direction—to place responsibility for education in unskilled hands.

There are certain requisites without which any organization of this kind cannot function properly. There must be some understanding of school work and school needs on the part of the members of the Parent-Teacher Association. An interest in the school and an impulse towards helpfulness is not sufficient. The coöperation of teachers and principal is necessary that there may be close coöperation and sympathetic understanding between school and home. Real leadership is required, and real leadership is at a low ebb in many communities. Some communities are over-organized, and the real leadership is absorbed in the existing organizations. In the public school system the principal may supply this leadership for a time, but normally the school principal should be in the background. Obviously, in the parish school the principal—a woman dedicated to religion—cannot assume the rôle of leader. Poorly directed, the Parent-Teacher Association becomes a source of confusion rather than coöperation.

The activities in which the organization engages must be wisely chosen. Much of the opposition that has arisen to Parent-Teacher Associations has been caused by a mistaken choice of activities. Investigation reveals that over 50 per cent of all work undertaken has to do with the raising of funds. Many women have a genius for

this kind of work and are happy in doing it. But, if their energy is productive of apathy on the part of those who should support the school, their work is better left undone. Newer phases of school work sometimes need volunteer financial assistance until their desirability and practicability is demonstrated. But there is today an increasing willingness on the part of zealous pastors to provide the material equipment necessary for good school work. In the final analysis, the pastor is the sole judge of the need or the feasibility of financial assistance being given by a parish Parent-Teacher Association. There is always the danger that help of this nature will reflect discredit upon the school authorities or encourage the apathy of the general public.

The entertainment feature is sometimes overdone. Any social function that brings together parent, teacher and child can be guided into channels that will promote mutual coöperation. But aimless entertainment squanders time that could well be devoted to worthier purposes. Perhaps the most uniformly valuable contribution of the Parent-Teacher Association is the direct promotion of the educational objectives set forth by the Committee on the Reorganization of Secondary Education: (1) health; (2) command of the fundamental processes, such as reading and writing; (3) worthy home membership; (4) civic participation; (5) worthy use of leisure; (6) ethical character, and (7) vocation. These objectives are of as vital concern to the home as to the school. If, for example, there is question of the wise use of leisure on the part of children, an association of parents can give invaluable assistance in securing the right sort of moving pictures, providing good reading facilities for school children, and establishing or supervising a playground.

We can gain a good grasp of the legitimate functions of a Parent-Teacher Association by eliminating the functions that do not properly belong to it. It may not be the only community agency concerned in education, and may therefore be required to relate its activities to the other agencies. Sometimes it best serves the community as a coördinating educational agency, having indirect moral control of and interest in everything that concerns the education of the child. The strictures placed upon the Parent-Teacher Association in the public school system by Dr. Butterworth of Cornell, apply, *mutatis mutandis*, to the parish school system. These strictures

are the following: (a) it cannot have direct legal control of the school; (b) it is not the responsibility of the Parent-Teacher Association to finance the school; (c) the association should not undertake duties of a technical character for which the members are not prepared; (d) the association has no authority over the various other agencies having educational influence; (e) the association should not, except in cases of emergency, undertake duties that are the primary responsibility of other agencies. The mistakes that have been made in the past have usually been made by members who have undertaken duties of a technical character for which they were in no way prepared: the certification of teachers, the teaching load, the contents of the curriculum are not the proper province of a Parent-Teacher Association. Ignorance of modern methods in education sometimes lead misguided adults to present questions that reveal interest but sometimes alienate teachers and principals, who look upon their criticism as destructive rather than constructive. The following questions, listed by Cubberley, are illustrative:

Why don't you teach reading by the alphabet method?

Why do you place so much emphasis on tardiness?

Why do you not have more book work in geography, and not so much of this home geography?

Why don't you teach arithmetic in the first grade?

Of what use is your so-called nature study?

Why does the school waste money on teaching cooking, and in furnishing baseballs and bats?

Why don't you stop fighting?

Why do we have part-time instruction in the first and second grades?

Why don't the teachers teach the children in school instead of expecting the parents to do it at home?

Why do you punish one child for something and let another off free for the same offense?

Many of these questions appear captious, but all are legitimate. They gave an opportunity for enlightenment. The patient answering of these questions converted a critical body of small usefulness into an organization helpful to the schools.

First among the objectives of a Parent-Teacher Association is an understanding by all members of the objectives and methods of the school. Not all parent-teacher workers can take advantage of a "Parent-Teacher Leadership Course," such as is offered by Cornell University and other schools of education. During this Leadership

Course two lectures were given on the function of the modern elementary school, four periods were devoted to demonstration teaching, the health of the child was considered in a series of five lectures, while the problem of the pre-school child was presented in three lectures. Two lectures were given on the history and organization of the Parent-Teacher Association, and three final lectures outlined what such an association should do and should not do. This course may be ideal preparation for members of a Parent-Teacher Association, but a very small proportion can take advantage of it. A visiting day in the school, with a few periods devoted to demonstration teaching, may prove more practical. Certainly, that parent may be found more sympathetic with school procedure who has seen a demonstration of the newer methods of teaching reading, as contrasted with the alphabet methods by which so many adults have acquired that tool. If the parent understands that spelling lists are made up from those words, often misspelled, which are actually needed by pupils in different grades, that geography may be vitalized by the imaginary trip or moving pictures, that children may be taught through oral English to speak with reasonable fluency and accuracy while standing and facing the class, that more meaning may be given to literature through dramatization, he may well become a constructive critic of the work done in the classroom. We may well accept as legitimate functions of a Parent-Teacher Association the remaining five objectives enumerated by Dr. Butterworth: (1) learning to apply accepted educational objectives and methods to the out-of-school environment; (2) under certain conditions giving school officials judgment as to where a school fails or succeeds; (3) aiding in educating the community as to desirable aspects of the school's program; (4) facilitating acquaintance between parents and teachers; (5) raising funds under special conditions. The inculcation of right habits and the development of a sense of responsibility in children are definite contributions that can be made by parents through the out-of-school environment. The suggestion of an expression of opinion to school officials about the work of the school may induce a meddling attitude in some cases, but very often the work of both school and home for the child is thereby rendered more effective. Members of Parent-Teacher Associations, usually among the more alert in the community, can interpret what the school is

trying to do and enlist the intelligent interest of citizens. Better acquaintance between parents and teachers is conducive to an attractive teaching atmosphere, and makes, among other things, for respect to authority on the part of the school children. The raising of funds is a special work that obviously may be more often entrusted to a Parent-Teacher Association in the parish schools than in the public schools.

There is no doubt that many mistakes have been made by Parent-Teacher Associations in the past. Exaggerated emphasis has often been placed on relatively unimportant activities. Their proffered help has not infrequently been rather a hindrance to the school in its work. We have no infallible standards for determining the percentage of energy that should be devoted to diverse objectives. It is safe to say that the association, wisely directed, has an important place in our scheme of education. If it serves no other purpose, it will certainly awaken the interest of the parent and the community in the work of the school. The Catholic parent particularly should take this interest in the work of the school, for to him belong first the right and the obligation to instruct the child. If the Parent-Teacher Association enables him the better to comply with this obligation, it serves a great purpose.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

X. Jesus Christ, the Model of Our Apostolic Activity

"I do always the things that please Him" (John, viii. 29).

The holy Curé of Ars, who is the secular priests' very own model and patron, experienced untold difficulties on the road that led him to the steps of the altar. But, when his prospects were at their very gloomiest, he still hoped, and encouraged himself—for his being a priest would enable him to win many souls to God. "To win souls for God," is the lawful and even necessary ambition of every priest, for, just as other men go into business or become artists or soldiers, so does the priest specialize in the work of the salvation of souls:

*Excudent alii spirantia mollius aera,
Credo equidem; vivos ducent de marmore vultus;
Orabunt causas melius, cœlique meatus
Describent . . .* (Æneid, VI, 847 sqq.)

A priest's task will always be the noblest, for all these other things are of the earth, earthy, whereas he is the coöperator of God Himself in the fitting of immortal spirits for a life that knows no end.

In his apostolic life, as in his personal ascetical or interior life, the priest has the good fortune of having set before him a most perfect pattern in what is called the public life of our Lord. Since the priest is a sharer of Christ's own priesthood, and daily performs at the altar what He first did in the Supper Room, it behooves him to follow no other line of conduct in his works of zeal than that which the Son of God sanctioned by His own personal practice.

I. ACTION AND CONTEMPLATION

As soon as we ponder earnestly both the dignity and the absolute necessity of the apostolic life, we are driven to the conclusion that, if our external activities are to bear fruit in others as well as be profitable to ourselves, they must ever be but the outward expression of our inward union with God; or, to put it in other words, our activity must spring from, and be the fruit of, our contemplation of the things of God.

We need not allow ourselves to be delayed by a lengthy examination of the relative merits of what is commonly called the active and the contemplative life. There is, of course, a distinction between these two lives, but the difference must not be exaggerated; just as one should avoid a hard and fast distinction between vocal and mental prayer, a distinction of which certain spiritual writers have written so voluminously.

The active life, in the mind of St. Thomas, is really an overflow or fruit of the contemplative, for the true ideal of the apostle must ever be to share with others what he has himself learned by study and prayer. Preaching is the overflow of contemplation, says St. Thomas, and the ideal life is not merely to be enlightened oneself but to be a light unto others, or to hand on to others that which prayer has taught us—*contemplata aliis tradere* (II-II, Q clxxxviii, art. 6). Even the strictest contemplative has invariably an apostolic end in view—else his life might not unjustly be branded as selfish and self-centered; only instead of acting immediately upon his neighbor by direct action, the contemplative acts, as it were, directly on and with God, and reaches the neighbor in this fashion, which has the appearance of being a roundabout way, but is the most efficacious of all.

On the other hand, a purely or exclusively active life cannot be an ideal by itself. The apostle should never be a mere channel—a mere soulless conduit, carrying the waters of saving grace to others but keeping none for himself; else the apostolic life would become unworthy of intelligent men, and our preaching would degenerate into a dull repetition of dead facts, whereas it ought to be the living product of our own vital hold upon the matter of our preaching.

For this reason, however strenuous the life may be which a man must perforce live, his external activities can never relieve him of contemplation, by which must be understood not precisely a *state* of prayer, but all that appertains to a man's personal endeavor towards his own sanctification. Here a lapidary sentence of St. Thomas may be suitably quoted: "*Cum aliquis a contemplativa vita ad activam vocatur, non hoc fit per modum subtractionis, sed per modum additionis*" (When anyone is called from the contemplative life to the active, this is accomplished, not by way of subtraction, but, by way of addition).

No doubt, the holy doctor has in view, in the first instance, a man who has up till now led a life of retirement—may be, a religious who is called to the cure of souls, say, to the episcopate. But the saying of the Saint covers a much wider field; in fact, it applies to every priest whose life, if it is to be of any use to the Church, must needs be one of prayer as well as work. The ideal of apostolic holiness is beautifully stated by the Prince of Apostles at the moment of the ordination of the first deacons: "It is not reason that we should leave the word of God and serve tables . . . we will give ourselves continually to prayer and to the ministry of the word" (Acts, vi. 2, 4). First comes prayer—prayer without ceasing; and only then the preaching of the Word of God. Assuredly nothing is holier than God's Word—the highest privilege a man can hope for is to be made the herald of this saving, enlightening Word; yet, even the official, divinely appointed teacher must first think of his own soul and see to its sanctification. Hence, were a priest to give up prayer and all earnest, personal study and contemplation of divine things, he would fail in what the Apostolic College looked upon as the first and all-important duty of a herald of the glad tidings. In fact, the more busy a priest's life is, the greater is his need of prayer and the less can he afford to neglect or curtail it.

Here, as in all else, our Lord is our best model and pattern. He came into the world in order to give men life, and to give it more abundantly. But before the days of the Incarnation He had spent an eternity in the contemplation of that which later on He preached to men. What was the occupation of the Divine Word during the eternal years that preceded His manifestation to men? "No man hath seen God at any time: the only begotten, who is in the bosom of the Father, He hath declared Him." Hence, as He told Nicodemus, His teaching is based on experience: "We speak what We know; We testify what We have seen" (John, i. 18, iii. 11).

The circumstances that surround the Incarnation must ever remain for us a subject of endless wonderment. The earth which had so long and so eagerly awaited the coming of the Saviour, was to hold Him but for a brief span of some thirty-three years, of which thirty were deliberately spent in obscurity and retirement. Even when at long last the Master appears in public, His preaching is often interrupted by spells of prayer and solitude. At the very

outset of public life, after a momentary apparition in the valley of the Jordan, He promptly vanishes from sight for the space of forty days, which were spent amid the wild beasts of the desert.

We are also taught a precious lesson by another incident. The Gospel describes the disciples on their return from their first mission. We see them crowding round the Master, relating with joy and no small excitement the wonderful things they had accomplished, especially how the devils were compelled to obey them—this last had particularly thrilled them. The whole thing is very human, and looks very much like what happens when a newly-ordained priest first enters the Lord's vineyard. Now that he is in the field, things are going to move. The old ones are effete and fossilized, but with him on the scene the conversion of England—or, for that matter, that of America—is no longer what it appears to us: something for the realization of which we would indeed gladly give our lives, but a thing that seems almost quixotic, or in any case something very far off—so far that not even the most optimistic dare hope to see a Benedictine Abbot at Westminster or Gloucester, or a Pontifical High Mass in St. Paul's or Salisbury Cathedral. This natural buoyancy and this youthful zeal is very beautiful and touching; like new wine, it will settle down, and by growing more mature will do far more than mere enthusiasm could ever achieve.

Our Lord listened with kindly interest to what His disciples had to relate. It almost looks as if the Apostles expected Him to bid them set out once more so as to hasten the ripening of what had been so successfully sown. But Jesus tells them something very different—and thereby He gives us also a very precious lesson: "Come apart into a desert place, and rest a little . . . and going up into a ship they went into a desert place apart" (Mark, vi. 31, 32). The unmistakable meaning of this incident is that, however keen we may feel in our work and however fruitful it may prove, we should never allow ourselves to become engrossed in it so as to neglect our own souls. There must ever be in our day times of prayer and reading: that is the *rest* of an apostolic man, although even physical repose becomes a necessity, else a man runs the risk of becoming a slave to nervous activity and excitement—a neurasthenia which compels its unhappy victims to go on working from sheer terror of an utter inability to resume work, were they

to put a temporary stop to their feverish toil. Our Lord retired to a quiet spot for the purpose of giving the disciples bodily rest, for the Gospel states expressly that "there were many coming and going, and they had not so much as time to eat" (*ibid.*). The hustler looks as if he did a tremendous amount of work, but the achievements of the quiet, thoughtful, truly spiritual men are more likely to yield lasting results.

II. PURITY OF INTENTION

Our Lord's public ministry starts from two fundamental principles: the *will of God* and the *glory of God*.

(1) He came into the world to do, not His own will, but the will of the Father who sent Him: hence, His work is done in the place, in the country, which had been chosen from eternity to be the scene of the earthly life of the Son of God. Not Rome, the political capital of the world, not Athens or Alexandria, the intellectual centers of the universe, but an obscure and despised province of the Roman Empire is the stage set for Him.

Is not this aspect of the Incarnation a lesson in submission to the will of God as made known to us by ecclesiastical superiors? Perhaps, the thought arises in our mind that our talents are not sufficiently appreciated, that the field of our activities is too narrow, for we feel ourselves equal to more important tasks. Possibly these things are quite true, but what of it? Does it matter in the least *what* we do, or *where* we work, so long as we do *His* work? Oh, how much bitterness of spirit, how many heartburnings we could spare ourselves, were we invariably to act upon the unchanging principles of the supernatural life! We profess to be men of God, to seek naught but the glory of our Lord. Let us see to it that we seek it, not in our own way, but in His. Our happiness will be great if, in all humility, we may reëcho the words of our Divine Master: "Yea, Father, for so hath it seemed good in Thy sight" (Matt., xi. 26).

The time also of our Lord's ministry is determined by the Father. How precious to the world were those brief years of His life on earth! Yet, during thirty years He seems to forget all about the work He came to do. Instead of teaching mankind, He toils in the shop of a village carpenter, making rude farm and household implements for the poor inhabitants of a mountain village. But He

does not forget or neglect. He bides His time, until the hour strikes which the Father has appointed: "I do always the things that please Him" (John, viii. 29).

These thirty years spent by Christ among villagers of rude manners and uncouth speech teach a priest not to yield to nature, which chafes amid uncongenial surroundings or under a wearisome and monotonous occupation. Somebody must perform the uninteresting, humdrum task. If I am singled out for it, why should I fret? "I do always the things that please Him."

A priest must ever be on guard against the subtle temptation that elsewhere, with other duties and under different conditions, he would be a better or happier man. "*Imaginatio locorum et mutatio multos fefellit*," says "The Imitation": the idea that things are different, therefore better, elsewhere, and a desire for change, have deceived many.

And what "The Imitation" says of a change of abode applies with equal force to a change of occupation. We may throw off a cross that weighs heavily on our shoulders, but in exchange we shall soon find another not less burdensome, for most of our difficulties are of our own making, and even a thoughtful pagan has said: *Non animum mutant qui trans mare currunt* (Horace, *Epistles*, I., ii).

(2) The other guiding principle of our Lord was His desire to procure God's glory, in the pursuit of which He was utterly unmindful of Himself: "I honor My Father . . . I seek not My own glory: there is one that seeketh" (John, viii. 49, 50). St. Augustine has a wonderful commentary on this text: "If He is one with the Father, equal to the Father, God from God, God with God, co-eternal, immortal, alike unchangeable, alike without time, alike creator and dispenser of times; and yet because He came in time, and took the form of a servant, and in condition was found as a man, He seeks the glory of the Father, not His own; what oughtest thou to do, O man, who, when thou doest anything good, seekest thy own glory, but when thou doest anything ill, dost meditate calumny against God? Consider thyself: thou art a creature, acknowledge thy Creator; thou art a servant, despise not thy Lord; thou art adopted, not for thy merits, seek His glory from whom thou hast this grace that thou art a man adopted; His, whose glory He sought who is from Him, the Only-Begotten . . . if Christ

sought His glory that sent Him, how much more ought we to seek the glory of Him who made us!" (*In Joan.*, xxxix, ult. Translated by Rev. Marcus Dods).

No doubt, if anyone were to hint that we seek in any way our own personal honor and preferment, we should reject the suggestion with righteous indignation. Indeed, there are not many men who *consciously* seek their own glory; but there are those who seek it *without being fully aware of the fact*. They are not quite conscious of their subtle vanity, self-seeking and self-love, because they do not practise self-examination; because rarely, if ever, do they explore the nooks and corners and the secret chambers of their soul so as to discover the true motives that prompt their actions. If the vaults were carefully searched, many a powder barrel and many a lurking conspirator might be discovered.

Few and far between, surely, are the priests who deliberately and consciously neglect God's honor in order to seek their personal exaltation. Such an attitude of mind is so utterly unnatural that reason itself would suffice to show its absurdity. Yet, there is real need for every one of us to be on guard, if not indeed against ambition, then at least against an exaggerated sense of our own importance. In this way we shall be most efficaciously delivered or preserved from a certain touchiness with regard to the opinion and esteem of those around us. If we think of it aright, we cannot fail to see that it is quite unworthy of us to seek our own petty *gloriola*, when *gloria Dei*—God's honor—should be the dominant, all-absorbing passion of our heart.

The truly great man is also the simplest and humblest: we need but think of the eloquent Lacordaire sitting under the pulpit of the lowly Curé d'Ars, and protesting that the unadorned address of that holy priest was worth far more than his own sonorous periods. *Non quero gloriam meam!* Self-effacement is not only a virtue, it is likewise a secret of true and lasting success. If a man is sincerely indifferent to human opinion, he will enjoy an enviable liberty of spirit, an aloofness and serenity of soul which will give keenness to his insight into the things of God and aptness, eloquence and unction to his expression of the things that he has perceived in the hours of intercourse with his Lord.

ILLUSTRATION IN PREACHING

By STEPHEN J. BROWN, S.J.

I do not propose to attempt here a rhetorical treatise on the functions of imagery and other illustrations in oratory. These functions are set forth in any good manual of Rhetoric. My purpose is rather to point to the useful rôle that illustration fills in pulpit discourses and to make some suggestions in that connection.

It is plain that the preacher must, in the first place, aim at securing the attention of his hearers by arousing their interest. His task in this respect does not appreciably differ from that of other writers and speakers. It is in the nature of his subject-matter and in the object at which he aims that he differs from other classes of writers and of speakers. His subject-matter, his theme or message, belongs to the supernatural world. His aim is to produce some definite effect, not only upon the minds of his hearers, but upon their wills. The former point is evident enough: there can be no true preaching that does not at least imply the supernatural. It is scarcely less evident that the preacher, as distinct from the lecturer, ever seeks to work upon the will. The dogmatic and even the controversial sermon aims at producing religious conviction, assent to revealed truths, faith. Now in faith, according to all schools of Christian thought, not the intellect only but the will is involved. As St. Augustine said: "A man may enter the church unwillingly, he may draw near to the altar unwillingly, he may receive the Sacraments unwillingly, he cannot believe unless willingly." ¹ Still more obviously is the moral and hortatory sermon directed to producing some definite effect upon the will.

This being so, it is clear that the functions of metaphor find full play in Christian preaching. The intellectual function of imagery—*viz.*, its rôle in rendering remote, unfamiliar, abstract truth concrete, real, vivid, graspable by the average mind—is peculiarly useful where the theme is drawn from the sphere of the spiritual. Its emotional function is of much avail to add momentum to the impulse imparted to the will by intellectual conviction. Nay, the will may be wrought upon even in the absence of any very clear or defi-

¹ *Tract xxvi. in. Joan.*, n. 2.

nite grasp of truth. Even the æsthetic functions of metaphor have their use, though it be a use not unfraught with danger. Color, vividness, freshness are qualities that help to arouse interest in hearers, no less than in readers. They create a favorable atmosphere for the acceptance of the message: they prepare the soil for the reception of the seed.² This is, of course, true not merely of metaphor and its kindred imagery, but of all forms of illustration—anecdote, parable, quotation, parallel. Such illustration is all the more necessary where the theme is an oft-told tale, in itself devoid of freshness and novelty.

We may reach the same conclusions regarding the importance of imagery to the preacher from historical study of the men who, in the sphere of religious oratory, have wrought positive and marked effects upon minds and lives. Those mighty preachers, the prophets of Israel, are richer in imagery than all the other writers of the Old Testament, excepting, perhaps, the author of the Book of Job. A sixteenth-century author³ thus expresses the matter in a style that is quaint to us today:

“That the holy prophets were not only most exactly seen (skilled) in the peerless skill of divinity, but most exquisitely also furnished with the entire knowledge of all things natural, and not ignorant of any kind of learning or discipline, may be sufficiently proved and manifestly gathered for that in their writings they use many similitudes, and make so many comparisons of things, fetched off, and from the very secrets and bowels of nature—as, namely, from wild and tame beasts, fowls, worms, creeping and swimming creatures, herbs, trees, the elements, rivers, brooks, wells, cisterns, seas, stars, pearls, stones, lightning, thunder, rain, dew, heat, drought, cold, winds, blasts, hail, snow, frost, ice, corn, seed, salt, leaven, nets, snares; and likewise from the humours in a man’s body—as blood; women in travail, milk, dross, iron, gold, silver, and innumerable other things wherein they learnedly beautify their matter, and, as it were, bravely garnish and deck out their terms, words, and sentences with trophies (tropes) and figurative phrases, metaphors, parables, comparisons, examples, shows, and other ornaments of speech, giving thereby unto their matter a certain kind of lively gesture, and so consequently altering it with light, perspicuity, easeness, estimation, and dignity, stirring up thereby men’s drowsy

² “There is a natural delight which the mind has in this manner of teaching, appealing as it does not to the understanding only but to the feelings, to the imagination, in short to the whole man—calling the whole man with all his powers and faculties into pleasurable activity” (Richard Chenevix Trench, D.D.).

³ Robert Cawdray, “A Treasury or Storehouse of Similes” (London, 1609), in the *Epistle Dedicatory*.

minds, and awaking slothful, negligent, careless, sluggish, and reckless people to the consideration and acknowledgment of the truth, and to the following and embracing of virtue and godliness."

He who was and is the great Teacher of mankind, the Preacher upon whom all Christian preachers must ever model themselves, delivered His message in great part through the medium of imagery. The Sermon by the Lakeside, recorded by three Evangelists, is a series of parables. The Sermon on the Mount is figurative throughout. The disciples were the salt of the earth—but of what use is salt, if it lose its taste? They were the light of the world—but men do not light a candle and put it under a bushel or under a bed. A village may be hidden in a valley, but a city built on a mountain top is conspicuous to all. It avails but little to hoard treasure that may perish by rust and the moth or may be stolen from its possessor. They must trust Him who feeds the birds of the air and clothes the lilies in the fields. They must not judge harshly, seeing the mote in a brother's eye but not the beam in their own. They must not throw pearls to the pigs. They may well pray with all confidence to a heavenly Father, for He will not give them a stone instead of bread nor a serpent instead of fish. If they are to get into heaven, they must walk a narrow path and enter a narrow gate. They are to beware of teachers who masquerade as sheep but in truth are ravening wolves. Grapes cannot be gathered from thorn bushes nor figs from thistles. If they would build their house firmly, its foundations must be laid, not upon the shifting sands, but upon the solid rock. That is the manner of preaching of the great Preacher.

It is very noteworthy that our Lord's illustrations were drawn from ordinary human life, and lay within the familiar experience of His hearers. He spoke to peasants—and so we find reference to sowing wheat and to the circumstances that favor or hinder its growth, to harvesting, winnowing, storing in barns, to the management of fig-trees and vineyards, and to the bottling of wine. He spoke to householders—and so we find reference to building houses, to the duties of servants, to leavening and baking bread, to sweeping and cleaning, to dogs lying under the table, to patching clothes and lighting lamps. He spoke to fishermen—and so there is mention of boats and nets and fish. He spoke to common men and women of the common experiences of life—marriage and childbirth, trade and

the marketplace, rich men and beggars, debtors and creditors, children at play, wastrel sons. And with these simple images He brought the sublimest truths home to the hearts of men.

A fine study of Christ as Preacher will be found in a work by the Abbé Louis Ricard—"La Transcendance de Jésus-Christ." One remark may be quoted here: "Generally speaking, people are children, and it is above all necessary to speak to them in images. That is why Jesus *images His thought*." However that may be, it is certain that abstractions and arguments often tell little with untrained minds. Persons and concrete objects make a much surer appeal. And so Christ said: "Consider the *lilies of the field* . . . *Solomon* in all his glory . . ." He does not say that "a person once lost a sum of money," but "a *woman* lost a *goat*." Preaching on Divine Providence, He spoke not of God's general and special concursus; He said: "Are not two sparrows worth a farthing?" He did not dwell on dangerous temptations in general, but said: "If the right eye scandalize thee, pluck it out." He warned people against anger and vindictiveness, but it was by saying: "If a man strike thee on one cheek, turn to him also the other." And so of wellnigh all that portion of His teaching which was addressed to the simple country folk of Galilee.

If these homely illustrations that Christ made use of possess the value just claimed for them, that of bringing home to the minds and hearts of the simplest folk truths the most sublime, they have likewise this other value that they invest with sacred associations the common objects of daily life. For the religious-minded, indeed for any earnest Christian, the harvest scene ought never again to be a mere spectacle of useful activity after he has once heard Christ's words about the harvest that was great while the laborers were few—about the fields that were white to the harvest. And every lamb must be forever more the symbol of the Lamb of God.

Could not we preachers deliberately set ourselves to clothe with spiritual significance the common objects, however simple and material, that surround the faithful in their daily lives? Might we not set ourselves to study the homiletical possibilities as imagery of the railroad and the telephone, the wireless and the cinema, motor cars and aeroplanes, toys and games, skyscrapers and factories, electricity

and chemicals? One feels that St. Paul would have spoken of these things, had he lived in our days. We must not compromise the dignity of the Christian message and preach like Billy Sunday. But to be dignified is not incompatible with being homely and even modern, nor does it necessarily call for style and a manner that is old-fashioned, archaic, or antique.

From the few sermons of St. Paul that are sketched in outline in the Acts of the Apostles we cannot adequately judge his manner of preaching, but there can be little room for doubt that his discourses were at least as figurative as we know his letters to be. The Great Christian preachers of the first centuries—Origen, Gregory, Nazianzen, Basil, Chrysostom among the Greeks, Tertullian, Jerome, Ambrose, Augustine, Cyprian, Gregory among the Latins—all draw largely upon the world of imagery. Much of this imagery is derivative, taken from Scripture, rather than original; but a careful analysis of their style reveals a varying proportion of images that are freshly coined. In a thesis on "St. Augustine the Orator," presented to the Catholic University of Washington by Sister M. Inviolata Barry, the author enumerates some 1240 examples of imagery in 2136 half-pages of the Benedictine edition. In another thesis presented to the University by James Marshall Campbell, St. Basil's works are studied in the same way. The writer notices 1069 metaphors and nearly 600 comparisons or similes in the course of forty-six sermons. Similar studies have been made of the sermons of St. Gregory Nazianzen, St. Gregory of Nyssa, and St. John Chrysostom, all tending to show how amply they illustrated their discourses.

I am not here attempting a history, even in barest outline, of Christian preaching, but merely adducing instances of the value—as evidenced both by their precept and their practice—which Christian preachers of various periods have set upon the use of imagery.

A sample of popular medieval preaching is given us in a curious book, "The Metaphors of Brother Bozon,"⁴ a translation into English of an old unpublished Norman French MS. preserved in the Library of the Honorable Society of Gray's Inns. It was written by a Franciscan Friar of the fourteenth century. The book consists

⁴ London, 1913. An excellent edition of this work was brought out in 1889 by the Société des Anciens Textes Français under the title "*Les contes moralisés de Nicole Bozon Frère Mineur*."

of a series of short paragraphs in which some moral or religious truth is brought home to the people by means of allegories, parables, fables, quaint examples from Pliny's "Natural History" or from various medieval works such as "Le Bestiaire" of Guillaume le Clerc, Isidore's "Etymology," the "Gesta Romanorum," and Bartholomew de Glanville's "De Proprietatibus Rerum," the lesson being driven home by texts of Scripture. It is so full of good things that the choice of an example is difficult. Perhaps, the following will serve as well as another :

"Pliny, the philosopher, tells us in his book that the lion by nature bears hatred towards the ass, not deservedly, but through the desire which he has to eat the ass's flesh. So it is with rich men; they find cases against the poor, not at all because these have deserved ill, but because the rich want their goods. 'Wherefore,' says the Son of Sirach, 'as the wild ass is the lion's prey in the wilderness, so the rich eat up the poor' (Ecclus., xiii. 19). It is found in a fable that the lion made oath that he would not eat flesh all Lent, if a beast did not give him too great cause to break his fast by committing an offense that deserved death; soon he was hungry and had a mind to eat flesh. He turneth to the right and saw a goat, and said to him: 'What do you think of my breath?' 'It stinks vilely,' said the other. 'Forsooth,' said he, 'you have slandered me.' He assembled the court, and prayed judgment from the bailiff of the estate against him who had slandered him. To compensate him, the goat was doomed to death. Another day he was hungry and met a foal. 'Sire,' said he, 'your breath is of sweeter scent than myrrh or cinnamon.' Said the other: 'Thou hast basely mocked me: all know well that thou hast lied. Therefore I shall feed on your flesh by award of the court.' Next he met an ape in the way and put him the same question. The ape was silent and said nothing. 'What,' said he, 'do you disdain to talk to me?' By judgment of the court he was sentenced to death. So it is with great lords; they will never fail for lack of cause to fine the poor. Wherefore says the Bible: 'The rich man hath done wrong, and yet he threateneth withal' (Ecclus., xiii. 4)."

Elsewhere the Devil is a huntsman who hunts the hare (the soul) into his nets and snares by means of his four couples of hounds (various vices and evil passions)—Riches and Wilemyn, Havegyf and Bandewyn, Tristewel and Gloffyn, Beauviz and Trebelyn. "There is not," say the editors of the French version, "in all Anglo-Norman literature a second work which can give us such a complete idea of what popular preaching was in England and at the beginning of the fourteenth century." May we add that preachers

of today might take from it many an excellent hint for their own sermons?

Another curious sample of medieval preaching (15th century), and of the illustrations used in it, is furnished to us in "Examples of San Bernardino of Siena," edited by Ada Harrison.⁵ St. Bernardino (1380-1444) was one of the great popular preachers of all time. For the twenty years 1417-1438, he preached incessantly in the squares and marketplaces of all the cities of Northern Italy. He knew his audiences thoroughly. "Princes, paupers, widows, shopkeepers, priests, soldiers, mothers-in-law, farmers, housewives, innkeepers, magistrates, courtesans, tailors, bachelors, and medical men he knew . . . intimately and with specialized understanding. And he preached to them according to their occupation and their kind." His illustrations were drawn from the surroundings and activities of their daily lives. The "examples" given in this book are drawn from his Siena sermons, which were taken down verbatim in a self-invented shorthand by a tailor and afterwards transcribed. He speaks of donkeys and scarecrows, mad dogs and hens, cabbages and melons—in short, of all the common things of daily experience. Almost all of his examples might be used by any preacher today.

Coming to more modern times, we may cite as examples of a masterly use of imagery such great popular preachers as St. Francis de Sales, St. Leonard of Port Maurice, the Italian Jesuit Segneri, the French Oratorian Lejeune, and the Curé of Ars, St. John Baptist Vianney. Bossuet, in whose sermons the eloquence of the pulpit reaches its highest level, is also perhaps the greatest master of imagery at once elevated and restrained. "Etudiez," says Gustave Lanson, "l'incomparable style de Bossuet . . . Vous y verrez la métaphore brusque ou préparée, suivie ou abandonnée . . . lâché dès qu'elle ne serait plus qu'une curiosité ou un obstacle avec une souplesse et une fortune merveilleuses."

Among great pulpit orators of other Christian communions we may perhaps make special mention in this connection of Liddon,

⁵ London, 1926.

⁶ There has been published a book entitled "Pictures & Emblems," edited by James H. Martyn (London, 1885), which consists of a thousand illustrations drawn from Dr. McLaren's sermons.

Alexander McLaren,⁶ Henry Ward Beecher,⁷ and Spurgeon,⁸ as masters of the art of illustration.

It may be said in general that at the present day the pulpit is the last refuge of eloquence. Political oratory, its rival in the past, is now exercised under such conditions that eloquence is at a discount, except in moments of great national crisis. Consequently, as Prof. John Earle points out, "it is in the Sermon, perhaps more than in any other form of literature, that we may find specimens of the figured diction which is requisite to form the highest order of prose. . . . Only in the pulpit (or in the study behind the pulpit) is there breathing time for the deliberate expansion of figurative illustration."⁹

The use of imagery, indeed of illustration in general, is a subject which, I venture to think, is not allotted its due importance in treatises on sacred oratory. It would be easy to name well-known and widely used manuals in which it is almost entirely ignored. Yet, great preachers have insisted on it, not by their practice only, but by their teaching. "Les similitudes," wrote St. Francis de Sales, "ont une efficace incroyable à bien esclairer l'entendement et à esclairer la volonté. On les tue des actions humaines, des histoires naturelles des herbes, des animaux . . . et enfin de tout." "Not only," says Msgr. Dupanloup, "must we speak to them by ideas and sentiments, but we must employ images, stories, experiences, familiar comparisons drawn from things that they know, that they see, and that they do every day; as our Lord Himself did. Otherwise they do not understand, they do not listen."¹⁰ It would be easy to multiply such quotations but to do so would, I feel, be breaking in an open door.

Considerations as to the manner in which a certain readiness and power in the use of imagery may be acquired, apply no less to the preacher's than to the writer's preparation for their respective tasks.

⁷ "That greatest master of illustration with which (sic) God has yet blessed His Church" (R. A. Bertram, "Parable or Divine Poesy," London, 1886, in Preface). Mr. Beecher published a book entitled "Five Hundred and Ninety-Five Pulpit Pungencies" (New York, 1866).

⁸ One class of illustration much used by him is represented in the book "The Salt-Cellars" (1889), a collection of proverbs with homely and often lively notes thereon. "Feathers for Arrows, or Illustrations for Preachers and Teachers" (New York, 1883), is a similar collection by the same writer.

⁹ "English Prose," p. 236.

¹⁰ "The Ministry of Preaching" (tr. Eales), p. 26.

But in the present connection it may be well to deal with this further point, whether, in default of such educative processes as have been indicated, any resource yet remains to the preacher. I consider that such a resource does exist and may well be drawn upon, though opinions may differ as to its value. This resource consists of collections of illustrative matter. There are those who would debar the preacher from drawing on any such stores. Dr. John Watson humorously suggested that the Protestant Church should have an *Index Expurgatorius* wherein should be included in the first place "The Garland of Quotations," "The Reservoir of Illustrations," and the like. Dr. Henry Ward Beecher was of quite an opposite opinion. It is certain that, ignorantly used, such books would be a bane and not a benefit. But there are men of learning, of zeal, and of high moral value, but deficient in those qualities of imagination and of observation that are needed for the discovery and use of vivid and apt illustration. Why should not these supplement their natural poverty with the riches garnered by others? "Books of illustrative material," says a recent writer on this subject, "similes, metaphors, allegories, parables, fables, stories, experiences, portrait galleries of saints and heroes . . . natural phenomena, natural history or science, literature or art or history or trades or professions or the mechanical arts—why may he not, if they really help him to clarity of demonstration or to the stimulation of interest, use them with a quiet conscience?" Why not, indeed? It may, therefore, be helpful to set down here the titles of a certain number of works of this kind.

The principal and indeed the only Catholic work in English containing a variety of illustrations suitable for preaching is "Illustrations for Sermons and Instructions" by Father Charles J. Callan, O.P. (New York City). It contains "definitions, word-pictures, exemplifications, quotations, and stories, gathered from Scripture, the works of the Fathers and Saints and the writings of recent authors and preachers of note."

"Trésor historique de la Prédication," by the Abbé Sibillat (2 vols., Paris). Described as a "recueil spécial de nouveaux traits, d'histoires, de paroles remarquables, de comparaisons, et d'allégories choisis avec le plus grand soin."

"The New Encyclopædia of Illustration," by Dr. Elon Foster

(4 large vols., New York City). Contains some 16,500 illustrations, 4,000 of which are poetical. Exhaustive indexes.

"One Thousand New Illustrations," by H. O. Mackay (London, 1888).

"Points, Parables and Pictures," by H. O. Mackay (London, 1899).

A second series of 1,000 illustrations, mostly taken from the published works of various authors, great and little, including Ruskin, Carlyle, George Eliot and A.K.H.B. Index of Subjects.

"Cyclopædia of Illustrations for Public Speakers," by Robert Scott and William C. Stiles (4to pp. 831, New York City, 1911). A very fine compilation.

"The New Handbook of Illustration" (London). A classified treasury of themes, analogies, parables, similitudes, types, emblems, symbols, apologues, allegories, etc., arranged for ready reference.

"A Dictionary of Similes," by Frank J. Wilstack (London, 1917); a substantial volume of 490 pp. in which the similes—the majority of which are taken from published literature—are given in alphabetical order according to some leading word. There is an Index of Authors. The book contains 15,000 similes. A much older book, now hard to obtain, is "Things New and Old, or a Storehouse of Similes," by John Spencer. The first edition appeared in 1658, but there have been several since that date. It was reprinted in 1867 by Dickinson, London.

"Parable, or Divine Poesy," by A. R. Bertram (London, 1866); illustrations in theology and morals selected from great divines and systematically arranged. The matter is arranged alphabetically (adversity, affliction, ambition, etc.), and there is an index of authors, subjects and texts. The authors most drawn upon are Thomas Adams, Henry Ward Beecher, William Gurnall, John Downname, Jeremy Taylor, and Richard Sibbes.

"Fifteen Hundred Facts and Similes for Sermons and Addresses," by J. F. B. Tinling (London, 1897, 1908, etc.).

"Eastern Proverbs and Emblems Illustrating Old Truths," by Rev. J. Long (Boston, 1881).

"The World of Parable and Proverb," with illustrations from history, biography, etc., by Rev. J. Paxton Hood (1885).

"Cyclopædia of Illustrations of Moral and Religious Truth," by

John Bate (London), includes amid a vast mass of miscellaneous illustrations, many analogies, metaphors, similes, and emblems. This is one of the most popular works of its kind, having passed through some sixteen editions.

"Homiletic Encyclopædia of Illustrations in Theology and Morals," by R. A. Bertram (quarto pp. 892), is another well-known work that has often been republished.

Dr. Hugh Macmillan has devoted himself specially to illustrations drawn from the life of nature. His most important work on these lines is his "Cyclopædia of Nature Teachings" (London). Another similar work by this author is "Lessons from Life," being "facts and observations of animal and human life" arranged as illustrations of religious, moral and social truths and principles. A third is "Bible Teachings in Nature" (London). First published in 1867, it has been many times reprinted since that date.

Scriptural illustrations, in particular, are easily to be had, notably in such works as Howe's "The Catechist" and Vaughan's "Divine Armoury of Holy Scripture." St. Anthony of Padua made a classified collection of Scripture texts and illustrations which has come down to us. Some years ago it was published in English by an Anglican divine, the Rev. John Mason Neale, under the title "The Moral Concordances of St. Anthony of Padua" (London, 1866; new edition, 1898).

A few further references may be given in conclusion.

"The Power of Illustration, an Element of Success in Preaching and Teaching," by John Dowling (New York City, 1858).

"The Art of Illustration," by C. H. Spurgeon (New York City, 1894).

"The Art of Illustration Illustrated," by John Edwards (London, 1909). Deals with the subject historically; preachers of the early Church, medieval preachers, reformers, classic preachers of the English Church, Puritans, modern preachers; modern Catholic preachers are omitted.

"The Art of Sermon Illustration," by Harry Jeffs (London, 1909).

"Teaching by Illustration," by J. W. W. Moeram (1914).

Lastly, any good collection of *fables* would furnish us with excellent illustrations.

LAW OF THE CODE

Temporal Goods of the Church

By STANISLAUS WOYWOD, O.F.M., LL.B.

PAYMENT OF TITHES AND FIRST FRUITS

The payment of tithes and first fruits shall be governed by the special laws and laudable customs of each country (Canon 1502).

This Canon of the Code has been interpreted by some men in the United States in the sense that it makes the payment of tithes of obligation in every country. The Code does not say so, but merely states that, in reference to payment of tithes and first fruits, the special or particular statutes and praiseworthy customs should be observed. If, therefore, in some country no special laws or customs (for legal customs have the force of law) exist, the Code certainly does not make the payment of tithes and first fruits obligatory. In the United States we have no other means for the building and maintenance of churches and schools, for the support of the priests and the work of the Church, than the contributions of the people. If the Church has a right to exist and carry on the work of religion, she also has the right to demand from the members of the Church the necessary means. In most dioceses the laws or statutes do not demand the contributions for the maintenance of the religious activities in the form of a tax or assessment, but leave the amount to be contributed to the good will of the people. It is certain that, apart from any law, there is an obligation on the members of the Church to contribute towards the needs of the Church according to their means. The fact that there are no other means than these contributions to make it possible for the Church to exist and work in this country, makes it necessary for the people to bear the burden of contributing the means.

Canon 1502 speaks of the payment of tithes (tenths) and first fruits. In the old Canon Law there are many references to these taxes, but in recent times those laws have vanished through either contrary custom or through circumstances that came about in the course of political upheavals. In the United States the old law

of tithes and first fruits very likely never existed, for, though Wernz does not say when the old law went into desuetude, he writes that long ago personal tithes (as distinct from those paid by some organizations or corporations) and first fruits have gone into oblivion.

AUTHORIZATION FOR THE COLLECTION OF ALMS FOR CHURCH PURPOSES

Private individuals, both clerics and laymen, are forbidden to collect alms for any charitable or ecclesiastical institution or purpose without the written permission of the Apostolic See or their proper Ordinary and of the Ordinary of the place. The regulations of Canons 621-624 regarding the collection of alms by religious organizations are not affected by this Canon (Canon 1503).

The work of the Church is an affair in which the public is interested, and the Church must assume responsibility for her activities; wherefore, she does not permit anyone to act in her name or for her unless she has authorized him, and to the extent only to which she has authorized him. Canon 1503, therefore, states that she forbids all private members of the Church to collect alms for any ecclesiastical purpose, unless they have been licensed to do so by the competent authorities of the Church. In order that one may legitimately solicit alms for church activities, it is necessary to have the permission of either the Holy See or the collector's proper Ordinary, and, *in addition*, the permission of the local Ordinary of the diocese or district where the collector wants to go about begging for alms. Before the local Ordinary gives permission, he will carefully investigate whether the one who asks for permission has proper credentials from either the Holy See or his own Ordinary. If he sees fit to permit him to collect in his diocese for the purpose for which he has been authorized to collect by either the Holy See or by his own Ordinary, he should issue letters to that effect. Practically, it would be best to make it known either through the pastors or in some other public manner that the person has received the permission from the local Ordinary, because very few people will ask the collector to show them the credentials, and the unauthorized collectors know that people rarely request to see the credentials, and thus it happens that many fakers collect alms not, for some church work,

but for their own personal gain. The Code forbids *private* persons to collect alms for church purposes; a bishop in his diocese and a pastor within his parish are not private but public persons, and, contrary to Augustine ("Commentary," VI, 561), we think that they may collect in their respective territory, not only for the needs of the Church in the diocese or the parish, but also for other church enterprises carried on outside the diocese or parish, unless, in reference to the pastor, the diocesan statutes forbid the pastor to do so without permission from the bishop.

Is every appeal for help in church work subject to the precept of Canon 1503? Does the phrase "stipem cogere" in Canon 1503 cover each and every request for contributions towards a good cause by some ecclesiastical organization? No, commentators on Canon Law interpret the phrase to mean collections made by persons who go from house to house asking for contributions. Appeals by mail cannot be called collecting in the proper sense of the term. Many deserving causes brought before people by mail do not get the consideration they deserve, because there are no sufficient indications that the appeal is absolutely genuine. Another reason why a good cause pleaded by mail does not get a hearing with many people is because the appeals are too numerous. There are the missions and vast districts of missionary character in the United States; there are numerous charitable Catholic institutions; there are many religious organizations which cannot keep up and develop their training schools for new members from the salaries paid for the work in schools, parishes, etc.—all these need help, and besides these there are many appeals from European countries, all in addition to the appeals made to the charity of the people by their own pastor and bishop to support the parochial and diocesan church enterprises.

Soliciting subscriptions for Catholic papers, magazines, books published with ecclesiastical approval as required by Canon Law, is not collecting of alms, and the publishers of such publications have the right under the laws of the country to employ agents to sell the periodicals and books. We have heard pastors complaining from the pulpit about these agents going through their parishes without authorization from them. In some cases the complaint is justified, namely, when an agent claims he has been sent by the pastor, although the pastor has not recommended him to the people of his

parish; but, apart from such dishonest business, the publishers have a right to do business through agents, and they have a right to offer the publications for sale to anyone, Catholic or otherwise, without interference from anyone. If an agent proves dishonest, the publishers will be grateful for an immediate report made to them by priest or people, because it is to their interest to know so that they can promptly discharge the agent—or have him arrested, if the case calls for drastic measures.

THE “CATHEDRATICUM”

All churches or benefices subject to the jurisdiction of the bishop, and all confraternities of lay persons, must pay annually to the bishop as a token of submission the *cathedraticum*, or a moderate tax, the amount of which is to be determined in accordance with the regulations of Canon 1507, § 1, unless it has already been fixed by ancient custom (Canon 1504).

From ancient times (cfr. *Decretum Gratiani*, Causa X, Quæstio III) the bishop has been entitled to an annual tax from the churches of his diocese as a mark of respect and in acknowledgment of his jurisdiction. The Code confirms the ancient law. The amount of the *cathedraticum* has not been fixed by the general law of the Church, but is to be determined in the manner specified in Canon 1507, § 1—namely, by the Provincial Council or, outside the Council, by a meeting of the bishops of each ecclesiastical province; the ruling of the bishops on this matter is to be submitted to the Holy See for approval. If the *cathedraticum* has been fixed by ancient custom, that custom shall be preserved. The amount of the *cathedraticum* is to be a moderate tax, and should be the same amount for all churches, public oratories, and benefices—not a varying tax according to the income of a parish or the number of parishioners, as was expressly declared by the Holy See in a recent case where the bishops of an ecclesiastical province in France asked for approval of a graduated *cathedraticum* tax on the parishes apportioned according to the number of parishioners (Sacred Congregation of the Council, March 13, 1920; *Acta Ap. Sedis*, XII, 444). In the United States there will be few, if any, dioceses in which the *cathedraticum* is fixed by ancient custom.

Concerning the persons and places subject to the payment of the

cathedraticum, the Code states that all churches and benefices subject to the jurisdiction of the bishop and all laical confraternities are obliged to pay the tax. Public oratories are also bound to pay, for they come under the law for churches, as Canon 1191, § 1, rules. The churches of exempt religious organizations are free from the *cathedraticum*, but, if a parish is attached to any of their churches, they are bound to pay the *cathedraticum* because of the parochial benefice, as Reiffenstuel (*Jus Can. Universum*, lib. III, tit. 39, n. 13) and canonists generally teach.

TAX FOR EXTRAORDINARY DIOCESAN NEEDS

If some special need of the diocese requires it, the local Ordinary may impose an extraordinary moderate tax on all beneficiaries, both secular and religious, besides the seminary tax mentioned in Canons 1355-1356 and the pension on benefices spoken of in Canon 1429 (Canon 1505).

The Third Lateran Council forbade the bishops to burden the people of the diocese with taxes and exactions, but permitted them, because of the many necessities that may arise, to ask the people for a "moderatum auxilium" if the cause be evident and reasonable. The Code in Canon 1505 permits the bishop to levy an extraordinary tax on all men, secular and religious, who hold a benefice. Since the pastors in the United States are the only ones who have a benefice, the bishop cannot raise much money by a small tax put on them. Besides, in every diocese there are poor parishes where the pastor has difficulty to make a fair living, so that he cannot be taxed for extraordinary diocesan needs (Sacred Congregation of the Council, February 27, 1603). No authority is given to the bishops to tax the people for extraordinary needs of the diocese. What, then, shall they do to get the necessary means to support the diocesan institutions of charity, pay the debts of the diocese, and provide for other needs? Usually, appeals to the people ordered by the bishop to be made in all the parishes of the diocese have met with a generous response, but the good will of the people can easily be turned into apathy or even opposition by demanding too much. Wherefore, a diocese should not start too many and costly enterprises, no matter how praiseworthy in themselves, if their cost is out of proportion to the means of the people who have to support a

costly local, state and federal government. In any case, the above-quoted Council of the Lateran forbids the bishop to burden heavily the subjects of the diocese.

TAXES FOR THE BENEFIT OF THE DIOCESE OR FOR PATRONS OF BENEFICES

Other taxes for the benefit of the diocese, or in favor of a patron, may be imposed by the bishop on churches, benefices and other ecclesiastical institutions subject to him only at the time of foundation or consecration; no tax may be imposed on Mass stipends, whether ordinary stipends or those of foundation Masses (Canon 1506).

In the Decretals of Pope Gregory IX we read: "We forbid the abbots, bishops or other prelates to impose new taxes on the churches, or to increase the existing ones, or to appropriate part of the income to their use, but that the superiors shall with a good will safeguard the liberty of their subjects as they want their own liberty protected. If anyone shall do otherwise, his action shall be null and void" (Cap. 7, *De censibus, exactionibus et procurationibus*, lib. III, tit. 39). As far as we know, it is not the practice in the United States to put a tax on churches at the time of their foundation or consecration. The assessments for various diocesan needs and for other church purposes outside the diocese placed on the parishes are quite numerous in some dioceses. In Canon Law these assessments cannot be considered legal taxes, for they are beyond what the Code permits; they are at most appeals to the people to raise a certain amount of money for the purpose indicated by the diocese (cfr. "Epitome," II, n. 826).

TAXES FOR DISPENSATIONS, EXECUTION OF RESCRIPTS, STOLE FEES

Taxes for dispensations in marriage impediments are regulated by Canon 1056, for funerals by Canon 1234. Taxes to be paid throughout an ecclesiastical province for various acts of the voluntary jurisdiction, or for the execution of Rescripts of the Holy See, or on the occasion of the administration of Sacraments or sacramentals, are to be fixed by the Provincial Council or in a meeting of the bishops of a Province, but this determination of the taxes has no force unless it has been first approved by the Apostolic See.

Concerning taxes for judicial acts, the precept of Canon 1909 shall be observed (Canon 1507).

Concerning taxes for dispensations from marriage impediments, Canon 1056 forbids the local Ordinary and his officials to charge anything at all to the poor. From others a small fee may be demanded for reason of the expenditures of the chancery office, unless the Holy See has explicitly granted a bishop permission to charge a specific fee. Regarding dispensations which the Ordinary gives not by his own authority but by delegation of the Holy See (through the faculties which each bishop can get for five years at a time), there may be special instructions as to fees for the various dispensations in marriage cases as well as in other matters. In a form of faculties which we have before us, there is (*e.g.*) at the end of the faculties granted for dispensation from marriage impediments by the Sacred Congregation of the Sacraments the instruction that the parties who are able to pay should pay "*æquam oblationem iuxta vires in obsequium Sanctæ Sedis.*" The bishop is to send a report at the end of each year, stating the kind and number of dispensations granted and forward the sum received for fees after deducting the chancery expenditures. At the end of the faculties granted by the Holy Office for impediments of disparity of cult and mixed religion and *sanatio in radice* of marriages between Catholics and non-Catholics, there is the statement that the tax (which is usually to be paid and to be collected by the Ordinary) amounts to three dollars, unless the fee is to be lowered or dispensed with because of the poverty of the petitioners. At the end of each year report about the use of the faculties is to be made, and the money received in fees is to be forwarded to the Holy See, deducting one-fifth which they may retain for their own and the diocese's necessities.

FUNERAL OFFERINGS

Funeral offerings are to be fixed by the local Ordinary with the advice of the diocesan consultors, taking into account legitimate customs and all circumstances of persons and places. The list is to be complete in order that occasion for quarrels and consequent scandal may be avoided (Cfr. Canon 1234).

The taxes for dispensations (excepting those from impediments of marriage) and other concessions and for the execution of re-

scripts of the Holy See, and fees to be paid on occasion of administering the Sacraments and sacramentals, are to be fixed for each ecclesiastical province by the bishops of the province assembled in Provincial Council or in a convention or meeting. Canon 1507 speaks only of taxes to be paid on the above occasion in the whole ecclesiastical province. May they not be determined by the individual bishop for his diocese? From Canon 1507 one might be led to conclude that, when there is question of determining the taxes for an individual diocese, the bishop could do so by his own authority. If one, however, takes the former legislation into consideration, it becomes evident that Canon 1507 repeats the former law on this matter contained in a Decree of the Sacred Congregation of the Council, June 10, 1896 (cfr. *Eccl. Review*, XV, 526-528), in which it is expressly stated that the individual bishops shall not fix the taxes, but that this is to be done by all the bishops of each ecclesiastical province in a Provincial Council or in a meeting of the bishops; that they shall submit the schedule of taxes to the same Sacred Congregation, and that, if the Sacred Congregation sees fit to approve the schedule, it shall be approved "ad instar experimenti" for five years for the dioceses of Europe, for ten years for the other dioceses.

Concerning the taxes or fees to be paid on occasion of the administration of Sacraments, Canon 736 rules: "For the administration of the Sacraments the minister shall neither directly nor indirectly demand or request anything regardless of any reason or occasion, except the offerings spoken of in Canon 1507." The above-mentioned Decree of the Sacred Congregation of the Council quotes the law of the Decretals of Pope Gregory IX (Cap. 42, *De Simonia*, lib. V, tit. 3), in which Pope Innocent III on the one hand forbids anyone to demand or extort money, because the Sacraments of the Church are to be conferred freely; on the other hand, he censures those Catholics who, under the pretext that it is wrong to offer money, go so far in their hypocritical piety as to condemn the custom of people in making an offering, when such custom has been introduced by them out of devotion towards the Church. Wherefore, concludes the Pontiff, the bishops shall take care that the Sacraments are freely conferred, and they shall restrain those who maliciously attempt to change the laudable custom of people

making offerings on the occasion of spiritual ministrations to them.

When the bishops of an ecclesiastical province prepare a schedule of taxes or fees, it must be remembered that the Sacred Congregation of the Council refused to approve a schedule in which under each head there was a highest and a lowest fee, so that the individual bishops might, according to the circumstances of their diocese, fix a fee which was within the two extremes. The Sacred Congregation added that in the imposition of taxes or fees discretion is to be used (December 11, 1920; *Acta Ap. Sedis*, XIII, 350).

Rescripts of the Apostolic See are usually sent to the bishop of the petitioner, and, if the bishop is therein appointed as executor of the papal instrument, he is entitled to a fee for the execution of the document. According to the rules of the Roman Curia (*Ordo servandus*, pars I, cap. xi, n. 1), the fee which the diocesan chancery shall receive for the execution of rescripts is to be specified in each rescript.

The fees for judicial acts are to be determined according to Canon 1909. The bishops of an ecclesiastical province shall in a Provincial Council, or in a meeting, fix the schedule of fees which the parties are to pay for judicial expenditures, what fee the lawyers and agents shall receive from the parties, the payment due to translators and transcribers and to those who are appointed to examine and certify the correctness of translations and copies, and payment for copies of documents from the archives.

CHRISTIANI AD LEONEM

BY GEORGE H. COBB

There is no need to fling the glamor of romance around the story of the early Christian martyrs in order to enthrall the Catholic heart. Sober facts are all too eloquent in causing their heroism to ring down the ages, putting our feeble faith to the blush. You have only to read the pages of the *Dictionary of Liturgy and Christian Archeology*, edited by Cabrol and Leclercq, to glow and melt before the calm, judicial recital of terrible sufferings eagerly endured for love of "Christ and Him Crucified." The work is in French, and is as yet unfinished; but there is a cold marshalling of facts that goes to show that each new discovery in the land of Christian archeology but serves to gild the halo around the martyr's head. These facts are all too little known by the ordinary reader. Authentic Roman history, the authentic *Acts* and *Passions* of the Martyrs—alas, many of these *Acts* have been lost in the jungle of wonders that has grown around them in the Middle Ages—carvings on marble columns, scenes figured on lamps, and various kinds of pottery, are all pressed into the service to tell a truth that is far more wonderful than any fiction. In vain one scrutinizes the frescoes of the Catacombs for illumination on this fascinating subject of the sufferings of the early Christians. They are silent on this point, save that Daniel is shown amongst the lions, even as a Christian was exposed to the beasts. There was little need to remind contemporary Christians in frescoed story of the sufferings that might await any of them at any moment, for the fierce pagan cry of "Christiani ad leonem" was for ever ringing in their ears. Let them rather be comforted with thoughts of the glories to come. Think what the words of Paul must have meant to the faithful of those days: "I reckon that the sufferings of this time are not worthy to be compared to the glories to come, which shall be revealed in us." Here is the keynote to the Catacomb frescoes. Christ triumphant was the Christians' consolation—the lovely meads of Paradise with sheep peacefully reclining at the feet of the Good Shepherd, who bears upon His shoulders a lamb but newly drawn from the briars of this cruel world. May not this attitude of mind explain in part the absence of the Crucifixion in these frescoes?

There is no more damning record of the moral decadence of pagan Rome, with all its boasted culture, than the awful story entitled "Christiani ad bestias." Their Satanic coldness and indifference to the most revolting indecencies inflicted upon their wretched victims in the circus was only surpassed by a lust for human blood which locked the heart to anything approaching pity. All too common was it for the virgin martyrs to be violated by the executioners ere they were put to death; wherefore, we need not wonder when we read of virgins who dashed into the flames to avoid the dreadful infamy that might prelude their martyrdom. The huge audience could gaze on this revolting spectacle unmoved, without a murmur of disapproval. The poet Martial, with evident pleasure, coolly describes in the minutest detail the condition of a miserable being who had been given to the beasts: "The blood streamed from his quivering and torn members, and no part of his body had kept its original shape." Mere human victims were of far less interest to the spectators than the rare animals, for the onlookers, glutted with the sight of human blood flowing like water, were without shame as they were without pity. We read in the *Passion of St. Perpetua* that, at the close of the games, Saturus was exposed to a leopard, which at one bite covered the martyr with blood, whereat the delighted spectators filled the air with cries that made sarcastic reference to Baptism: "He is well washed! Behold the saved! He is well washed!" There is no more powerful record of the transforming power of grace than the fact that the martyr of today was frequently the pagan of yesterday, with all a pagan's lusts.

To be condemned to the beasts had an added terror to many a Christian heart which might easily be overlooked today. The pagan Roman had a horror of being left unburied after death, of being condemned to wander amongst the shades without a home. Many a pagan epitaph could be quoted that utters the most terrible invectives against anyone who dares to violate the tomb, while violaters were threatened with a heavy fine which was recognized by the State. Like imprecations, with the threat of like fines, are to be found in Christian epitaphs, showing that the less instructed Christians still preserved their hereditary pagan antipathy to being left without a tomb after death, and the early Church had to fight fiercely against this pagan tendency. It was to strike an added terror into

Christian hearts that the martyrs were burnt and their ashes thrown to the winds, that their bodies were flung into the Tiber or into the sea, that they were devoured by wild beasts.

The "datio ad bestias" was the game that ever held preference in the public eye. Two classes of people were fated to take part in the struggle, the gladiator and the condemned. Great was the danger for the former; for the latter death was almost a certainty. Parricides, assassins, seditious, prisoners of war, and the hated Christians were amongst those condemned "ad bestias." The dense crowd could at any given moment during the game give vent to their feelings; suddenly the air was filled with the roar "Christiani ad leonem," and their wishes had to be speedily fulfilled.

Fighting wild beasts in the amphitheatre, as a spectacle of magnificence, was first introduced into Rome in 168 B. C., though the custom of flinging condemned criminals to the beasts was older still. The *bestiarii*—drawn in the main from the condemned—were naked and defenceless. The *venatores*—drawn from a less despised class—were not altogether naked; they were allowed bandages around the arms and legs, and, armed with a short lance or sword, they had to goad on the wild animal against its defenceless victim. There were also the *sagittarii* (bowmen) and the *succursores*, who were kind of picadors. The *taurarii*, or *pilæ*, were naked human beings thrust into a straw packing to whet the rage of the bull as he tore into the arena and flung the *pilæ* into the air with his horns.

Usually, this spectacle preceded the other games, beginning at dawn and continuing at times till the fifth hour of the day. A curious assembly of beasts were paraded before the eyes of the delighted throng. Panthers, bears, lions, elephants, leopards, appeared in the amphitheatre—even a giraffe, a rhinoceros, a lynx. In the feast given by Pompey no less than 600 lions figured. Titus held a feast that lasted 100 days, during which 900 animals were slaughtered. Africa, then Asia, supplied the beasts in question, but elephants might only be possessed by Emperors. Suetonius is our informant that Caligula, at a time when meat was expensive, gave criminals as food to his menagerie. There were times when animals were painted: lions with gilded manes, oxen painted white, and sheep colored purple then figured in the spectacle. The game was subject to fixed rules. It was held on certain great feasts such as the *natalitia* of princes or

the solemn feasts of towns. The "datio ad bestias" had its fixed place in the program, and was not allowed to interfere with the other games—such as gladiatorial combats when men butchered men to make a Roman holiday.

Huge was the delight of the dense throng of spectators in this debased form of entertainment. At Corinth, it was introduced in the midst of a gorgeous mythological pantomime. We know that at Rome the condemned were made to enact mythological characters that inevitably resulted in the death of the unfortunate mimes. The victims appeared robed as gods or heroes; Ixion was actually torn to pieces by the wheel, Icarus fell from the heavens and was dashed to pieces, the hand of Mucus Scævola was really burned, Pasiphaë was subjected to the lascivious attentions of a bull, Orpheus was torn in pieces, Atys mutilated, Laureolus crucified. The shuddering horrors did not cease here. In his Epistle to the Corinthians, St. Clement has an illuminating passage with reference to the martyrs under Nero, telling how women, Danaïdes and Dircēs, had suffered terrible and monstrous indignities that are almost incredible to our modern ears. Yes, Christian women were forced to enact the part of the Danaïdes, and were subjected to unmentionable outrages from the mimes who figured as the sons of Egypt ere they received the fatal blow from an actor taking the part of Lyriceus. The human mind cannot conceive a more disgraceful death nor can the Catholic conceive any heroism or sacrifice that could rise to a higher plane. Suffice it to say in a concluding commentary on St. Clement's words, that Dircē was tied to the horns of a wild bull and so met her fate.

The horrible spectacle of the unfortunate being given to the beasts opened with a procession in which the victim was led on to a platform (*suggestum*) with an inclined board reaching to the ground whereby the animal could approach the condemned. He was tied—sometimes nailed—to a stake (*palus*), called at times *crux*. St. Polycarp refused to be nailed to the stake: "Leave me alone: He who gave me the grace to suffer the fire will give me the strength to remain unmoved at the stake without the need of your nails." The naked victim was allowed a *perizoma* (a sort of loin cloth). At the extremity of the arena was the *cavea* where the wild beasts were imprisoned. Usually the animals came from underground by means of trap doors which opened suddenly. The crowd preferred the

cages to be brought on to the arena, since the animals confined for days in their narrow limits or brought direct from their native deserts were much more ferocious. In the Catacomb of Domitilla, Daniel is represented in the lion's den as a Christian was so often found in the amphitheatre, standing on a platform, bound to a stake, and wearing only the *perizoma*. The *venator* who goaded on the wild beast had no easy task, for it was not unknown for the animal to turn and rend him to pieces, as recorded in the *Passion of St. Perpetua*.

There were times when the wild beasts refused to touch the victim. Here is a pagan record. Tacitus tells how Maricus, taken in combat, was made to face the beasts; as they delayed in devouring him, the crowd thought him invulnerable, whereupon Vitellus had him slain under his eyes. Such records were frequent amongst the Christians, so that St. Ignatius of Antioch feared the wild beasts might not devour him. A bear loosened against St. Saturnius refused to come out of its cage. The *Passion of St. Marciana* gives a vivid picture of the virgin exposed in the circus, tied to the stake, when a lion was set to attack her. The lion drew near, sniffed (*odoratus*) her, and left her untouched. A few months later she was wounded by a bull, and finally done to death by a leopard. Comparing this authentic record with a later version, we have a perfect example how such records came to be distorted beyond recognition in succeeding ages, for a hymn to St. Marciana in the Mozarabic Breviary has changed the word *odoratus* to *adoratus*, thus making the lion adore the virgin.

Thrilling is the account given in the *Acts of St. Thecla*. The virgin was stripped of her clothing, but managed to partially cover herself with a veil before being pushed into the stadium. Lions and bears were goaded on to attack her, whereat a lioness ran towards the Saint and lying at her feet gently licked them. Hereupon the women in the audience raised a great cry. The bear drew nigh to her, but the lioness leaping upon it tore the bear to pieces. A lion which had been brought up on human flesh was then brought to the attack, there was a fierce combat between the two animals ending in the death of both. A great number of wild beasts were now loosened; Thecla stood unmoved, her hands raised in prayer in the familiar attitude of the "Orante."

In the *Acts of Sts. Probus, Taracus and Andronicus*, we find that their bodies were so torn by torture that they had to be carried to the arena by a company of soldiers on an improvised litter. The wild beasts would not touch them. A bear which had only just slain three gladiators was brought to the attack. It crouched at the feet of St. Andronicus and licked his bleeding wounds. The very animals put the populace to shame and were less ferocious. The martyr did his best to encourage the beast but all in vain. The president ordered the bear to be killed on the spot, and the martyrs were finally dispatched by having their throats cut.

“Greater love than this hath no man”—a love that stopped at no conceivable sacrifice for the sake of the Beloved, that the incense of the martyrs’ lives might give forth its fragrant smoke to Almighty God when ignited at the fire of suffering. All true love is rooted in sacrifice. That is the acid test of the genuineness of our love for God. The martyrs may well make us hang our heads and blush for shame.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

X. Cathechetical Value of the Liturgy

It is a platitude to reaffirm the intimate and necessary link that exists between the Liturgy and Catholic dogma, for it stands to reason that the prayers and ceremonies of the Church can never be anything else but the translation into words and gestures of the inward belief, the hopes and yearnings of the mystical body of Christ. Though the word *rite* does not connote the same thing as the word *ceremony*, we may, for all practical purposes, take them as identical. Now, among these manifold outward and visible observances there are some which are obviously of a *symbolical* nature; that is, they direct the attention to something that is not seen with bodily eyes, namely, the grace produced by the Sacraments or the acts and dispositions by which the soul is brought in touch with God. Other rites or ceremonies are *imitative*—that is, they are an outward, bodily action produced in sympathy with the emotion of the soul and, as it were, its material prolongation or repercussion.

When the clapper strikes the metal of a big bell, a clear, definite note is emitted. But long after the impact of the clapper and the sound produced by it have ceased, every molecule of the huge brazen mass goes on vibrating under the influence of the first stroke. The humming note, as it is called, of the bell is the direct and necessary prolongation of its striking note. In like manner the intuitions and perceptions of the mind and the manifold emotions of the heart can never be without producing on the body impressions whose strength is in proportion to their intensity. This is an obvious fact, the truth of which rests upon the interaction of the two elements that constitute human nature—spirit and matter, soul and body.

I

Imitative ceremonies—or observances, as we feel justified in calling them—are of their very nature something spontaneous, something that springs from the very depths of our being practically

without thought or effort. Such ritual observances are found in every form of religion, true and false, ancient and modern. Protestantism and Puritanism, whose icy breath has all but frozen the springs of all religious sentiment, has indeed laid its numbing hand upon the heart of humanity. It has succeeded in imparting to its external worship a rigidity, a coldness, which must always prove repellent to man's truest instincts. Hence it is but small wonder that its hold upon men should wax weaker as time goes on, though alas! this does not necessarily mean that Truth gains by the losses suffered by heresy.

The Catholic Church has always been remarkable both for her understanding of human nature and her sympathy with all that has not been vitiated by sin. In her dealings with mankind she is, of course, guided not only by her own sure instinct, but she is above all constantly shepherded and prompted by the Spirit of Truth who is for ever with her and in her. The Church has often been reproached with having taken up and made her own observances and practices which are likewise found in other forms of religion, even in paganism. The reproach might be justifiable if it could be proved that any of the ceremonies thus adopted were purely pagan in origin—that is, owed their origin solely to the intellectual and ethical aberrations on which paganism itself is built.

Now, it is our contention—and it is not difficult to substantiate it—that the ceremonies of the Church which are likewise found in forms of worship that preceded the Christian era, are some of the spontaneous expressions of the religious sentiment which is deeply engrafted in the hearts of all men. It is a truism to say that there never was a race of atheists; and, just as even the most degraded of human races have some kind of religion, so do they give outward expression to it in word and gesture, and observation proves up to the hilt that some at least of these outward forms are common to all religions. We must, therefore, apply in this instance the rule laid down by Cicero ("Tusculan Disputations," I, 13), when he treats of religion in general: *Omni autem in re consensus omnium gentium lex naturæ putanda est* (Whatever the matter may be, if all men are in agreement concerning it, their concord must be held to be a law of nature).

The outward gesture, the attitude of the body, is a spontaneous

accompaniment of the soul's emotion, a comment upon it, and its reinforcement. Who can doubt that, whatever may be the explanation of the phenomenon, somehow prayer is more intense if we pray on bended knees and with folded hands? This folding of hands and bending of the knee, or of the body, is to be met with among all the nations of the earth.

In the early months of 1927, whilst the late Emperor of Japan was in his death struggle, the illustrated papers of the world gave pictures of extraordinary and indeed wonderful scenes. We could see great crowds of people gathered in prayer before the Imperial Palace, all folding their hands and bowing their heads. One picture in particular was deeply impressive. It showed a number of men, stripped to the waist, standing in the icy water of a lake, at night, praying with bowed heads and folded hands. Had we not known they were pagans whose foreheads alas! had not been stamped with the seal of Christ's Cross, we should have taken them for a group of ascetics imitating what was at one time the favorite penitential practice of the Irish Saints, who loved to pray for hours standing up to their necks in the chilly lakes and rivers of Erin. It seemed impossible to cast a doubt upon the sincerity of these poor heathens, and indeed it would have been heartless to do so, for their earnestness was obvious. True, their souls were not enlightened by the Gospel; but underneath the crust of error and ignorance there lay a sincere conviction, and a perception of one of the profoundest facts of our religion, namely, that suffering voluntarily sought and endured lends additional power to prayer and supplication. Thus, Protestantism which refuses to bow the knee or fold the hands is in some ways poorer than benighted pagans, who, at least in this observance, are proved to be nearer to the primitive and universal traditions of mankind.

Men who have lived in the East speak with emotion of the deep impression made upon them by the sight of thousands of Mohammedans prostrating themselves upon the ground or bowing before God, according to the prescriptions of the Koran. Who is not aware of the subtle and deep influence exercised by a crowd brought together by a common idea or for a common purpose, even if it be a purely secular one? This influence is infinitely greater when men meet for divine worship—when they sing or pray together or carry

out together certain acts or gestures. "When thousands fall upon their knees, raising their hearts to God in deep humility and amid profound silence, what words could rival the eloquence of such silence?" says a Protestant writer. For this reason the Catholic Church supplies us with yet one more proof of her knowledge of psychology when she declares, by the mouth of the Fathers of the Council of Trent, that "since human nature is such that it cannot readily be lifted up to the contemplation of the things of God without the support of outward help, the Church has instituted certain rites . . . based on Apostolic ordinance and tradition, whereby the majesty of so great a sacrifice (the Mass) is enhanced, and the minds of the faithful are roused by these visible tokens of religion and godliness to a contemplation of the most profound mysteries that are hidden therein" (Sess. XXII, *De sacrif. Miss.*, Cap. 5). How even the outsider may be impressed by the beautiful ceremonies of the Church is strikingly illustrated by the following lines, written by an Anglican clergyman, which appeared in the *Sunday Times* (London) of September 18, 1927. This is what he says of High Mass at Westminster Cathedral: "There was something strangely moving in this rite for one who is outside the Roman Communion. It was not the music alone, though of all music made in London there is nowhere anything more pure and ethereal and unearthly in its beauty . . . the movements of the priests, with their calm and impersonal bearing; the rhythm of the words in the language which of all languages is richest in solemn and sonorous tones; the color and the music—all these things made their appeal to something deep within man; but what was the something more?"

"There was before us a reserved space, in which before the eye of faith Something was happening of infinite moment. The hidden and supernatural world was invading this material earth. There, in that holy place, the conditions were fulfilled with punctilious care, and the way was made ready. Human beings were there, separated from their fellows to represent with words and colors and clouds of incense and rhythmical movements the secrets of the world invisible, the mystery of the divine Redeemer; at the heart of the action was the amazing and 'heart-shattering' secret of the Cross, the memory of the Young Man Crucified . . ."

II

According to an old proverb, imitation is the sincerest form of flattery. Affection and admiration also lead to imitation; we instinctively imitate or reproduce the peculiarities of those with whom we habitually associate, or of those whom we look up to as our superiors in position, knowledge or moral worth. *Imitateness* is one of the fundamental characteristics of religion. We endeavor to reproduce events which have struck the imagination. The sole aim of all human pageantry is to catch or recall the spirit of bygone times and events. Our rites and ceremonial observances are the effects of man's natural imitateness; they are the translation of spiritual, interior feeling and conviction into the realm of the senses, a translation which in turn reinforces and intensifies those affections of the soul. Ceremonies are a psychological factor: the whole man must be brought in touch with God in order to worship and praise, to supplicate or give thanks.

Let us examine one or two of the more common religious observances or gestures in order to realize their effect on the inner life of the soul. Take, for instance, the attitude in prayer so much favored by the early Christians, namely, supplication with arms stretched out wide in the form of a cross. Different persons will read various meanings into such an attitude, but those who first began and popularized the practice must have been at least vaguely conscious of a wish to show forth outwardly a likeness to Christ crucified, all the more since the efficacy of our prayer is precisely founded upon the merits of our Lord's sacrifice upon the altar of the cross, on which He too spread out His arms in supplication to His heavenly Father. Who that has visited the shrine of our Lady of Lourdes has not been deeply moved at sight of those who even today love to pray in this primitive attitude of supplication? St. Thomas expressly states that, when during the Canon the priest at the altar spreads out his hands and arms, he does so in order to show forth the likeness of Christ crucified (*significat extensionem brachiorum Christi in cruce*). Trust in the fruits of Christ's blessed Passion must surely be vastly enhanced by this outward, bodily imitation of, or assimilation to, our Lord's attitude upon the Cross.

As for bending the knee, or taking a kneeling position, what else

is it but the translation into sensible and visible forms of a state of the soul by which we acknowledge our littleness in the sight of God? He who stoops, bows, kneels, makes himself physically smaller, reduces by so much his stature, as it were, and in this way *acts* or gives a concrete image of the relationship between himself and him whom he seeks to honor. In ancient times, when slavery existed on a gigantic scale, when the issue of a war or of even one battle could reduce whole nations to a state of abject servitude, those unhappy beings were made to lie prostrate at the feet of their masters, as may be observed in the carvings or paintings of ancient Babylon and Egypt. A prostration is thus both an expression of respect or admiration for one greater than ourselves, a confession of inferiority or even helplessness, and consequently a mute appeal to the pity and generosity of the one whose superiority is thus acknowledged by the whole of man—that is, not only by his spirit, but even by his bodily attitude. Hence, when we bow, kneel or even prostrate ourselves on the ground before God, the body acts in sympathy with the dispositions of the heart. Its attitude is a visible symbol of that which is by its very nature hidden from the observation of man, and intensifies the inward, spiritual activities of the soul.

The act of striking the breast is likewise a spontaneous accompaniment of interior self-accusation of our sins, and of the sorrow we feel because of the guilt of our soul. The breast is the shrine that contains the heart, which men of all times have held to be the seat of the emotions and their chief organ, and hence also the seat of that conscience whereby even the Gentiles who have not the law (of Moses or that of Christ) “shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another” (Rom., ii. 15). Actions such as these are not based upon arbitrary legislation—they have not been devised by priests; they are, as it were, the result of an instinct inborn in man. That this is so is shown by the universality and similarity of such liturgical actions among all peoples.

When the Church gradually formulated her Liturgy, she had perforce to prescribe some rites and ceremonies which were quite new. But many others she already found in use, both in the Mosaic wor-

ship and in the ordinary intercourse of civilized life. To bend the knee, to lift the eyes to heaven, to strike the breast, are gestures which are by no means peculiar to any one people or form of religion. By adopting them, the Church merely gave them an additional worth and significance.

Since, then, our symbolic gestures and attitudes are based upon a profound law of our very nature, to look upon them as being of little or no account must needs entail serious loss to the soul. These things belong to that bodily worship which man is bound to render to his Maker, seeing that, alone among all rational creatures, he is composed of spirit and matter. By them the body and its senses are brought in line with the dispositions of the soul, and these same dispositions are reinforced and intensified. Moreover, as St. Augustine (*Contra Faustum*, lib. XIX, cap. 11) pointed out so many centuries ago, it is by means of external rites and ceremonies that the corporate life of the Church is shown forth and maintained, and, in fact, no religious organization of any kind could possibly exist without some kind of outward ceremonial (*in nullum autem nomen religionis seu verum seu falsum coagulari homines possunt nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur*).

The truth of St. Augustine's phrase receives a strange corroboration from the practice of so-called secret societies. These associations have their own secret code of signals, by which the members are enabled to know one another for the purpose of mutual help. Were it not that members are thus able to recognize one another, and so give one another preferential treatment (in business, for instance), the power of the secret societies would be greatly curtailed.

The children of light are often less wise in their generation than the children of the world, for they do not always sufficiently value the untold advantage accruing to them from the community of liturgical language and observance, which forms a bond of union and true brotherhood between the nations such as the world has never seen—a bond that even the passions of internecine war cannot wholly cut asunder.*

* The next article of this series will treat of "Altar Boys. Their Dress and Number."

ANSWERS TO QUESTIONS

COMMEMORATION OF THE BLESSED SACRAMENT IN MASS

Question: A certain chapel has the privilege of exposing the Blessed Sacrament on the first Thursday of each month for a day's adoration. The chaplain exposes the Blessed Sacrament before Mass. Should there be a Commemoration of the Blessed Sacrament in ordinary Masses?

SOGARTH.

Answer: Some new rules concerning the Commemoration of the Blessed Sacrament have been introduced by the Decree of the Sacred Congregation of Rites, January 11, 1928 (*Acta Ap. Sedis*, XX, 90). In Exposition with the Blessed Sacrament in the monstrance which takes place immediately after the Mass, the Commemoration is to be made in any kind of Mass (Solemn High, High, or Low) that is celebrated at that same altar. All the more so if the Blessed Sacrament is exposed before the Mass is begun. This Commemoration is to be made even on more solemn feasts of the Universal Church (first and second class feasts), after the Commemorations prescribed by the rubrics of the day and before the *Oratio imperata* prescribed by the local Ordinary (if such a one has been prescribed in a diocese). If there are no other Commemorations on that day, the Commemoration of the Blessed Sacrament is made separate from the Oration of the Mass, with its own *Oremus* and conclusion. During an Exposition like the one spoken of by our correspondent, the Commemoration of the Blessed Sacrament is to be made also in Masses said at other altars in the same church or chapel. We need not remind the chaplain that he is not permitted to say a Mass in black vestments at the altar of exposition, nor may the Exposition follow immediately upon a Mass in black vestments. The priest would have to retire to the sacristy and change vestments. If it should happen that the Mass on the day of exposition be a Mass of the Feast of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart of Jesus, or the Most Precious Blood, the Commemoration of the Blessed Sacrament is to be omitted, because these mysteries are considered identical with the Blessed Sacrament.

According to several Decrees of the Sacred Congregation of Rites, no Masses should be said at the altar of exposition (saving the regu-

lations special to the Forty Hours' Adoration), if there is another altar in the church or chapel, nor is Holy Communion to be distributed from that altar. If the side altar has no tabernacle, a portable tabernacle should be placed on it, where the ciborium for the Communion of the people is to be kept.

OMISSION OF THE READING OF THE PROPHECIES ON HOLY SATURDAY

Question: Is there any authority for the lawfulness of the practice of some priests who omit the reading of the Prophecies on Holy Saturday? If I am not mistaken, they justify their omission by saying that some old author allows it, when there is no solemn service (*i.e.*, with the assistance of deacon and subdeacon). I remember having read in some Review for the clergy a year or two ago that such an omission is a serious violation of the laws of the sacred liturgy. Will you please state the law on this matter?

CAPELLANUS.

Answer: There is no need of a lengthy discussion on the obligation of reading the Prophecies by the pastor or other priest who celebrates Mass on Holy Saturday, whether he alone says the Mass or is assisted by deacon and subdeacon. Mass may not be said at all, unless all the ceremonies as prescribed in the Roman Missal are performed. In parish churches the ceremonies and Mass must be said because of the obligation of blessing the baptismal water in the manner prescribed for that day by the Missal. The Church insists very decidedly on the reading of the Prophecies, as can be seen from a Decree of the Sacred Congregation of Rites commanding that, if the bishop ordains privately in his domestic oratory on Holy Saturday, he must begin with the Prophecies (*Decr. Auth.*, nn. 2616, 3044). The same Sacred Congregation also declared that no immemorial or ancient custom of omitting the blessing of the fire and of the paschal candle and the Prophecies is a valid excuse for those omissions, and the bishop should make all priests observe the rubrics of the sacred liturgy (*Decr. Auth.*, n. 2436).

BY ACCEPTING A STIPEND FOR BINATION MASS, DOES CELEBRANT BECOME VALID OWNER?

Question: In your REVIEW, issue of December, 1928, the opinion is expressed that priests in charge of a parish in this country are canonical pastors, and are, therefore, bound in justice to say the Mass for their congregation on Sundays and certain holydays. They would not be allowed

to accept a stipend for another Mass they might have to say on the same day, or to retain it, even if they had accepted it in good faith. Father Woywod bases his contention on the fact that Canon 824 says he cannot accept a stipend for it. This, he thinks, incapacitates him to acquire the stipend. But is not that amplifying a restrictive law? When the Code says a thing cannot be done, it does not necessarily mean that one is incapable of doing it. It may only mean that he cannot do it licitly. To mention only a few examples, Canon 821, § 2, says that no other than a parochial or conventual Mass can be said at midnight on Christmas; that evidently does not incapacitate the priest to say another Mass. Canon 848, § 2, states that only a parish-priest can ordinarily bring Holy Communion to the sick publicly; this again does not imply that another could not do so validly. There is nothing to indicate that the Masses in question were not said according to agreement; it would not appear necessary, in order to acquire a right to the stipend, to say the Masses according to law. If a priest, by mistake, said an anniversary Mass on a day on which it was forbidden, he would hardly be required to say it over, or to relinquish the stipend.

RURALIS.

Answer: That parishes in the United States are canonical parishes has been decided by the Committee for the Authentic Interpretation of the Code, September 26, 1921, and therefore the pastors have the obligation to apply Mass for their congregation on the days specified by Canon Law. In Europe and elsewhere canonical parishes existed before the promulgation of the Code of Canon Law, and their pastors had the obligation of saying Mass for their congregation on Sundays and holydays of obligation. It was the common teaching of moralists and canonists that the pastors who binated on Sunday and holydays, and said one Mass for their people, could not satisfy the obligation of a stipend Mass with the bination Mass. That was their understanding of the law forbidding priests to take a stipend for a bination Mass. The Code of Canon Law has not changed the former law in this matter. Wherefore, we think that we interpreted correctly the meaning of the phrase "pro alia (Missa) eleemosynam recipere nequit." If a bination Mass was said for a stipend in good faith, no sin was committed, but the obligation of the stipend was not fulfilled by the bination Mass. This we believe is true, though Ferreres ("Compendium Theol. Moralis," 8th ed., II, n. 489) is of the opinion that the application of the bination Mass is valid, and that the priest is not bound to restitution. He cites in favor of that opinion Suarez, Gasparri, and *Il Monitore*. Nobody questions the validity of the application of the Mass, for that depends on the in-

tention of the priest. But whether he is entitled to the stipend for the bination Mass depends on the will of the Church. One may rightly assert that the teaching of St. Paul the Apostle plainly permits the priest to get his support from the people for whose spiritual needs he gives his time and labor, but the Church has the right to specify the services and the amount of the remuneration. Noldin says that, when the priest does apply the bination Mass for a stipend against the serious prohibition of the Church, he is bound to make restitution, because he has no title or claim under which he may retain it ("Theol. Moral.," III, n. 207). The Church decides what shall be allowed to the priest for his maintenance because of his spiritual ministrations; wherefore, Noldin rightly asserts that he has no title to the stipend which the Church does not allow.

SAME EASTER CANDLE MAY BE USED SEVERAL YEARS

Question: In your March issue you say that it is allowed to use the old Paschal Candle a second time the following year, and a recent issue of *The Ecclesiastical Review* says that it cannot. Who is right? PASTOR.

Answer: The Decree of the Sacred Congregation of Rites, March 27, 1896 (*Decr. Auth.*, n. 3895), permits the use of the Easter candle of the previous year so long as the remaining part is large enough to suffice for the second or further Easter seasons. We have not seen any more recent Decree abolishing that of 1896, and we do not think that there is one. In his recent (1929) edition of his book "Matters Liturgical," n. 604, Wuest refers to the same Decree in support of his statement that the Easter candle may be used again in the following year.

VARIOUS POINTS ABOUT RUBRICS AT FORTY HOURS' DEVOTION

Question: At the Forty Hours' Devotion some time ago we had a discussion about rubrics, and these were the disputed points. What is meant by a *private* Mass? I maintained that a private Mass was a Low Mass, and others said the High Mass we have on weekdays was a private Mass. Who is right? When we have sermons during the Forty Hours', should a veil be put before the Blessed Sacrament? I was of the opinion that we should not veil the Sacrament, so as not to interrupt the adoration, but at other expositions, like the one-hour adoration on certain occasions, the Sacrament should be veiled if a sermon is preached during the adoration.

On days permitted could we during the Forty Hours' Devotion sing in the vestry a High Mass of Requiem?

At the occasion of a parochial retreat when the Blessed Sacrament is exposed for adoration all night, may Holy Communion be given at midnight, as we do on Christmas? It has been done, and we found it strange.

SUBSCRIBER.

Answer: The term "private Mass" in the rubrics has a twofold meaning: (1) in contradistinction to a *public* Mass, namely, the *Missa conventualis* and the *Missa parochialis*, (2) in contradistinction to the *Missa solemnis* and the *Missa cantata*. In the first distinction it does not matter whether the private Mass is a High or a Solemn High Mass; on the other hand, the conventual and the parochial Masses are *public*, though they are said as Low Masses. The parochial Mass is a *public* Mass (whether High or Low), when said by the pastor for the congregation on Sundays and other days on which he is obliged to say the *Missa pro populo*; other Masses said by a pastor are not *Missæ parochiales*. From the twofold use of the term *Missa privata* in the rubrics, it follows that one must pay attention to context of the rubrics, and see in what sense the term is applied. When there is no question in the particular rubric of *Missæ conventuales* and *parochiales*, the term *Missa privata* means a Low Mass as distinguished from a High or a Solemn High Mass.

Concerning the veiling of the Blessed Sacrament, when a sermon is preached during a public Exposition (whether at the Forty Hours' Adoration or at any other Exposition with the monstrance), the Blessed Sacrament is to be hidden from view by placing before it a veil or banneret (Sacred Congregation of Rites, May 10, 1890; *Decr. Auth.*, n. 3728).

Concerning Requiem Masses during the Forty Hours' Adoration, the rubrics (*Mutationes in Missali, De Missis Defunctorum*, tit. III, 12) forbid every kind of Requiem Mass during the Exposition of the Blessed Sacrament with the exception of All Souls' Day, for which there are special rubrics. If a chapel is completely separated from the church in which the Exposition takes place (*e.g.*, a basement church), Requiem Masses can be said.

At a parochial retreat with Exposition lasting all night, Holy Communion cannot be distributed at midnight, because the Code of Canon Law, in Canon 867, § 3, confines the distribution of Holy Communion to the hours in which Holy Mass may be celebrated.

That Canon, however adds, “nisi aliud rationabilis causa suadeat.” It seems reasonable to give Holy Communion after midnight to the people who have made the adoration until midnight, for they might find it impossible to come again to church in the morning hours. We do not think that the parish-priest should do this on his own authority, because the local Ordinary has the supervision of all public divine worship, and he should be consulted in a public affair of this kind.

CONDITIONAL CONFERRING OF SACRAMENTS ON MAN OF UNKNOWN RELIGION, FOUND UNCONSCIOUS AND DYING

Question: Is it permissible to baptize conditionally a dying, unconscious man of whom one knows nothing? The priest is ordained for others, and, if ever they need him, it is at the hour of death. The Sacraments were instituted “propter homines,” yet some would have us understand that, when a priest finds a dying unconscious man in the street who is unknown to all, he can do nothing for him but be one of the crowd without using the powers which God gave him to use.

SACERDOS.

Answer: The general phrase “sacramenta propter homines” helps nothing, when there is question of determining whether a person is capable of receiving the Sacraments of the Church in circumstances like the ones mentioned by our correspondent. It seems to us that the Church goes as far as she can in permitting the administration of conditional Baptism. Canon 752 first lays down the principle that an adult should not be baptized except with his knowledge and will and after due instruction. Furthermore, she makes allowance for the danger of death, saying that, if the instruction cannot be very complete, the principal mysteries should be briefly put before him, and he should in some way show his assent and desire to be baptized. Finally, if he cannot even ask for baptism but has either before or in his present state manifested the will to be baptized by some sign that probably expressed his desire, he should be baptized conditionally.

Notwithstanding these rules of the Church, some authors adhere to the old opinion, supported by a number of moralists, that one may give conditional Baptism to practically anyone whom one finds unconscious and in danger of death, and of whose religion nobody can give the priest any information. Vermeersch-Creusen (“Epitome,”

II, n. 35) say that in our regions (Christian countries in Europe) every dying person found unconscious may be baptized conditionally. Their reason for doing so is the conjecture that a person who has known or heard of the Christian religion, or who was an enemy of Christianity, can be supposed to have turned to Christ in danger of death, though he cannot manifest his mind any longer, and therefore he probably is a fit subject for baptism. These authors confuse a mere conjecture, a guess, with a probable sign of the intention or desire to be baptized. They evade the force of Canon 752 by saying that the rules of that Canon state when a man *should* be given conditional baptism, but that the said Canon does not say when such baptism *may* be given. It seems more reasonable to say that the minister of baptism must have at least some positive reason for judging that the person wants Baptism; otherwise, he would not be either prudent or respectful in the ministration of the graces of God. Even since the publication of the Code of Canon Law, however, there are authors who would give the Sacrament of Baptism, absolution, last anointing, all conditionally, to any dying person concerning whom they know nothing. If our correspondent wishes to follow their opinion, he is free to do so.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

Jubilee (1929) Faculties Over Reserved Censures

By E. J. MAHONEY, D.D.

Case.—(1) A penitent, who had incurred the excommunication of Canon 2319, § 1, i, by reason of marriage in a Protestant church, sought absolution from a confessor. The priest's faculties do not ordinarily include this case, but, inasmuch as the penitent's need for absolution appeared to be urgent and he was properly disposed, the priest absolved him *servatis servandis* according to Canon 2254, warning him to return within a month. In the meantime the priest remembered that extended faculties were granted during this Jubilee Year to all confessors. He examined the Apostolic Constitution which proclaimed the Jubilee, and, finding that this case was not among the exceptions, he concluded that his absolution was complete, and that there was no need to have recourse to his Ordinary, and therefore no need for the penitent to return within a month. However, maturer reflection and discussion amongst his colleagues raised doubts in his mind.

I. What additional faculties are enjoyed by confessors during this year?

II. Are the cases normally reserved to the Ordinary included in these faculties?

III. Is the absolution in this case to be considered valid, apart from recourse to the Ordinary?

Solution.—I. In the Apostolic Constitution "Auspicantibus Nobis," January 6, 1929, confessors are granted faculties to absolve penitents rightly disposed from all cases reserved "ab homine" or "a jure," "sub censura" or "sine censura," excepting only the cases of violation of the secret of the Holy Office, the cases reserved to the Supreme Pontiff *specialissimo modo* (Canons 2320, 2343, 2367, 2369), and the case mentioned in a Decree of the Sacred Penitentiary of November 16, 1928 (*i.e.*, "peccatum confessoriorum sacramentaliter absolventium quos quomodocunque noverint factioni 'L'Action Française' actu adhærentes quique ab ipsis, uti tenentur, moniti, ab ea retrahere renuant). The faculties may be used in the internal extra-sacramental forum (Canons 2253, 1, 2251) for the absolution of censures. It is absolutely necessary to remember that the faculties can be used only in regard to those who sincerely intend to gain the Jubilee and perform the works prescribed or commuted. If such penitents are subsequently prevented by a reasonable impediment from fulfilling these works, the exercise of the faculties is valid;

but at the time of absolution they must have the intention of gaining the Jubilee Indulgence. The concession of additional faculties is usual during Jubilees, and is one of the reasons why the Indulgence is called "plenissima." There can be no question, therefore, in the case above mentioned, of the ordinary procedure being relaxed, unless the penitent had intended to gain the Jubilee Indulgence.

II. This question is one of some importance, but I do not know of any commentator except Maroto (*Apollinaris*, 1929, p. 200)* who has, so far, elucidated this second point. It is important, because the commoner cases punished by censure are reserved to the Ordinary, not to the Holy See. It would appear at first sight that these are included in the additional faculties, since no direct mention is made in the list of exceptions. The Constitution states, however, that the faculties are to be used "intra limites jurisdictionis sive ordinariæ sive delegatæ, qua a suis Ordinariis instructi sint." Cappello (*Vermeersch, Periodica*, 1929, p. 90) explains more fully this particular phrase, and points out that it is "procul dubio ad valorem," and that the faculties granted can be used by a parish-priest anywhere with regard to his own subjects, but he does not advert to the question raised in the above-mentioned casus. Pending any authoritative decision to the contrary, it seems to me that cases reserved to the Ordinary are not included in the Jubilee Faculties. In the much more solemn and important Jubilee of 1925 they were not included; the Holy Father merely urged (*hortamur*) Ordinaries to follow his example and to concede faculties over such cases to selected confessors ("Apostolico Muneri," *Acta Apost. Sed.*, 1924, XVI, 320). In the extended Jubilee of 1926, on the contrary, the faculties included the cases reserved to the Ordinary (*Acta Apost. Sed.*, 1925, XVII, 615). In the present Jubilee no mention is made of such cases, and it must remain extremely doubtful whether a Jubilee confessor enjoys any jurisdiction over them, unless he has received it from his Ordinary.

III. If a priest absolved this censure in ignorance of his lack of jurisdiction, the penitent is validly absolved, since the case is neither "ab homine" nor reserved to the Holy See "specialissimo modo" (Canon 2247, § 3). If, as would appear to many, perhaps, the pos-

* He does not argue the point, but takes it for granted that the Jubilee jurisdiction covers the cases reserved to the Ordinary.

session of jurisdiction by a Jubilee confessor is "doubtful," Canon 209 could, I suppose, be invoked in order to determine the validity of the act: " . . . in dubio positivo et probabili sive juris sive facti, jurisdictionem supplet Ecclesia." In the circumstances of our case the priest has absolved the penitent according to Canon 2254. The issue for him to decide is whether he is bound to have recourse to the Ordinary. The only title on which he could be excused from this obligation is Canon 209. Opinion might differ as to whether the doubt under review is "positive and probable," and he should be advised *ad cautelam* to have recourse to the Ordinary, observing the ordinary procedure of Canon 2254.

The Jubilee Fast

By E. J. MAHONEY, D.D.

Case.—In explaining the conditions of the jubilee to the people, a priest told them that the fast on this occasion was stricter than that of Lent, and included abstinence from *lactinia*. He also reminded them that no one under the age of twenty-one was bound to observe this condition, and that any other persons unable to fast could obtain a dispensation. Thereupon a devout person of feeble health obtained a dispensation from him to perform the Way of the Cross instead of fasting, each time she wished to gain the Jubilee Indulgence.

I. What is the nature of the fast included among the conditions for gaining the Jubilee Indulgence?

II. What powers of dispensation are possessed by all confessors during the Jubilee Year with regard to this prescribed condition?

III. Can their power of dispensing from the fast be used repeatedly in favor of the same person who wishes to gain the Jubilee several times?

Solution.—I. The faithful who desire to gain the Jubilee Indulgence must fast and abstain on two days apart from those already of precept. In former Jubilees the fast imposed was of a stricter kind than that obtaining at present under the legislation of the Code. In all Indulgences one must carefully examine the conditions imposed, and on this occasion we are simply required to fast and abstain according to the manner prescribed by the Code ("Auspicantibus Nobis," January 6, 1929, Condition I, 2). The essence of a fast is to take only one full meal, which may be either at midday or in the evening. The common opinion of the authors, allowing in addition a collation of two ounces in the morning and eight ounces in the

evening, is widely held, but is not strictly a part of the law of fasting. The law does not determine the amount of the collation, but leaves it to be determined by the approved customs of each place (Canon 1251). It can be held that more than two ounces may be taken in the morning, in order to enable one to keep the fast (*Eph. Theol. Lovan.*, IV, 207). It is also frequently maintained that, for a reasonable cause, the morning and evening collation may be changed.

The ordinary law with regard to people under twenty-one does not apply to the Jubilee fast. This is not a law, but is one of the works prescribed as a condition for gaining the Indulgence, and it must be observed by all or be commuted into some other good work (Mechlin, *Tractatus de Indulg.*, p. 64).

II. The faithful who are unable to observe the law of fasting, owing to just and reasonable causes, may be dispensed by a confessor who must impose some other work instead ("Auspicantibus Nobis," V). This faculty conceded to confessors during the Jubilee Year is an extension of the ordinary law of Canon 935, which allows confessors to "commute" the works prescribed for gaining indulgences. For the confessor, in this case, may "dispense" a prescribed condition by commuting it. The implication is, according to Capello (Vermeersch, *Periodica*, 1929, p. 88), that the "commutation" of Canon 935 refers to some *equivalent* work, whereas the Jubilee faculty of "dispensing by commuting" grants the power of imposing a work of *lesser value*. It is essential to remember that the valid exercise of this faculty is conditioned by the existence of "a just and reasonable cause." Moreover, the faithful should be recommended to fulfill the imposed conditions, whenever it is physically possible, since the value of a Jubilee Indulgence, as compared to other plenary indulgence, largely consists in the arduous nature of the works imposed, and the correspondingly greater certainty of having gained it.

III. The last question cannot be answered with certainty. The obscurity arises from a phrase in the Constitution which appears to limit the commuting and dispensing power of confessors to the *first* occasion on which the Jubilee Indulgence is gained: ". . . bis aut pluries acquiri potest, injuncta opera bis aut pluries iterando; sed tum tantummodo, cum Jubilæum prima vice acquiritur, confessori uti possunt, etiam pluries, facultate absolvendi a censuris et a casibus reservatis, *commutandi vel dispensandi* cum eodem poeni-

tente qui nondum opera injuncta adimpleverit." The "etiam pluries" of this phrase is referring to the case of a person who having been (for example) absolved from a censure by a Jubilee Confessor, has incurred another censure before completing the required conditions for gaining the Indulgence. It might be said that "commutandi vel dispensandi" has reference only to vows, not to the commutation or dispensation of the prescribed works. If this is the correct interpretation, then there is no reason why a person should not gain the Jubilee several times by performing the works as commuted, according to the faculty conceded under Section V of the Constitution.* On the other hand, if "commutandi et dispensandi" is held to refer to the commutation and dispensation of the prescribed works, then clearly the Indulgence can be gained only once by fulfilling the commuted works; on further occasions the conditions must be fulfilled as prescribed in the Constitution. The point must remain doubtful until we have an authentic interpretation.

* This is the opinion of Maroto (*Apollinaris*, 1929, pp. 188, 199).

COMMUNICATIONS FROM OUR READERS

Radio Sermons

To the Editors HOMILETIC AND PASTORAL REVIEW:

As an ardent admirer of your splendid publication and a constant reader of its pages, I trust I may be permitted to take exception to what Dr. Pruemmer says in discussing whether Catholics may listen to Protestant radio sermons. His reply is another indication of the inability of Europeans to comprehend conditions in America. His article is written from the standpoint of the European with regard to radio addresses delivered over here.

He objects, in the first place, to Catholic radio sermons, holding that they contain no doctrine and are adapted to any and all beliefs; and that they have the evil effect of keeping people away from their own parish services and devotions. The first reason is not true over here. All this past winter we have been listening to fine pastoral sermons and discourses coming over the Paulist Fathers' radio, which have benefited not only large numbers of Catholics, but also multitudes of non-Catholics. His second reason has little or no force in this country, since evening devotions nowadays are rare, and we have heard no complaints from pastors who do have evening devotions. These radio addresses reach thousands of Catholics who would never go to any evening services in this country.

As regards non-Catholic radio addresses, Dr. Pruemmer says that Catholics should not listen to them, since they defend heresy, or apostasy, or schism, and he cites the Code (Canon 2318) on the reading of books of a pernicious character. In reply to this, we would say, in the first place, that even if these preachers were defending heresy, apostasy and schism, his argument would not apply, for the Canon quoted speaks of written matter and odious laws have to be taken in their strict sense. In the second place, what Protestant ministers of any reputation or standing are preaching sermons such as Dr. Pruemmer has in mind? The present writer knows of none; whereas on the contrary the greatest non-Catholic preachers in this country keep clear of doctrines, delivering discourses that are purely ethical.* The only harm they could be said to do to Catholics would be

[*We think that our correspondent misunderstands Dr. Pruemmer's position here and in some other places. Dr. Pruemmer pictured the danger of even a Protestant preacher who "describes in glowing terms the beauty of *purely interior* worship" (which certainly is a topic discussed often enough over the radio in America). Again, he certainly does not blame Protestant divines for preaching over the radio, but merely maintains that Catholics should not listen. Our correspondent's admission that in certain circumstances (evidently those presumed by Dr. Pruemmer) even the natural law forbids Catholics to listen to Protestant sermons, seems to grant Dr. Pruemmer's main contention.

Again, Dr. Pruemmer did not claim that Canon 2318 applied to radio sermons. On the contrary, he stated specifically: "Heretofore the Church has issued no special prohibitions against radio sermons." He quoted Canon 2318 only to draw an analogy as to what might be presumed to be the Church's attitude.

Finally, Dr. Pruemmer's article was palpably aimed at the religious programs over the *commercial* radio. He objected only to Catholic sermons in which

that they attract admiration and attention of many who would perhaps prefer to sit at home and listen to them over the radio than go to their own parish church for some afternoon or evening devotion, where they would hear either no sermon at all or perhaps a poor one. In this supposition, it seems to the writer that instead of condemning these great Protestant ethical preachers who benefit millions whom the Catholic could never reach, our priests should be rather stimulated to that emulation of which St. Paul spoke in writing to the Corinthians. These Protestant divines have only a percentage (and sometimes a small one) of true Christian doctrine; but, if they make such splendid use of what they have and present it so very attractively, should not we be moved by their example to make far better use than we do of the whole truth which we have, and strive to present it in the ablest possible manner? Let us not excuse our own indolence and apathy by frowning at non-Catholic preachers, whose zeal and eloquence we might often imitate to good advantage. Of course, in Europe it is true that Protestant preachers are often very bitter in defending heresy, apostasy and schism, and it goes without saying that the ordinary Catholic should not listen to such railleries. Moreover, if any Catholic is so weak in his faith that he is apt to be shaken in it by listening to any non-Catholic preacher, even the natural law would forbid that he place himself in such peril. But this would apply also to reading the newspapers, or magazines, going to the movies or theaters, etc., which might be injurious to his faith.

Dr. Pruemmer's article gives a wrong impression to American readers, and therefore we trust that you will kindly give space to this reply in your esteemed REVIEW.

SACERDOS.

Catholicism was watered down to a Pan-Christian consistency. Such diluted Christianity, he held, was no substitute for even a poor *Catholic* sermon (to say nothing of the spiritual benefits of attending church). Thus, his criticism evidently does not apply to such splendid, full-blooded Catholic services as are given by the Paulist Fathers.

Our correspondent's challenge to priests to imitate their Protestant brethren is, we fear, more easily made than accepted. Our priests have already plenty of financial burdens on their hands.—EDITORS.]

ROMAN DOCUMENTS

FEASTS OF ST. FRANCIS XAVIER AND OF THE LITTLE FLOWER IN MISSIONARY COUNTRIES

St. Francis Xavier and St. Teresa of the Infant Jesus have been declared Principal Patrons of all missions and missionaries of the Catholic Church (Sacred Congregation of Rites, December 14, 1927). The Holy See was requested to state what liturgical privileges or honors are to be given these Saints. The answer was that their feasts are to be observed as doubles of the first class with a common octave by the secular clergy, and without the octave by the regular clergy in all missionary countries (Sacred Congregation of Rites, March 13, 1929; *Acta Ap. Sedis*, XXI, 195).

FINAL STEP IN THE CAUSE OF BEATIFICATION OF VENERABLE DON BOSCO

Two miracles worked by the intercession of Venerable Don Bosco, Founder of the Salesian Fathers, were approved by Pope Pius XI, March 3, of this year, and now the Supreme Pontiff declares that one may safely proceed with the solemn beatification of Don Bosco (Sacred Congregation of Rites, April 21, 1929; *Acta Ap. Sedis*, XXI, 195).

OFFICIAL COLLECTION OF INDULGENCED PRAYERS AND GOOD WORKS FROM 1899 TO 1928

In the year 1898 the Sacred Congregation of Indulgences and Relics published in Italian the work entitled "Collection of prayers and pious works to which the Supreme Pontiffs have annexed indulgences." (A translation in English authorized by the Holy See was made by the Oratorian Fathers in England, under the title "The Raccolta.") Now the Holy See states that, since the appearance of the first official collection, many other prayers and good works have been indulgenced by the Holy See, wherefore the Sacred Penitentiary Apostolic has published a new collection of indulgenced prayers and good works which includes all such indulgences granted since 1899, revoking all general concessions of indulgences granted after that year and not included in the present official collection

printed by the Vatican Press (Sacred Penitentiary Apostolic, February 22, 1929; *Acta Ap. Sedis*, XXI, 200).

RULES FOR THE SPIRITUAL GOVERNMENT OF GREEK-RUTHENIAN
CATHOLICS IN THE UNITED STATES

I. Concerning the Bishops of the Greek-Ruthenian Rite.

(1) The nomination of the bishops is reserved to the Apostolic See.

(2) The bishops are under the immediate jurisdiction of the Apostolic See, and possess full ordinary jurisdiction over the Greek-Ruthenian Catholics who are staying either temporarily or permanently in the United States, under the dependency of the Delegate Apostolic at Washington.

(3) The bishops have authority to govern their respective subjects and to prescribe laws and regulations, provided they are not contrary to the Common Law. Their chief office is to take care that the people keep the true doctrine and observe good morals, and follow uniformly the sacred ceremonies proper to the Greek-Ruthenian Rite.

(4) The bishops shall frequently either in person or, if that is impossible, through delegates visit the parishes and missions, and at least once every five years.

(5) In the visitation they shall inquire whether priests and people attend to their respective duties in matters of religion.

(6) In order to safeguard the temporal goods of the Church, the bishops shall not permit rectors of churches or boards of administrators to possess in their own right goods contributed in any manner by the faithful. They shall insist that the property be held in a manner that makes it safe for the Church according to the laws of the various States. They may issue rules concerning the administration of the church property.

(7) The maintenance of the bishops shall be provided by offerings of the various churches after the manner of the *cathedraticum*. They shall, with the advice of their consultors, determine how much each church is to pay. The rectors of churches are in duty bound to pay the *cathedraticum* and other assessments which the bishops may demand for the seminary, orphans' home, missions, etc.

(8) The two bishops have their place of residence as specified

already, but, for the convenience of the people and priests coming to the United States or returning to Europe, the bishops may have one priest residing at New York City, who functions as a vicar-general or delegate of the bishops.

(9) Every five years the bishops shall make a complete report of the status of the missions of their churches, which they shall transmit to the Delegate Apostolic at Washington, who in turn shall forward it to the Sacred Congregation for the Oriental Church. At least once in ten years the bishops shall make the visit *ad limina*, and shall in person report to the Supreme Pontiff.

(10) If any controversy arises between the bishops of the Greek-Ruthenian Rite and the bishops of the Latin Rite, it shall be referred to the Sacred Congregation of the Oriental Church.

II. Concerning the Clergy of the Greek-Ruthenian Rite.

(11) As soon as possible, the bishops should establish a major and a minor seminary, at least one for both bishops. In the meantime the clerical students are to be sent to a seminary of the Latin Rite appointed by the Greek-Ruthenian bishops. In that seminary there should be one or two priests of the Greek-Ruthenian Rite, who can train the seminarians in the sacred rites proper to the Greek-Ruthenian Church. Towards the expenditures of the seminarians the rectors of churches and the churches themselves must contribute. The Greek-Ruthenian priests, and especially the pastors, should be anxious to look for vocations among the boys and help them to follow the divine call.

(12) Before the Greek-Ruthenian Church has a sufficient number of priests educated in the United States, the bishops may through the Sacred Congregation for the Oriental Church ask the Greek-Ruthenian bishops of Europe to send them priests. Priests who are not called by the bishops or sent by the Sacred Congregation, but come to the United States of their own accord, cannot be given faculties by the Greek-Ruthenian bishops in the United States, either for saying Mass, or for the administration of the Sacraments, or for any ecclesiastical work. The priests who wish to come to the United States and stay there must be celibates.

(13) Priests who seek money, or who are weak in faith or

morals, or who indulge in drunkenness, shall not be sent or admitted; if they become such, they shall be at once sent back.

(14) Every priest coming from Europe and staying in the United States for the care of souls of the Greek-Ruthenian Rite shall remain incardinated in the diocese of his origin, unless he is incardinated according to law by either of the Greek-Ruthenian bishops. While the European priests are in the States, they depend solely on the jurisdiction of the Greek-Ruthenian bishops in America; they cannot return or be recalled without the written consent of the Greek-Ruthenian bishops in the United States; if the bishop of origin receives them without such permission, he is responsible for his action to the Sacred Congregation for the Oriental Church.

(15) All rectors of parishes and missions are removable at the will of the Greek-Ruthenian bishops, but they cannot be removed without weighty and just reasons.

(16) The priest who has been removed may have recourse *in devolutive* to the Sacred Congregation for the Oriental Church.

(17) The maintenance of the priests is to be supplied by the bishops by assignment of a salary drawn from the income of the church.

(18) The stole fees and other offerings are to be determined by the Greek-Ruthenian bishops for the individual missions in accordance with approved customs in various places.

(19) The Greek-Ruthenian bishops' jurisdiction is limited to the clergy and people of their own Rite. If there is no parish or mission and no priest to look after the Greek-Ruthenians in some place, the Greek-Ruthenian bishop should communicate his jurisdiction over them to a priest of the Latin Rite in that place, informing the Ordinary of that priest, until a Greek-Ruthenian priest can take care of them.

(20) The priests should remember that they must be an outstanding example of Christian perfection to their people.

(21) The priests must make a spiritual retreat at least once in three years, and more frequently, if they have occasion.

(22) The priests owe their bishop reverence and obedience, and must teach the people to revere and obey the bishop.

(23) The priests must never neglect study, especially of religion, and be faithful to the teaching of the Church as handed down from ancient times.

(24) The priests must pass a yearly examination for three years after the completion of their studies; the bishop shall appoint the matter and manner of this examination.

(25) The priests should have the theological conferences. If the bishop cannot very well get the scattered priests to meet repeatedly during the year, he may arrange for written conference cases.

(26) The pastors, quasi-pastors and missionaries are under grave obligation bound to preach to the people on Sundays and holy-days of obligation.

(27) The bishops should, if it can be conveniently arranged, call their secular and religious priests to a conference, in order that they may through the experiences and suggestions of the priests know how to improve the affairs of their churches.

III. Concerning the Greek-Ruthenian Catholics.

(28) They should attend and support their own churches, and observe the rules of their Rite. If they cannot without great difficulty attend a church of their own Rite, they are obliged to hear Mass and receive the Sacraments in another Catholic Rite.

(29) The fact that the people go regularly to a church of another Rite does not effect a change of their Rite. If they want to join another Rite, they should address their petition to the Delegate Apostolic at Washington, giving canonical reasons for desiring the change. The petition should preferably be sent through their own bishop.

(30) Priests of the Latin Rite are forbidden to induce a Greek-Ruthenian Catholic to join the Latin Rite against or beyond the rules for the change of Rites.

(31) Catholics of the Latin Rite may go to confession to a Greek-Ruthenian priest; Greek-Ruthenians may go to a priest of the Latin Rite. Priests of the Latin Rite cannot absolve from episcopal reserved cases enacted by the Greek-Ruthenian bishop, priests of the Greek-Ruthenian Rite cannot absolve a Latin Catholic from episcopal reserved cases enacted by the bishop of the Latin Rite. The bishops of the different Rites are advised to exchange faculties with each other.

(32) Catholic people of any Rite are permitted to receive Holy Communion consecrated in any Rite. In emergencies a Greek-

Ruthenian priest may take Holy Communion from a Latin church to the sick, and a priest of the Latin Rite may take Holy Communion from a Greek-Ruthenian church. In the ceremonies of administering Holy Communion each priest shall follow his own Rite.

(33) The Easter Communion also may be received in any Rite. The people are advised to receive that Communion in their own parish church, and, if they receive elsewhere, they should let their own pastor know that they have complied with the Easter duty.

(34) The Holy Viaticum is to be administered by the proper pastor; in case of necessity the people may receive it from any Catholic priest.

(35) In families in which some members belong to one Rite, some to another, the funeral shall be conducted by the pastor of that Rite to which the deceased belonged.

(36) In the observance of holydays of obligation and of fast days the Ruthenians may conform themselves to the days kept by the Latins in the place where they live. If there is a church of the Greek-Ruthenian Rite in the place, and the obligation of hearing Mass is demanded by both the Latin and their own Rite, the Greek-Ruthenians must hear Mass in their own church to fulfill the precept of the Church.

(37) The associations or societies of Greek-Ruthenian laity are subject to the vigilance of their own bishops. The people should endeavor to join societies established or recommended by their ecclesiastical superiors, and must keep away from forbidden societies and from those that seek to evade supervision of the legitimate ecclesiastical authorities. Papers, books, pamphlets and other periodicals are under the supervision of the Greek-Ruthenian bishops, and their priests shall not write for them nor edit them without the consent of their bishop.

IV. Marriages Between Greek-Ruthenians and Latins.

(38) Marriages between Greek-Ruthenians and Catholics of the Latin Rite are not forbidden. The wife may at the time of the marriage or during married life join the Rite of her husband. At the dissolution of the marriage the wife may return to her own Rite.

(39) Marriages between Greek-Ruthenians and between a Greek-Ruthenian and a Catholic of the Latin Rite are to be contracted ac-

cording to the *Ne temere* Decree, and are therefore to be solemnized by the pastor of the bride in the Rite of the bride.

(40) In marriages of Catholics of mixed Rite any dispensations that may be necessary are to be given by the bishop of the bride.

(41) Children born in the United States of a couple of mixed Rite are to be baptized in the Rite of the father; male and female children must follow the Rite of the father.

(42) Children baptized in another Rite in danger of death, or born and baptized in a place where the proper pastor of the father was absent, belong to the Rite of the father; the priest who performed the baptism must send the record to the proper pastor.

(43) Children belong to the jurisdiction of the pastor of that Rite to which the father belongs. Illegitimates follow that of the mother.

The above regulations are to be in force for ten years (Sacred Congregation for the Oriental Church, March 1, 1929; *Acta Ap. Sedis*, XXI, 152-159).

PONTIFICAL APPOINTMENTS

The Rt. Rev. Edwin B. Byrne, Bishop of Ponce, Porto Rico, has been transferred to the Episcopal See of San Juan, Porto Rico; the Rt. Rev. Aloysius Wellinger, C.S.S.R., has been appointed Bishop of Ponce; the Most Rev. Michael J. O'Brien, Bishop of Peterborough, Canada, has been made titular Archbishop and Co-adjutor to the Most Rev. Archbishop of Kingston with the right of succession; the Rt. Rev. Gerald P. O'Hara has been made titular Bishop and Auxiliary to His Eminence, Cardinal Dougherty of Philadelphia.

The Rt. Rev. Francis W. Howard, Bishop of Covington, has been made Assistant at the Pontifical Throne.

The following have been made Domestic Prelates to His Holiness: Rt. Rev. Msgri. Charles Gibney, Thomas Lynch, Thomas Cronin, William Farrell (Diocese of Brooklyn); Michael Barry (Archdiocese of Dubuque); Andrew J. Burns, John P. McGuire and Frederick F. Connor (Diocese of Rockford). The following have been appointed Privy Chamberlains of His Holiness; Rt. Rev. Msgri. Francis Connolly and Francis Oechsler (Brooklyn).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of August

ELEVENTH SUNDAY AFTER PENTECOST

The Spiritual Deaf and Dumb

By STEPHEN J. BROWN, S.J.

"And they bring to Him one deaf and dumb" (Mark, vii. 32).

SYNOPSIS: Introductory.

- (3) *The cure of the deaf-mute. The lesson for ourselves.*
- (2) *Spiritual deafness. Its effects.*
- (3) *The cure of the deaf-mute. The lesson for ourselves.*

There must be few of you, my dear brethren, who do not number among your relatives or at all events among your friends and acquaintances one or more whose spiritual state resembles the physical condition of the sufferer mentioned in this day's Gospel as the object of our Divine Saviour's healing power. As he was physically deaf and dumb, so they are spiritually deaf and spiritually dumb.

SPIRITUAL DUMBNESS

Now, in the first place, what do I understand by spiritual dumbness? It is the state of the man who through his own fault gradually becomes unable, or all but unable, to pray. Such a state of things, as a rule, comes about very gradually. Examine yourselves, I beg of you, my dear brethren, lest you yourselves be in the initial stages. It begins with carelessness about that minimum of practical religion, the morning and evening prayers. A man forgets to ask God's blessing on his day; he is satisfied to lie down at night without having invoked God's protection during the hours of sleep, without having given thanks to God for all the gifts and blessings of past and present. It may be that almost from the outset his morning and evening prayers had been mechanical, the mere utterance of formulas learned by rote without any uplifting of the soul, without any recognition of God's presence, without any trustful dwelling in his mind and heart upon the thought of God's goodness and mercy.

From such prayers he seemed to draw no help, no comfort, no strength of soul. Gradually he came to value them less and less, and in the end he gave them up, forgetting that prayers said dryly, distractedly, even mechanically, are better than no prayers at all, provided the good intention be there, the intention of paying homage and doing honor to God and of deriving spiritual benefit for one's soul.

Now, the Catholic who thus abandons the practice of morning and evening prayer from week-end to week-end will almost inevitably lose the *habit* of prayer. When Sunday comes, he will hear Mass undevoutly, distractedly, perhaps without a single prayer. He has ceased to pray; soon he will have forgotten how to pray; he has become spiritually dumb.

ITS CONSEQUENCES

Now, all of you are sufficiently instructed in your religion to know pretty well what are the normal consequences of the abandonment of prayer. One of the fundamental teachings of our faith is this, that without grace—that is, without the gratuitous help of God—we can accomplish no supernatural act, we cannot do any of those actions which are necessary for securing our eternal salvation. Consequently, we cannot for long resist temptation; we cannot avoid sin; and after we have sinned, we cannot repent without the grace of God.

Now, how do we obtain the grace of God? My dear brethren, it is not for us to set any limits to God's mercy, it is not for us to determine in what circumstances God will act and in what he will not act. But Christ our Lord Himself has told us that prayer is the ordinary, normal means of obtaining the grace of God: "Ask and you shall receive," He said, "seek and you shall find, knock and it shall be opened to you." Prayer is the means ordained by God for the obtaining of grace. Think, then, how perilous is the state into which a man drifts when he becomes spiritually dumb. You who do pray, you who approach the Sacraments, you who assist at Mass with devotion—even you know how hard the struggle is at times against the allurements of the flesh, against the seductions of wealth, against the spirit of scepticism and irreligion, of worldliness and

cynicism, by which you are surrounded. For the man who does not pray such a struggle might well seem all but hopeless.

SPIRITUAL DEAFNESS

It would not, however, be hopeless if in course of time there were not added to the first a second spiritual affliction. We may call it spiritual deafness. For the man who does not pray, who is spiritually dumb, may one day, if his ears be open, hear something that will change him. The words of some preacher, a chance remark perhaps of some friend, whether priest or layman, may enter through his hearing into his mind and sink into his heart. The voice of the Holy Spirit of God may whisper to him by some good impulse, some salutary inspiration. And, if his soul responds, his lips will be opened once more in prayer. But there is the sad possibility that the man who does not pray will shut his ears and harden his heart. And, as there are none so deaf as those who will not hear, the state of such a man may well be described as one of spiritual deafness.

EFFECTS OF SPIRITUAL DEAFNESS

There is none of you who has not observed the effects of deafness—above all, when it is not partial but complete. You know how it isolates, how it cuts a man off from intercourse with his fellows. Similar are the effects of spiritual deafness. The soul that by its own fault has reached this state, is cut off from those influences that would work for its salvation. God and the spiritual world have come to be for it as though they did not exist. It has no ears for those things that are for its peace. Warnings, entreaties, inspirations fail to penetrate. When spiritual deafness is thus added to spiritual dumbness, what can save the afflicted one?

THE CURE OF THE DEAF-MUTE

One thing, my dear brethren, and one thing only—recourse to Christ our Saviour. And here is the central lesson of the passage chosen by the Church for the Gospel of today. Our Lord had just returned to Galilee from a short journey He had made through the country of the Phenicians. He reached a hill overlooking the Sea of Galilee, and there sat down to rest. But the news of His coming had gone before Him and there was to be no rest for Him that day.

Great crowds of people, we are told, came to Him, bringing with them the dumb, the blind, the lame, the maimed—and, says St. Matthew, “many others.” What a procession of the afflicted must have come up that mountain-side! As they reached the place where He sat, the sick were laid in rows before Him. And He, as He had so often done before, went from sufferer to sufferer and healed them as He passed.

Then ensued an indescribable scene of joy. The dumb could speak again and the blind could see. They could hardly credit their good fortune. From others the burden that had lain upon them through long years of disease was lifted in a moment. Laughing, weeping for very joy, their friends gathered around them. Men who had dragged themselves or been painfully carried up the hillside, strode down it now in all the vigor of recovered strength. And the gentle Healer had accomplished it all with a word, a look, and then had passed onward.

But there was one sufferer whom He dealt with in a different fashion. They brought to Him, we are told, one deaf and dumb, and they besought Him that He would lay His hand upon him. Instead of doing so, our Saviour took him aside and proceeded to deal with this afflicted man in a manner that differed altogether from His treatment of the rest. He put his fingers into the man’s ears, as though to make a way for the sound to enter; He moistened His finger with saliva, and with it touched the man’s tongue. Then, looking up to Heaven, He sighed deeply and said: “Be thou opened.” And then, says the Gospel, his ears were straightway opened and the string of his tongue was loosed. He might have healed this man, as He had healed the rest, without any of these acts. But all these acts were symbolical; a deep significance was hidden in them; they were done for the instruction of mankind.

You and I, my dear brethren, may draw this lesson from them, that difficult indeed is the cure of the man who has become spiritually deaf and dumb—so difficult that none can effect it but Christ alone. By some means or other he must be brought under the healing influence of our Redeemer. But how? He will not ask to be healed. Counsel and exhortation are lost on him. What, then, can be done for him? God Himself might intervene directly. The resources of His mercy are inexhaustible. Many a time it has pleased Him to

break a way, as it were, into a man's soul by some great sorrow or affliction. But apart from such an act of God, on which it would be presumptuous to count, there is only one way—and that is the way of prayer. It is by prayer alone that he can be brought to Christ, and it is for you to pray.

So, then, if one who is very dear to you is living in obstinate and wilful spiritual deafness and dumbness, you and all whom you can persuade to help must storm Heaven to obtain graces that will open those lips in prayer, that will open the ears of that soul to the promptings of the Holy Spirit. Then, please God, faith and sorrow for sin and the love of God will once more find place in that heart, and the afflicted soul will be healed.

TWELFTH SUNDAY AFTER PENTECOST

The Good Samaritan

By DANIEL A. DEVER, PH.D., D.D.

"A certain Samaritan came near him, and, seeing him, was moved with compassion" (Luke, x. 33).

SYNOPSIS: I. The Narrative.

- (a) *The Desolation of the Stricken Wayfarer.*
- (b) *The Arrival of the Lone Samaritan.*

II. Signification of the Parable.

- (a) *Who was the Samaritan, and who the stricken wayfarer?*
- (b) *Stricken mankind's need of the Good Samaritan.*

THE NARRATIVE

In the Gospel of today, there is a simple story told by our Divine Lord Himself. It does not take many verses of the Scriptures; yet, it sank at once deep into the hearts of men, and time has only served to enhance the ineffable beauty which it possessed when it fell from the divine lips that first gave it utterance. It is the tenderly beautiful and touching story of the Good Samaritan. It tells us of a man who did what we so often do, who went down from Jerusalem to Jericho—abandoned, that is, what is holy and spiritual for the sake of immoderate earthly interests; for such is the meaning signified here by these two cities. This man was doubtless young; for youth is most strongly inclined to pleasure. He had seen all the splendid

ceremonial of a temple that was one of the marvels of the ancient world. He had been warned that the way he was taking was a dangerous road, but he was confident in his strength—youth is always thus. And, in any case, he was resolved to accept the peril in order to enjoy his favorite pleasures.

But the Gospel shows the real result. Despite his strength and his confidence he found others not less confident and more astute than himself. He was despoiled and abandoned, perhaps by his own companions. The world is always thus; it always casts us aside, when we can serve its purpose no longer. And this young man was left bleeding by the roadside, bleeding from wounds that soon would be past all earthly care, bleeding slowly even unto death.

THE DESOLATION OF THE STRICKEN MAN

We can easily picture the scene as the moments pass. At first, the fear of the sufferer is not so great. He feels sure that someone will pass by that way, and render him aid. And someone really does come. He sees a priestly figure approaching; surely, help will come from him. But no; the priest does not even stop to inquire. A Levite, passing later, gave no comfort or aid.

And now serious apprehensions begin to oppress him. His wounds are growing ever more painful. He feels his frame growing rigid from the cold and from its own injuries. The shades of night begin to deepen and to lower around him, and the silence grows ever more tense and oppressive. He passes his hand over his forehead, and it comes away wet. Is this only blood? Or is it simply the dew of the night? O God! can these be the first damp drops of death? Are they but the forerunners of the chill cold moisture of the tomb? "O God! must I die," he cries, "abandoned and alone here tonight, in the very flower of my age and strength!" Penitence and remorse for his own folly steal upon him, and he remembers that God is good even to a sinner, and that He does not repel him, if he repents. And thus he turns his gaze upward to the heavens. The innocent little stars are just beginning to show, and they look peacefully down upon him, insensible alike to his agony and his prayer. The blue heaven itself seems of adamant, and the very calmness of its beauty seems the last refined extreme of pitiless, inexorable cruelty.

And yet hope springs again—it is so hard for youth to die—for

merry voices now ring along that road in the starlit night, voices that he knows. For other pleasure-seekers are passing along that self-same road tonight, pleasure-seekers seemingly much more fortunate than himself. But they too pass gaily, listlessly on. The poor sufferer seeks to attract their attention, but he is too weak, and exertion only increases his peril. His very life-blood is sinking down ever more and more surely to the inevitable, and now not far distant end. Thoughts of his childhood crowd upon him; thoughts of his later days and his later hopes; thoughts and fancies now fading forever away. And again he feels all the vague terror of what was so soon to come. He thinks of foul temptations that clouded the Eden-like beauty of his pure young soul, temptations at first repressed, but pressed again; and then—then all swims around him, his head droops upon his arm. It would seem that this earth is no more for him.

But God is not so far away as at times He seems. Indeed, He Himself declares that He is always close to the broken-hearted. And now from out the gathering shadows and darkness, there appears the outline of a solitary traveler, but still again the sufferer's rising hope seems only a new goad to despair. For, when he came nearer, his garb betrayed the Samaritan, and this wounded man was a man of the world of his time, and he knew at once that this lonely traveler was one of a despised and all but outlawed race. He could hardly hope for any aid from those upon whom he himself and his people had long sought to heap every disgrace and every reproach. "Do we not say well that thou art a Samaritan and hast a devil?" they had asked even our Divine Lord Himself.

And the anguished sufferer is too spent to offer any excuse or atonement; too weak to plead in any way for help.

THE ARRIVAL OF THE LONE SAMARITAN

Yet, this last lone traveler does not seem to wait for these. At least, he is drawing nearer than the others had done. He is actually bending down over the prostrate form. And he asks no searching, embarrassing questions; but one by one he takes each bleeding member, binds its wounds, and applies soothing and strengthening lotions. Who shall tell how that sufferer feels at this kindly stranger's touch? At least, he could say, as David said of Jonathan, "amiable to me

above the love of women;" for no woman has ever so tenderly solaced suffering as this silent stranger does tonight. And when at last that fatal flow has been safely checked, when that ebbing blood has been firmly stanchd, the gentle benefactor lifts the deeply weakened form—filled with no pride or confidence now—from the roadside, places it upon the animal that has been patiently standing by, and walks at its side to the nearest inn. The cool air of night seems grateful now to that fevered brow; a hand at once firm and gentle is on his breast; a voice softly says: "Yet a little while." And the innocent little stars look down again till they reach their own place of rest. Arrived at the inn, the gentle stranger stays with his trembling charge throughout the night, and only on the next day, forced by necessity, does he proceed upon his own interrupted journey. And, before he goes, he leaves two pieces of money with the inn-keeper, and promises that on his return he will indemnify every expense that may be incurred on account of the guest. The Gospel does not tell us who that merciful wayfarer was; it does not tell us what his journey was up to the point of his tragic discovery, nor does it tell us anything of his further progress.

SIGNIFICATION OF THE PARABLE

But faith can tell us something of these things; indeed, it can tell us very much, and each heart can draw its own conclusions. For that faith will tell you that, when on Good Friday you kiss the torn side of the Saviour, you will know that you are kissing the wounded side of the Good Samaritan. What He spared to others, He received in Himself. For He, too, was wounded, but there was none to heal. He had to die unpitied and alone. And faith will tell you further that the journey He had taken before He found us bleeding, had been from the bosom of His Eternal Father to Bethlehem; it had been to Egypt, and thence through toil and danger to Nazareth. And then thirty years of silence and poverty, three long years of a public ministry under continual insults. Through long pathways and over harsh and tiresome roads, his road had led to the well-curb of Samaria, where He sat weary, seeking to save the deeply wounded soul of the Samaritan woman. It had led to the Garden of Gethsemani and to the crimson sweating of blood. It led to the pillar in the court of the high-priest, where that virginal flesh was torn with

cruellest lashes. It had led to the crowning of thorns, and could be traced by His blood in the streets of Jerusalem. It had led up Calvary's cruel side. It had led to the Cross; it had led to death through a sea of unexampled sorrow, dereliction, and agony. For the Gospel story explicitly tells us that this Good Samaritan stayed through the night—stayed, that is, through the bitter night of death. His journey had led to the lonely tomb, and to the souls of the fathers in Limbo.

And there was a next day, and there was yet a further journey. For Christ returned from Limbo, and His further steps led to the Resurrection, and to the seraphic Magdalen. His further journey led to the beautiful evening Mass at Emmaus; it led to the Lake of Genesareth—to disciples that almost feared their Risen Lord; it led to all the beauty of the Ascension, to all the glory of heaven, to the great white realms of God—to the bosom of the Eternal Father, whence He had come in the very beginning. And there will be a return, for He has not forgotten his charge. He will come back to earth on the great Judgment Day, and His path will be bright with millions and millions of angels. Such is that silent, lonely Samaritan that bent over us in our terror and woe on that murky, despairing night.

WHO WAS THE STRICKEN WAYFARER?

But who was that poor figure lying there and dying in the ever-deepening desperation of that deserted scene? Was it really ourselves—we, who are still so strong and so confident? Even so. Yes, it was our own poor, weak, wounded humanity that was dying there. Man had left even more than Jerusalem. He had left the all-beauteous Eden in which God had placed him in the highest beauty and honor, possessing a prodigal wealth of natural treasures and all the plenitude of divine, supernatural grace, whence he was destined to pass without pain, after a most happy and holy life, to still greater beauty and glory beyond.

For mankind, like its type in the Gospel story, wanted to try lower pleasures, too; and it deliberately gave itself up to forbidden gratifications of a lower order. And it fell—we fell—amongst robbers, and the robbers were the demons, and they did despoil us, they did deprive us of all that wondrous wealth of supernatural

dignity and grace, and they wounded even our natural being so deeply that we were bleeding and rapidly sinking ever more deeply and surely in an eternal night to an eternal death. Of ourselves, we could look for no further hope. And then man turned—and we are still turning—to his fellow-creatures for help; but they all passed by, too eagerly set on low, selfish errands to bestow any attention or to lose any time on those who fell by the way. And night—that eternal night—was closing deeply over all. For the priest and the Levite of the Old Law came and passed by in dead, inert apathy. As St. Paul says: “There is a setting aside of the former commandment, because of the weakness and unprofitableness thereof; for the law brought nothing to perfection.”

MANKIND'S NEED OF THE GOOD SAMARITAN

It was necessary for someone greater to come—someone not of this earth, someone from a far land—to rescue us. It was necessary for a God to intervene, for the whole world was lost. The Chosen People themselves were corrupted through and through by the false nations around them, and now differed from them principally by the utterly revolting hypocrisy with which they sought to legalize their shame. And, as this very parable shows, even the priesthood and ministry of those days showed all the hardness and harshness and cruelty which are the inevitable effects and the infallible signs of gross personal sensuality.

For man has a soul as well as a body; and that soul has wounds and sickness deeper far than any the body can feel. And there is a night that is deeper than any that earth has known. And there is a death that is greater than the death of physical pain. And those wounds and that night were upon us, and that death was only too near, when the Saviour came. A few more hours, it would seem, and the end would have come, had not this gentle Samaritan bent over our poor wounded race, healed its wounds, and lifted it up to His own divine personality in the Incarnation. But He did come. He did place Himself between us and our deadly fate. He came as the last shadows were falling, as the last deep chill was inexorably invading our cruelly fainting heart. And He raised us up. He raised us up to a state and position far above anything we had ever

known, far above even Adam and Eve in their first glorious untarnished innocence. O happy fault, that merited such and so great a Redeemer!

THIRTEENTH SUNDAY AFTER PENTECOST

Gratitude

By A. E. MULLANY, O.S.B.

"Were not ten made clean? And where are the nine?" (Luke, xvii. 17).

- SYNOPSIS: (1) *The awful disease of leprosy.*
 (2) *How overjoyed the ten lepers must have been at their cure!*
 (3) *Yet, but one returned to give thanks for his cure.*
 (4) *Application of the parable to ourselves.*
 (5) *Do we show ourselves truly grateful for God's mercy?*

The mercy and compassion of our Blessed Saviour, my dear brethren, are most clearly exemplified in the Gospel of today. As our Lord approached the town, ten lepers ran toward Him, and standing afar off they lifted up their voices and cried out: "Jesus, master, have mercy upon us."

Truly, it was a sad sight to see those ten poor, unfortunate men standing there and begging for help, for relief from their foul disease. It is a terrible thing to be affected with leprosy. The very mention of the word makes us shudder, so repellent to us is this affliction. Our very nature revolts at the sight of it, for it is a malady of decay—a malady by which the human flesh rots little by little, which spreads inch by inch all over the human body, eating its way surely and relentlessly through every member. It corrupts flesh and bone, sinew and muscle, till at length the whole body is one mass of rottenness and uncleanness, till it eats into the vital organs and saps away life itself. It is a living death.

See also its penalties here on earth. The leper is banished from the presence of clean men. He is turned out into the wilderness, there to live as best he can till death puts an end to his unhappy life. He is exiled from his home, from his family, from his friends and companions. He must leave all behind him—his work, his wealth, his interests, his pleasures; and then he must wander among the hills away from the society of his fellowmen, without hope, as an outcast and one shunned by everyone, left alone to rot and to die.

Such was the lot of the leper in the days of our Blessed Lord. You can easily imagine, then, with what fervor these ten lepers prayed. You can picture them standing before our Lord, their arms stretched out towards Him, their voices raised, clamoring, beseeching, entreating with all the powers of their souls that He would have mercy upon them. Yes, they must have prayed then, prayed as they perhaps had never prayed before. They really meant all they asked for; they prayed with ardent, burning faith, with all their strength, with all their heart, with all the powers of their being, because so much depended on their prayers.

Our Blessed Lord saw these poor men, and His Sacred Heart was touched with pity for them and for their misery. Their true earnest prayers reached His ears, and He was sorry for them and had mercy upon them. He said to them: "Go, show yourselves to the priests." And they were made clean.

JOY OF THE LEPERS AT THEIR CURE

With what joy, my dear brethren, must they have rejoiced when they found themselves made clean, when the corrupt flesh was made strong and firm and pure, when strength and vitality was again theirs, when life's blood once again flowed through their veins in every part of their bodies, when they beheld those members of their bodies, recently so foul and impure, now restored to cleanness and purity and health! How anxious they were to hurry to their homes, to see once again those who were so dear to them! How great was their joy at once again being members of human society! All they had lost was given back to them. Their work, interests, pleasures, homes, friends—all were restored to them; yes, and even life itself. How happy must those men have been, and how grateful, as long as they lived, one would expect they would be for the kindness of Him who had done so much for them! Surely, this debt of gratitude was so great that they felt they could never repay Him for all His unprecedented mercy.

WHERE ARE THE NINE?

This gratitude is what we should have expected; this is what our Lord had the right to expect. Yet what really did happen? The Gospel tells us: "One of them, when he saw that he was made

clean, went back glorifying God with a great voice, and he fell upon his face at His feet, giving thanks." And our Lord was disappointed, and said: "Were not ten made clean? And where are the nine?" Well indeed may our Blessed Lord have been disappointed. "Where are the nine?"

They, my dear brethren, had gone away rejoicing in their cure; they hurried away, not indeed to give thanks, but back to their old lives, to their interests and pursuits in this world. Yes, they were faithful, but they were selfish; they were too engrossed in their own affairs, and soon, perhaps very soon, forgot Him who had given them back life and health, and the joys and pleasures of this world. Soon they were again leading their old lives, and in all the hurry and bustle of life forgot and rejected the God who, in His mercy, had wrought this wonderful miracle in their behalf.

APPLICATION OF THE PARABLE TO OURSELVES

Now, when we consider the conduct of the one who returned and gave thanks to God for His goodness, we feel that he had really only performed an act which was natural, and which every one of us would do. We are rightly indignant with the nine, who were so ungrateful, so forgetful. And yet, my dear brethren, it behooves us to bring this matter home to ourselves, for we have much to be grateful to God for; but for nothing more than for His wonderful mercy in forgiving us our sins. Mortal sin is an offense against God. By it sanctifying grace is driven out of the soul, and that soul is dead to God. Its life has been taken away from it. It is covered with a foul disease. It is cast out from God's presence, an exile from all that is good and holy. It lives on, it is true, but it has the fatal disease of leprosy upon it, eating away its life. Left to itself, it will surely perish and be lost for ever in the eternal flames of hell. No mortal remedy can heal it, no human power can aid it, no human power can save it. But God is merciful. As Jesus Christ was moved to pity for the ten unfortunate lepers, so has He all the more pity for those who are stricken with the leprosy of mortal sin. It was for them He died upon the cross. And it was for them that He instituted the Sacrament of Penance. "Go, show yourselves to the priests," He says.

DO WE SHOW OURSELVES TRULY GRATEFUL TO GOD?

Yes, dear brethren, how many times have we been to Confession! How many times have we knelt at the feet of our confessor, and cried out to our Saviour in the words of the lepers: "Jesus, Master, have mercy on us!" When we have been weighed down by the burden of our sins, when the fear of death has been upon us, when the awful thought of the eternity of pains of hell have tormented us, then we have turned to our Saviour and have besought Him to have pity upon us and He has forgiven us; He has made us clean once again. He has restored us to His grace, has made us again His children and heirs to His heavenly kingdom. He has again given us peace; He has taken from us all dread of hell and its torments, and instead has given us courage and strength, and above all, hope—hope so that we may so persevere as to attain to the fulfillment of His promise to those who serve Him faithfully. How many times has God forgiven us our sins! Yes, we were sorry for our sins, we repented, we gave thanks for our forgiveness; but what happened then? Gradually time dimmed the memory of God's forgiveness. Gradually we returned to our former way of life, to our former temptations, to the old occasions of sin. It is but human to forget, it is but human to slip back again into evil ways; but, by doing so, we do not render the gratitude God expects of us. Let us look back upon our lives, and see how patient God has been and how longsuffering; how He has borne with our frequent relapses, how He has again and again pardoned us. What is the cause of these frequent falls? It is because our firm purpose of amendment is not strong enough. It is because we have been weak in resisting the first impulses to relapse. The first yieldings may not have seemed great in themselves. Of themselves, they may not have been even venially sinful; but surely from our past experience we know full well where they will finally lead us. If to us they are dangerous occasions of sin, we are bound to avoid them.

Would not the lepers who were made clean have been mad, had they risked contagion again by consorting with unclean lepers? Would they not have taken grave risks had they even approached near to the danger? And so we, dear brethren, expose our souls to the danger of mortal sin as often as we go into the dangerous

occasions of sin. We know—or ought to know—our own evil tendencies and our weaknesses. We know what are to us really dangerous occasions, and we know the grave risks we are running when willingly we go into the danger. Time and again we have fallen into the same sin in exactly the same way. Surely, by this time we should know better. Is this our gratitude to God for having made us clean? Is this our gratitude to God for the miracle He has wrought upon us? We were lost; we were dead; there was no hope for us unless God saved us. God did save us; He forgave us. In future, then, let us be grateful to God for His mercy towards us in the confessional. Moreover, let us show our gratitude by really avoiding, as far as we are able, not only the proximate occasions of sin, but also those which are more remote. Let us abstain from those things which in the past have been responsible for our sins. Let us absent ourselves from the company of those who may have been the occasion of our downfall. Let us avoid those places where danger lies hidden. If we do this, we shall be giving thanks to God in the right and proper spirit. We shall be protecting our immortal souls from the danger of mortal sin, and safeguarding them from its deadly poison. God is good and kind; He is all mercy. So it but remains for us to use all the grace He so generously gives us, so that with His help and by our own efforts, and especially by our strong and resolute determination to avoid sin and all the occasions of sin, we may save those souls which God has given us, and merit to be counted among His elect in the world to come.

FOURTEENTH SUNDAY AFTER PENTECOST

God or Mammon

By BONAVENTURE J. MCINTYRE, O.F.M.

"You cannot serve God and Mammon" (Matt., vi.).

- SYNOPSIS: I. *Life may be ruined for one by a misinterpretation of the facts upon which life is founded. Life is not a mere grasping, as St. Teresa expresses it, it means nothing more than "a bad night in a bad inn."*
- II. *Religion in the modern sense rejects all dependence upon God. It sees no symbolism in the lilies of the field, no divine law in the trampled grass. It is a wild departure from authority, a clinging to standards conceived and sanctioned by grasping interests.*

III. *The things of this world are means to an end, not an end in themselves. Worldly desires may smother the one ideal which is the driving power behind every life—the desire of union with God.*

Today's Gospel sets forth this great fundamental truth—that the paramount interests of real life, the soul's life, lie outside our worldly possessions. It is a strong lesson of otherworldliness for an age that has "Lords many and Gods many," but which has set up its highest altars in the plains of earth to Mammon. And Jesus instructs us that we must choose God or Mammon, for life will not give us both. He launches a forcible indictment against all those who try to satisfy their immortal souls with the husks of this world, who virtually ignore the soul, heaven and God in their excessive solicitude for the good things of life. And then, in speech as sweet as a carillon of silver bells, He tells of the contentment of the birds of the air, the lilies of the field, the lowly grasses, and contrasts the exalted peace of the lowliest things in nature's kingdom with the unhappiness of the children of God's commonwealth who have missed the treasures of contentment—the larger, better vistas of life which have their source in a childlike trust in God's Providence. They have only possessions which can be catalogued in earthly values, but money has nothing to do with the happy enfranchisement of God's children which comes from serene faith in God, who makes the earth "to bring forth abundantly and the clouds to drop fatness."

The warning of the Saviour is not directed towards those who subordinate their strivings to their soul's salvation; it is levelled against those who make self the center, self the circumference of their plans here below—against those who make the money bags of Cræsus and the feasts of Lucullus the final issues of life.

Remember that parable of the rich fool—the man who had achieved everything he desired. He was a very successful man. He had peace, plenty, pleasure, and thought that life had no other purpose than self-gratification, and he was suddenly aroused by the voice of God: "Thou fool, this night do they require thy soul of thee; then whose shall be those things which thou hast provided?" That was why Christ deliberately fixed the harsh epithet, "fool," upon this eminently worldly-wise individual. He had thought of

everything but eternity; he had rejected the meaning of life as a scene of spiritual discipline, and, when the waters of eternity were rushing down upon him, he was well content; he walked into the dim valley of death blindfolded, because he was a materialist in doctrine and a sensualist in practice, a wise man in this world but a fool for all eternity.

WE MUST NOT MISINTERPRET THE PURPOSE OF LIFE

Now, our Divine Lord surely understood the meaning of life just as thoroughly as the other man misunderstood it, and He told us in crystal clearness just what His wisdom in the matter was: that all the good things of life—wealth and friends and loved ones—cannot lift a man's soul one inch above hell. These things are ever so good in their proper place and in their proper proportion, but they are not the criterion of a successful life. Life is only intelligible as the avenue or vestibule leading to the real life that begins over the river of death. We must not expect our paradise here below. Solomon, the richest and wisest of men, made his mistake there. Whatsoever his heart desired, he denied it not; and, when he had run the gamut of every pleasure, he was forced to send his confession up to the cold stars: "Vanity of vanities, and all is vanity except to serve the Lord God." Yes, that is the only true criterion of a successful life. And there is an eternal finality about it. If you are serving God faithfully, you are a success no matter what the world may think; if you are serving another master, and if you have erected altars to the gods of your own desires, you are a failure even though you are a successful man according to every known standard of this world. This is the one true and final issue of the life of every man, and, as Holy Scripture says, all else is grass.

And yet, from Main Street to the avenues of the world's metropolises, men are forever seeking to drain joy to the dregs. As children, they go through life seeking to know and feel and exult to the last heart-throb, scraping the good things of life to the bottom and probing beauty to the depth. Then comes the desolation of satiety, and many a life, drained to the last drop, turns to tragedy which men call suicide. We must go through life, not as children, but as men with the abstinence of wisdom. We must realize that there can be no complete happiness here below. When we halt and

say: "Here I stand fixed, finished and complete," the words turn to wormwood on our lips, and, like the man in the story of our Lord, we taste the bitterness of death. Our Lord has given His absolute verdict that he who loses his life shall find it. That is, if we would scale the heights and breathe the mountain air of true joy, we must first pass through the valley of renunciation. Money and jewels cannot make a man rich and safe. Death will strip you of all these things. There is true wealth and real safety in the soul that is right with God. A millionaire may own house and park, but the little ragged beggar who looks at them through the iron fence every morning, and who has not a dollar to bless his empty pockets, may be richer, if God is in his heart.

HOW ARE WE LIVING?

Let us look our desires squarely in the face. Is our life a tissue of vanity and vexation of spirit because we have trained the telescope on the wrong end? Are we selling our lives for heaps of treasure—for thirty pieces of silver. For, mark you, avarice may be wedded to a little idol as well as to a big one. Many who work so hard every day are sailing and steering for Ophir, just because it is the land of gold. And should they become very rich, they will be very poor, and, after bearing their heavy burden but a journey, death will unload them. Is this joy to be mentioned in the same breath with the pleasantest word that a man can hear at the end of the day, whispered in the secrecy of his heart: "Well done, good and faithful servant!"

And many who toil so hard every day have missed the real purpose of life on another score. If people aim to make their lives one ceaseless round of pleasure—and a great many people today are following that aim—they make a mistake equally fatal. I refer to those who measure the success and happiness of life by its physical sensations. At the end of such a life the voluptuary finds nothing but dust and corruption. Think how a man or woman who has lived chiefly to gratify the physical appetites will feel when after a short time the senses are dulled, the roses have faded, the lamps at the banquet are smoking and expiring, and all that is left is the fierce, insatiable craving for delights that have fled forever. Think of the bitterness and vacancy of such an end, and you will understand what

Sacred Scripture means when it says of all such: "Whose end is destruction." Is such a pleasure-seeking existence to be mentioned in the same breath with the joy of a man who knows Christ and who loves Him? This last is eternal life.

THE CHOICE BEFORE US

So, I say to you, if you would be happy here and happy hereafter, lay not up for yourselves treasures upon earth but lay up for yourselves treasures in heaven. Seek ye first the kingdom of God. To love God above all things is the touchstone of a happy life, and to be in love with heaven is the surest way to be fitted for it. All else passes like the sunset glamor that ushers in the dark.

The years of life are rolling on, but where are we going with the drift of the years? It is for us to choose. There are no secret books of fate. There is only the Book of the Lamb That was Slain, the book of life in which your name will be written down if you will serve Him faithfully and deserve the heaven that is waiting for us in that blessed city of which God has said that there shall be no lamps to lighten it, for the face of God will be the Light thereof forever.

Some boys were playing a game with wire and string and nails. And the man who gave them the bits of material promised a prize to those who should fashion best what he gave them into something worthwhile. Some lads made ships, and one made a castle. There were those who lost, but there were those who won. Just like life. A little laughter, a time for tears, a time for play, but all the while we must be serving the Master, and at the end of the day, if His handiwork bears the stamp of merit, then shall we receive the prize—His Heaven.

May our lives—the works of our hands and the yearnings of our hearts—be directed in the safe open way that leads to God! It may not be as broad as other ways, nor the entrance as smooth. But it is the way that leads to life and not to death; it is the way that leads to everlasting happiness, when the petals fall from the roses, and the lights grow dim, and we are called into the house of our eternity. "For the silver cord shall be broken and the golden fillet shall shrink back, and the mourners shall go about the streets and the dust return when it came, but the soul to the God who gave it."

Book Reviews

THE CAPUCHINS AND THE COUNTER-REFORMATION

The author of what is probably the best Life of St. Francis of Assisi has given us a new work in two volumes which we should like to call the story of the Romanticism of the Friars Minor.* Father Cuthbert who is also the translator of Celano's "The Friars and How They Came to England" and the purveyor of Franciscan traditions at Oxford, has drawn upon hitherto unknown documents, the accounts of eye-witnesses, the correspondence with Popes and Cardinals, the Briefs of the Curia, and the *Acta* of Franciscan Chapters. He has marshalled and interpreted the documents in a style that is convincing and sheds a flood of light on some moot questions. From his account it is clear that the Capuchins, after a fierce opposition, such as perhaps no other Order ever experienced, once again asserted the Gospel principle of the freedom of the spirit in the face of legalizing formulæ, and thus resurrected and preserved the Franciscan ideal (pp. 24, 117).

The life, spirit and purpose of the Friars Minor Capuchin and the difference between them and the other Franciscan families, are synthesized in the Constitutions of Albacina (A.D. 1529). These Constitutions, inspired by Bernardino d'Asti, have remained the Order's law-book down to the present day: "They assumed a form unique amongst the constitutions of Religious Orders They would be the despair of the merely legal mind, for they appeal to a law beyond the positive, to the law of the spirit intent upon a more perfect fulfilment of the chosen life than any positive law can enshrine" (182 sq.). The Capuchins, like the Spirituals of an earlier day, appealed for their justification to the writings of Francis and his companions (cfr. 448). The decree to observe the *Testament* of St. Francis was an ordinance of fundamental import in that it linked up the Capuchins with the long line of Friars who through the centuries had striven to retrieve the spirit of the primitive Franciscan days. The Constitutions are in the various editions (1535, 1575, 1908, 1926) never out of touch with the actualities of life; "they were largely a practical commentary upon the abuses which had crept into the religious orders—and particularly into the Franciscan Order (cfr. 54)." "The genius of the Capuchin Constitutions lies in their declaration of faith and their lofty exhortations to the life of the Spirit."

While the Constitutions thus clearly mark off the Capuchins from

* *The Capuchins. A Contribution to the History of the Counter-Reformation.* By Father Cuthbert, O.S.F.C. (Longmans, Green and Co., New York City).

the Observants, they did not identify them with the Spanish Discalceati and the Italian Riformati. True, the spiritual kinship between the latter and the Capuchins was closer than the mere outward bond that united the Observants and their reforms under one Minister General. But the Capuchins, due to that instinct which makes for conquests, were conscious that they had a mission to men extending beyond the confines of their own religious observance of the Franciscan Rule. In their utter simplicity, they struck a chord which vibrated in a world conscious of the insincerities with which it had long been duped. The apostasy of Ochino had indeed arrested the torrent of popularity that first flooded the Friars of the new Reform. But men discovered their simplicity once again, and "to this day it is by Fra Felice and not by Ochino that the Capuchin is judged as true metal" (178). Henceforth there is for them no service too menial, no task too daring. True to form, they were conspicuous during plagues and sieges, in hospitals, lazarettos, slums and prison cells; and Manzoni's "Fra Cristoforo was not one man but many, to be found not only in Milan, but wherever there was a Capuchin friary." The Capuchin has always been at his best when laboring as a pioneer, when the personal equation is of more value than the highly organized but impersonal program of action. In this light, too, must be judged what Father Cuthbert terms "an adventure into politics." The author concedes that Valeriano Magno and Giacinto of Casale were at heart Capuchins. But, if against these Father Cuthbert squarely sets up Père Joseph, the "grey Cardinal" of history, does not the conflict arise from Joseph's French surroundings and dominance of thought rather than from his religious profession? In some Orders, individuality, national loves and traits may be suppressed perhaps, but not so in the Capuchin family. The characteristic Capuchin has been masterfully painted by Father Cuthbert, and in Père Joseph each stroke of the brush brings out a significant trait. The long-headed Frenchman could lose no time over the jealousy and the wrangling of German Catholic princes, and it is as agents of these that he met Valeriano and Giacinto, and not as Capuchins.

Readers of Father Cuthbert's book will be charmed with his delightful description of the Capuchins as resourceful missionaries, popular preachers, uncompromising opponents of heresy, propagators of the Forty Hours' Devotion, etc. Valuable bits of historical information are scattered throughout the book. At the Imperial Council held in Vienna in 1626, Valeriano Magno stood out boldly against the policy of forced conversions of any sort, and at Cologne in 1612 the Irish Capuchin, Francis Nugent, organized as a subdivision of his Confraternity of the Passion a "Converts' Aid Society." As early as 1539 the Capuchins opened in various parts of Northern Italy the *Botteghe*

di Cristo (shops where food was sold to the poor at low prices), and similarly in the valley of Todi they established the *Monti Frumentari* (or communal grain-shops), as a protection of the small farmer against usurers. In 1537 Joseph of Ferno, the founder of the *Quarant' Ore*, established the *Compagnia dei Servi dei Puttini* for teaching the children of the poor, while his brethren in Sicily fostered the *Monti di Pietà* (for lending money to the poor without interest) and established Prisoners' Aid Societies and convalescent homes for the sick poor. In a different field, that of literature, we meet with an imposing array of authors (pp. 404-428), and Father Cuthbert takes occasion to point out again how the foremost Capuchin thinkers were naturally attracted to the Bonaventurian teaching, and that the best students of Bonaventure belong to the Capuchin family.

On some minor points Father Cuthbert is mistaken, or at least misleading. Thus, the Conventuals did not voluntarily cede to the Observants the sacred chapel of the Porziuncola (p. 28). Blessed Battista Varani died on May 31, 1526, and not of the plague in 1527 (p. 48). It was Louis of Fossombrone who at Viterbo received the Bull *Religionis Zelus*, and not the Duchess Caterina Cibo (p. 50); and the same Louis was well aware that he might receive Observants into the new Congregation, for that was precisely the reason for applying for the privileges of the Camaldolese, in which this faculty was included (p. 50, footnote). Bernardine of Siena joined the Order among the Conventuals of his native city, and only later repaired to the reformed convent of Colombaio (p. 28). Peter Martyr's and Martin Luther's apostacy caused no outcry against the Augustinians, and the defection of Martin Bucer was not urged as a reason for the suppression of the Dominicans (p. 140)—but these apostates were not the highest superiors of a recently founded Order as was Ochino of the Capuchins. Procopius of Brandenburg (rather of Templin) is described as the author of 2,617 *books* and *pamphlets* (p. 286); Procopius is the author of 2,617 *sermons* and 576 sacred hymns, making in all *thirty books*. The establishment of the Capuchins at Mainz in 1611 (p. 341) was not delayed because of opposition of the Diocesan Chapter, but for the reason that on their route over Cologne the Papal Nuncio, Albergati, together with the Duke, the cathedral chapter and the fathers of the city, and on the authority of the Pope, compelled the friars to settle in that city. In discussing the advisability of union or separation of Observants and Capuchins, the author seems to contradict himself (cfr. pp. 88 sq. and 166).

These and some other inaccuracies do not, however, detract from the excellence of Father Cuthbert's work, for which all English readers are deeply indebted to the brilliant Capuchin.

ANSCAR ZAWART, O.M.Cap.

RECENT SCRIPTURE WORKS

Two new books that should be used by every student of the Bible are "A Dictionary of the Psalter," by Dom Matthew Britt, O.S.B. (Benziger Bros., New York City), and "Verbal Concordance to the New Testament (Rheims Version), by Rev. Newton Thompson (John Murphy Co., Baltimore, Md.). With the help of Dr. Thompson's "Concordance" one can easily and quickly find any word or passage in the Rheims New Testament, and can also have at immediate disposal a complete list of texts on a particular subject. Preachers and students of theology or Sacred Scripture, among others, will find this well printed and attractive volume an invaluable aid in their work. The "Dictionary" of Dom Britt gives the meaning of the 2,700 words that make up the vocabulary of the psalms, hymns, canticles and miscellaneous prayers of the Breviary. Seminarians would do well to provide themselves with this book as a means to familiarizing themselves with Latin, the language of the Church, and with the Psalter, the official prayer of the Church.

For consultation by preachers, for spiritual reading, or for study of the life of Christ, we can also recommend two translations, "The Parables of Our Lord Elucidated According to the Mind of the Church," translated from the French of M. J. Ollivier, O.P., by E. Leahy (P. J. Kenedy & Sons, New York City), and "History of the Passion, Death, and Glorification of Our Saviour Jesus Christ, An Exegetical Commentary," by the Rev. J. E. Belser, D.D., freely adapted into English by the Rev. F. A. Marks, and edited by Arthur Preuss (B. Herder Book Co., St. Louis, Mo.). Fr. Ollivier presents in very beautiful and lucid form the setting and doctrine of the parables, in which, as has been well said, "is summed up the whole doctrine of the Gospel, dogmatic, moral and mystical." Dr. Belser's work is a narrative of the events of our Lord's life from the secret death-sentence decreed by the Sanhedrin to the Ascension into Heaven. Exegetical and textual questions are carefully considered, as well as difficulties and objections that present themselves or that unbelievers raise today. "Zum Werdegang des Paulus: Die Jugendzeit in Tarsus," by Alphons Steinmann (B. Herder Book Co.), defends the thesis that Hellenistic as well as Jewish ideas influenced St. Paul, and studies the problem in the light of the Apostle's native country, his family, and his early years and education in Tarsus.

NEW BOOKS FOR THE SCHOOLS

A review of Purcell's "The American Nation"* leaves several impressions. Apparently, it is destined to supplant older histories in

*Ginn & Co., Publishers, New York City and Boston.

Catholic schools. The author has done a unique work in the field of United States history. He presents American origins and their development from the point of view of contemporary methods in historical research and writing. Unlike older Catholic authors, Purcell does not project his work from a Catholic background; he rather embodies the achievements of Catholics as integral items in a total scene. His work is not a diluvial eruption of emotion. On the other hand, he does not, as do so many non-Catholic writers, dismiss those planes and currents in Catholic life that have effectively influenced American thought and action. He employs the critical approach. He does that, whether he appraises Catholic or purely secular forces. Throughout the work he sketches rather than paints. That is as it should be. His interest centers upon the organic continuity of American development. He seeks to evaluate, not to edify. Dr. Purcell belongs in the front rank of American scholars in history. For the most part, Catholic efforts in that field have ranged little beyond mere chronicles. That sort of scholarship offered little of permanent value. Training in methods of history is as essential as training in any science or in philosophy. Mere interest does not substitute for that training. As the number of Catholic historians increases, the force of Catholic ideals will penetrate circles to which hitherto it was foreign.

Ginn and Company has also issued a revised edition of the "Orations of Cicero, with a Selection from His Letters," by Moore and Barss. The present text leaves nothing to be desired. The former edition was perhaps a little too erudite in its notes for the average student, and so it was revised to conform to the capacity of beginners. The book contains the following eight orations of the fifty-seven that are extant: The four against Catiline, Pompey's Military Command, For Archias the Poet, For Marcellus, and selections from the Fourth Verrine.

Probably no student will exhaust the possibilities of the book. The life and age of the author are dealt with *in extenso*. This will furnish the student with ready sources that will make his study of the great orator culturally valuable. Too often the study of the classics is made a dull routine of parsing and conjugating. The content of the Orations is often ignored by instructors who are sticklers on grammar and syntax.

The text has an exhaustive vocabulary, Latin word lists prescribed by the College Entrance Examination Board for the first three years together with a grammatical outline and exercises in Latin composition. We do not hesitate to recommend its consideration to those schools contemplating a change of text.

PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

A MODERN MARTYR

"A slight sabre-cut will separate my head from my body, like the spring flower which the Master of the Garden gathers for His pleasure. We are all flowers planted on this earth, which God plucks in His own good time." These words are the farewell message from Blessed Théophane Venard to his father, shortly before he was beheaded for the Faith in Tong-king (February 2, 1861). This martyrdom was the fulfillment of a desire that had been kept aglow in the heart of the young missionary since his childhood days in France. Jean-Théophane Venard (1829-1861), even as a boy, appeared to have realized definitely God's high purpose in his regard. To become a priest, to be sent to the perilous missions of Eastern Asia, and to shed his blood there as a martyr of Jesus Christ, were the cherished hopes of his boyhood years. This was not a passing sentiment or fancy, nor was he carried away by anything merely emotional; he had the quiet conviction that God was calling him to that special work, and would, in His own inscrutable way, direct him to its accomplishment. This serious purpose, though dominating his thoughts, did not serve to make Théophane greatly different from his companions, or to set him apart from them. Few were so gay and pleasant as he; none were more deeply attached to family and home; but, withal, his life was an unbroken desire "to spend and be spent" for others, to give himself to an apostolate that would separate him from home forever, to offer the sacrifice of his life in testimony of the truth of Jesus Christ.

Cardinal Newman has remarked that he felt a devout affection for the Fathers of the Church, because they "have written autobiography on a large scale; they have given us their own histories, their thoughts, words, and actions." It is the special merit Father Walsh's volume on Blessed Théophane* that it is largely made up of the martyr's own letters. These in their own striking way place before us the delightful personality and thorough sanctity of the young martyr. The author is familiar with the scenes in which the future martyr passed the years of boyhood. This knowledge has been used to good advantage in preparing the reader for the subject-matter of the letters. A concluding chapter of retrospect and reflections tells of the progress of the Foreign Mission Movement in the United States during the quarter of a century which has passed since the first edition of "A Modern Martyr" was published (1903-1928).

The results pointed out in this resumé indicate a condition in the Foreign Mission movement which promises much for the future and

* *A Modern Martyr: Blessed Théophane Venard*. Revised and annotated by The Very Rev. James A. Walsh, M.Ap. (The Catholic Foreign Mission Society of America, Maryknoll, N. Y.).

gives the assurance of much being accomplished in the present. It is a quarter-century that has been momentous in effects for the missions, and, while we are not to trace out the causes, we feel that one of the chief contributions to the awakening of this interest here at home is the life-story of this comparatively recent martyr. Certainly, the establishment of Maryknoll in a measure can be traced to the influence which the life and martyrdom of Blessed Théophane Venard have had on the Maryknoll Superior. Furthermore, a large number of vocations to the Foreign Missions among the youth of the United States may be traced thereto. How many vocations to home missions have been awakened or sustained, is not for us to estimate.

This latest edition of "A Modern Martyr" will, we trust, carry on the mission that its predecessors have started. It is a book which should be put in the way of every Catholic youth, for it will serve, not only to increase vocations to the apostolate which it actually portrays, but will also be helpful in stimulating vocations for home needs. The thought of what this heroic young apostle of our own day has suffered for the Gospel of Jesus Christ will arouse that spirit of generosity and self-sacrifice which is fruitful in vocations to the apostolate both at home and abroad.

G. S. P.

Other Recent Publications

We Believe in Immortality. Edited by Sydney Strong (Coward McCann, Inc., New York City).

It was a happy idea that inspired the editor to collect in this volume the frank affirmations of their belief in immortality made by a number of men and women prominent in various fields of human endeavor. The symposium is well calculated to offset the destructive influence exerted by Professor Leub's volume and to neutralize the vicious propaganda of scepticism that is being carried on in a rather blatant fashion by a portion of the modern press. It is quite true that the question of personal survival cannot be settled by a plebiscite, but still the sincere testimony of a crowd of witnesses of social standing and prestige will have a heartening effect on many who are more prone to be swayed by authority than by argument. There is one quotation which on account of its agnostic nature might have profitably been omitted.

We cannot expect to find anything like a new argument in this symposium. The reasons advanced for the belief in a continued life after death fall into the traditional categories, but are sometimes given a novel turn. Most of them are of a personal and intimate character which lends them a distinctly human touch. The teacher of psychology can use them to great advantage as illustrations in the classroom. They will impart a new freshness to what has become a somewhat dry subject. The symposium brings home the fact that disbelief of immortality is, after all, not as widespread as some would have us believe.

C. B.

The History of Philosophy. A Text Book for Undergraduates. By Paul J. Glenn, Ph.D., S.T.D. (B. Herder Book Co., St. Louis, Mo.).

If we keep in view the self-imposed limits of this manual, we shall be inclined to judge it very favorably. For its purpose it is decidedly adequate. It will give the young student an idea of the development of philosophy and introduce him to the main currents of philosophical speculation. At this stage his acquaintance with philosophical systems need not be a very thorough one. A general orientation is sufficient, and that he finds in these pages.

A really good feature of the work are the summary critical remarks which follow each article and tend to fix in the mind what has been learned about an epoch, a leading personage, or a system. In the latter portion of the book the author has omitted these critical summaries or reduced them to a minimum. That may be regretted; for the reason which the author gives for this omission—namely, that the student by this time will be able to furnish his own critical comment—does not seem convincing. To evaluate a philosophical opinion requires greater intellectual maturity than we can presume in an undergraduate. It is true that the study of the history of philosophy should furnish scope for the cultivation of the critical faculty, but then the author forgets that the data which a text-book in its restricted compass supplies are entirely too meager to form the basis of a critical appreciation.

With all due respect to St. Thomas, is it not going a little too far to assert: "As a body of principles, Scholasticism was completed once and for all by Thomas Aquinas in the 13 century" (p. 359)?

From a didactic point of view the arrangement of the matter is excellent. The well-articulated divisions and subdivisions make for great clearness and help repetition. The language, avoiding as much as possible a stilted and technical terminology, is lucid and pleasing. The material make-up of the volume also deserves high praise.

C. B.

Safeguards of Chastity. Helps to Purity. By Reverend Fulgence Meier, O.F.M. (St. Francis Book Shop, Cincinnati, Ohio).

These two little volumes represent a definite attempt to supply such sex instruction for adolescent boys and girls as may help them to avoid the pitfalls of sexuality. This instruction is given, not directly, but indirectly. In the Foreword to the book for girls, the author says: "Girls in the first years of womanhood would hardly understand nor will they be advised to read this book. It will therefore be preferable that their mothers explain to them those portions of it which pertain to their age and condition." The little book for the boys is preceded by the same sort of remark. Here is a very well-meant attempt to help in the diffusion of such knowledge on this subject as may be helpful. We question whether the little volumes represent a solution of the difficult problem. Most fathers, like Tom Brown's father in "Tom Brown at Rugby," will still have the feeling that their intrusion in the matter will do harm rather than good. Young folk are likely to have some such reaction as this: "Father and mother know that sex temptations are so hard to withstand that they break through the reserve that they have

maintained in order to warn us, though they scarcely expect that we shall be able to resist the trial."

There is a tendency in the books to exaggerate some of the physical evils of solitary practices. Physicians generally are not inclined to think that serious results follow from these, though it was rather the custom to think so a generation ago. Any exaggeration is, of course, sure to produce an unfortunate reaction. The confessor still remains the best source of knowledge with regard to thorny sex matters, and yet parents should take advantage of opportunities that are afforded in various ways through life to impart phases of sex instruction, not all at once, but according to the need of the individual. The whole matter is eminently individual, and a different policy is needed for each case.

The titles of these books are unfortunate, and make them forbidding. What young boy or girl would care to be seen reading a book of this kind, whose very title exposes its whole contents? The price also of these books is high.

De Re Beneficiali iuxta Canones. By Marius Pistocchi, I.U.D. (Marius E. Mareitti, Turin, Italy).

The Latin treatise of Dr. Pistocchi on Benefices is a good study of the Code on the laws governing ecclesiastical benefices (Canons 1409-1488). To the priest or seminarian in the United States who delves into Canon Law for the only purpose of knowing what the Church requires of him in the sacred ministry, the small volume of Dr. Pistocchi will not appeal. The ecclesiastical student, however, who makes study a labor of love, and who is not satisfied with the knowledge only of the things which he must know to attend to the duties of the sacred ministry in the diocese or country where he lives, but desires information on the status of the Church and its work in other countries, will find many an interesting point in the treatise on benefices. Since there are practically no other benefices than parishes and the episcopal sees in the United States, there are but few practical points in this book for the clergy in the United States. Bishoprics and parishes are treated elsewhere in the Code (cfr. Canons 215, 329-355 on bishoprics; Canons 216, 451-478 on parishes). However, concerning the union, division, transfer, and suppression of parishes some of the laws on benefices expounded in the present volume apply.

S. W.

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PASTORALIA

Alias Oves Habeo

Much has recently been written about the small number of converts to the Catholic Faith in our country. Even the most optimistic look upon the situation with considerable dissatisfaction. A general conviction exists that the annual harvest of converts falls far short of what might be expected. Statistics very unpleasantly stare us in the face, and make us feel rather uncomfortable about the matter. Some writers have used very vigorous language in describing the unsatisfactory state of affairs. The apostolate among us is languishing, as the meager results ominously indicate. We do not wish to crowd these pages with figures, but we will give the conclusions of some who have conscientiously studied the situation and who frankly express their views. Though these utterances are not flattering and sometimes couched in vehement terms, they should have an excellent effect and serve as a spur to greater activity. There will not be much of an improvement until we realize fully how unsatisfactory conditions actually are. We cannot afford to ignore uncomplimentary facts.

The *Official Catholic Directory* for 1927, bringing for the first time a separate column for converts, precipitated a discussion which was eagerly taken up by a number of periodicals and carried on with feeling and fervor. The upshot of the discussion amounts to this, that the figures quoted are truly humiliating. Dr. Thomas F. Coakley scathingly remarks: "The figures show that the average number of converts made by each priest in the United States is 1.4 per year. . . . Of a truth, the Faith is not making tremendous headway among us, if the figures quoted in the *Catholic Directory* are to be relied upon. . . . Certainly, with 24,990 priests, all highly educated specialists,

bound by solemn pledges to preach the Gospel, working in the army of Our Lord in the United States, the fact that their collective energy for an entire year has made only 35,751 converts is not calculated to give any of us a thrill of pride. Someone ought to step on the gas! We are not making the most of our man-power; a course in convert making in our Seminaries might tend to raise the figures from the very low level of 1.4 prevailing today."¹ The gain is really so small that it hardly makes up for the leakage which we are continually suffering, especially in the congested centers of population.

Dr. John A. O'Brien calls the total of 35,000 converts "pitifully small,"² and a writer in *The Acolyte*³ refers to the average of converts per priest as "shockingly low." If in view of these facts a Catholic weekly speaks of ecclesiastical stagnation, it can hardly be accused of exaggeration.⁴ In England the situation is not much better. After a careful study of the subject, Father Terence Donnelly, S.J., reached the conclusion that the Church in England was barely holding its own, and hinted at the likelihood that it might be actually

¹ "The Fewness of Our Converts," in *America* (August 6, 1927). An analysis of the data furnished by the *Catholic Directory* for 1928 does nothing to dispel the gloomy impression and raise our spirits. Dr. Coakley comments as follows: "But the uncomfortable thing is to reflect that there is an actual decrease from the figures prevailing last year. . . . It simply will not do to cheat ourselves by saying that some dioceses made no reports, or by deducting the foreign-born priests, or priests who have no care of souls, or priests who are incapacitated. The face of these figures cannot be lifted by any beauty specialist. We will never get anywhere by closing our eyes to the fact that the figures of convert making in this country would almost warrant the conclusion that the priests of the United States are losing the missionary spirit. How else explain the fact that 25,773 of them, upon whose education a huge fortune has been spent, succeeded in one year in making only 1.3 of a convert per each?" (*America*, April 21, 1928). The accuracy of the statistics of the *Catholic Directory* may be disputed, but the figures cannot be raised to such an extent that they would furnish grounds for self-congratulation.

² "The White Harvest" (New York City).

³ February 11, 1928. The whole discussion has been conducted with remarkable candor, and no attempt was made to sidestep the issue. Thus, Mr. Robert R. Hull says: "An article on the fewness of converts published some time ago provoked widespread comment in the Catholic press. It is encouraging to note that Father Coakley's willingness to face certain unpleasant facts has been matched by a similar disposition among the Catholic editors not to shift the responsibility to the shoulders of others. That we ourselves are to blame for the paucity of converts would seem to be the consensus of opinion among the editors" ("The Dearth of Converts," in *The Fortnightly Review*, April 1, 1929). This honesty augurs well for the future.

⁴ *The Commonweal* (September 7, 1927). "The problem of what may be termed ecclesiastical stagnation is, of course, not merely a Protestant one. Although the Catholic Church in the United States, one notes gratefully, has been spared such heavy losses as have been suffered in Germany as a result of post-war demoralization, the fact remains that numerical increase is hardly noticeable. Several writers have recently commented upon the surprisingly small number of converts made annually—a number which, perhaps, barely offsets the incessant falling away through mixed marriages and other channels."

losing ground. The Catholic religion in agricultural areas was making no converts, and in some localities was meeting well-defined hostility. But he who apparently regards himself as the male and modern Cassandra is Mr. Hilaire Belloc. That brilliant and versatile man of letters, whose point of view may not be uncolored by a partially French ancestry and markedly Latin sympathies, sees yawning a dark gulf "twixt England and the Faith."⁵

However much we may cavil about the exact figures and try to put on them the most favorable construction, the dearth of converts in our country is an ugly fact that stands out in bold relief and gives us pause. It assumes the character of a challenge and invites honest searching of souls.

THE CAUSE

The insufficient number of converts has been accounted for on the score that we have not yet elaborated an efficient technique of convert-making. This is only a partial and superficial explanation. The real reason lies much deeper. Where there is a will, there is a way. Ours is not a question of technique, it is a question of dynamics. We have not yet acquired with regard to our separated brethren the real apostolic outlook. Not that we lack apostolic zeal, but it is directed towards those that are in the distance and not focused on those that live in our immediate neighborhood. Our apostolic vision requires a new fixation. It must be focused and adjusted to our immediate surroundings. We see the poor pagans in foreign lands, but we fail to realize that right at our doors there are numbers sitting in shadows as deep as those that engulf the far away heathen. We are not keenly conscious of the nearness of these unconverted multitudes. We do not think of them in a missionary way. They are not looked upon as potential converts, and, as a consequence, do not become an

⁵ Dr. Georgina Putnam McEntee, "The Social Catholic Movement in Great Britain" (New York City). Very pessimistic is Father Ambrose Reger's interpretation of the facts as they appear in our own country. "There has been," he writes, "considerable agitation of the question of convert making, both in clerical reviews and in books. It has been calculated that every priest actually engaged in the *cura animarum* has less than two converts to his credit for the year. The author has neither time nor the facilities to make a check on these statistics, but he is convinced that even these figures are exaggerated. He maintains that these figures tell that every priest receives two converts into the Church; this does not necessarily imply that his persuasion, his example, or his prayers have brought them to him. Very probably, the cause of conversion lay not in the priest at all, but elsewhere" ("Alias Oves Habeo," Chapter on *Home-Mission Work*, New York City).

object of our missionary zeal. The thought to go out to the non-Catholics living round about us and of converting them hardly occurs to us. Hence, there exists among us no universal will of the practical kind to bring our neighbors to the True Fold. That is the root of the trouble. What is needed, therefore, is an arousal, not of the apostolate in general, but of a definite apostolate of our non-Catholic brethren. A new orientation, a new point of view, must enter into our apostolic zeal, which must be consciously directed towards those that live with us in the same city and the same street. The blind spot in our apostolic vision that prevents us from apperceiving our next-door neighbors as objects of missionary endeavor must be removed. It must come home to us with a vivid sense of reality that there are other sheep besides those to whom we minister daily in our pastoral capacity. *Alias oves habeo.*

It is strange how we can lose sight of the non-Catholic world around us and act as if it were utterly non-existent. We have no concern about them, and feel no responsibility in their regard. Psychologically, the thing can be explained, though it cannot be justified. Man has a singular blindness for the obvious. The familiar, daily sight no longer makes an impression on his senses. He raves over the beauties of a distant country, and is absolutely impervious to the charms of his homeland. He seems to be afflicted by a strange defect of vision that always draws his eyes to distant horizons and prevents him from seeing what is near. Possibly there is a reason for this peculiar phenomenon in the economy of life. In our case, however, it works harm and can have no justification. We must seek a remedy for this flaw in our vision. Once we look upon our neighbors with the genuinely missionary eye, zeal will spontaneously well up in our hearts. Once we get the real perspective in this matter, our interest in their eternal welfare will be aroused and powerfully stirred up. Once we appreciate the sorry plight of our non-Catholic fellow-citizens, our present apathy will be turned into fervor.

If we take this into account, we will no longer be puzzled at the seemingly paradoxical behavior of an excellent and zealous priest, who spends himself in devoted service to his flock, but who apparently is not in the least interested in those outside the Fold. He is not at all without zeal, but this zeal has a fatal blind spot that shuts out from his view those that are not members of his flock. It is so

easy to fall into this error. The Apostles themselves had to struggle against this narrowness, and only gradually learned to emancipate themselves from the confining traditions of their race. Our Lord found it necessary to emphasize the point that the zeal of the good shepherd must extend beyond his own flock. The profoundest inspiration of the home missions is the text that refers to the other sheep: "And other sheep I have that are not of this fold: them also I must bring. And they shall hear My voice; and there shall be one fold and one shepherd."⁶ That is our cue. These other sheep must be as much within the field of our vision as the actual members of our flock. There will be no convert-making on any worthwhile scale until the other sheep get into the focus of our attention. Not many of us at present possess this larger and embracing vision that takes in the other sheep. It must be cultivated.

Priests lacking the apostolic outlook, though otherwise well-intentioned and burning with zeal for their little flock, are by no means rare. "Do you know," writes Father A. Kinderfreund, "of a good virtuous priest, zealous for the welfare of his parish, a model priest in many ways, and yet who does little or nothing in the realm of convert-making? No doubt, you do. Such priests are numerous. They are saintly and yet seem to lack the very essence of sanctity: zeal for souls. How explain? It cannot be explained objectively. You must get his subjective view-point."⁷ Quite so. And this subjective view-point, as we have tried to set forth, is a wrong concep-

⁶ John, x. 16.

⁷ "The Science of Convert-Making" in *The Acolyte*, June 1, 1929. This lack of interest in the non-Catholic portion of the population is scourged by another writer in *The Acolyte* ("The White Harvest," February 11, 1928). "It is to be regretted," he complains, "that many of our priests know little and care less for these broad aspects, but are content to do their duty by such well disposed inquirers as are brought to them by Catholics with a view to subsequent marriage. The non-Catholic world which lies at their door does not trouble them very much, except when it suddenly becomes an anti-Catholic world. They have, it is true, enough work to do taking care of 'our own,' without going out of their way to engage in controversy with their pagan or Protestant neighbors. But let a wave of bigotry sweep through their territory, and they bestir themselves to the defense of the Faith with a vigor which shows, in instance after instance, that a grand potential convert-maker has been lying fallow who might, in times of peace, have brought many to justice with half the work and less than half the eloquence he has expended in meeting the avowed enemies of the Church." This is very, very true, too true to be pleasant. Now, in the case of the sudden outburst of activity to which the writer refers, an emotional spring has been touched; the *sæva indignatio* has been aroused. It is this passion of indignation that furnishes the dynamics. For convert-making in like manner we need an emotion that will supply the required energy. This emotion is apostolic zeal. Let it blossom forth in a man, and he will forthwith become tireless in his efforts, eloquent and resourceful.

tion of his relations to non-Catholics. As far as he is concerned, they live in an entirely different world to which his activities do not extend. He belongs to his people and his people belong to him. Devotion for this restricted circle absorbs him completely. For the outsider he has no eyes. The idea of the other sheep has not yet penetrated his consciousness. This may be no particular fault of his. It may be due to early training of a narrow type that failed to accentuate the truly Catholic outlook and moved in restricted orbits. It may be due to discouraging experiences in the earlier part of his sacerdotal career that threw him back on himself and made him recoil from larger and broader contacts. But, be that as it may, it is a pitiful state of mind that represents a formidable obstacle to great achievement. Still, in every walk of life we find men whose horizons are confined and who rigidly restrict their work to a narrow circle beyond which their interests never extend.

THE REMEDY

The mentality just described appears to be the greatest impediment to any extensive apostolic work among our non-Catholic brethren. It is the baleful blight that diminishes the harvest. Human effort rarely goes to waste. If a man is bent on accomplishing a thing, success usually attends his endeavors, even though the methods employed be not the very best. If the majority of our priests were really determined on making converts, the results would quickly show. The will is not the only thing, but it certainly is the first thing. What must be aroused, therefore, is the will of the apostolate. A rebirth, a reawakening of the missionary spirit is the need of the hour. It must be dinned into our ears that we have other sheep. The non-Catholics that live in what we may conveniently call the Christian world, may truly be regarded as stray sheep that have erred from the Fold. Their ancestors belonged in their days to the One Fold, and by the unfortunate accident of the Reformation became separated from it. Ever since they have been straying in the wilderness, wandering farther and farther away from the Fold that once was their home. To them, then, literally apply the words of Our Lord: "What think you? If a man have a hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains and go to seek that which is gone

astray?"⁸ Today we do not apply the concept of the lost sheep to the non-Catholic Christian; we usually reserve it for the Catholic who has fallen away from the practice of his religious duties. Truly, such a one may be designated as a lost sheep, but the term should not be restricted in that manner. Most emphatically, our separated brethren are lost sheep that we must bring back to the Fold, if we wish to be loyal to our duties as shepherds. This thought of the lost sheep must be burned into our minds. It will kindle a consuming zeal, which in its turn will lead to wide-flung missionary endeavor. And when this magnificent force has been released, we can cast about for ways and methods in which it is to be exploited.

A narrow zeal is almost a contradiction in terms. Zeal growing out of love possesses the attributes of love. One of its essential qualities is universality. Zeal is expansive and spreads like fire. It bursts all bonds and chafes under restrictions. True zeal will destroy the fatal mentality that paralyzes apostolic effort and sadly cripples missionary work. Difficulties disappear before the onslaught of zeal as the mists vanish before the rays of the sun.

Father Bertrand L. Conway, C.S.P., has selected a most felicitous and suggestive title for his contribution to the splendid symposium edited by Dr. O'Brien. He entitles it, "The Apostolate to the Other Sheep." Right there we have the keynote, the *leitmotif*, of the whole movement. No question here of a work of supererogation, one which at our discretion we may do or leave undone. We are not in the presence of sheep that are strangers to our flock; we have to do with lost sheep. And it is part and parcel of the pastoral office to bring back the lost sheep. No amount of clever casuistry can relieve us of this duty.⁹

Christ's heart is full of anxiety about these lost sheep that are so dear to Him and that He would gather within His fold. Our duty

⁸ Matt., xviii. 12. We cannot harp too much on this idea of the other sheep. No harm will be done if it becomes a fixed idea, an obsession. Tremendous force is stored in fixed ideas, and this force can be harnessed to a great movement.

⁹ In the course of his article the eminent Paulist says: "The apostolate to non-Catholics, like every other good movement in the Church, has from the very beginning met with a great deal of criticism and opposition. Some objected to its novelty. And yet a little reflection would have told them that the Lord and His Apostles gave missions to non-Catholics, when they won over Jew and Pagan in Jerusalem, Antioch, Athens and Rome. One of the marks of the Church's divinity is her missionary spirit. She not only maintains the Gospel handed down from Jesus and the Twelve, but she is continually spreading it among 'the other sheep that are not of the fold.'"

is quite clear. We must help these strap sheep to find the way back to the Fold. In stirring accents Father Reger calls to the apostolate of the other sheep, and reminds us that to minister to the spiritual necessities of the members of our parishes is only part of our duty. "Indeed," he writes, "the priest who thinks he is doing his duty in taking care of a handful of faithful Catholics, leaving all others to their fate without making the least attempt to reach them, or making any effort to exercise a religious influence over them, or to show the truth to them, burdens himself with a grave responsibility. Cardinal Vaughan, when asked about the number of his flock, said the whole population of the bishopric was his flock, and that he felt he would be called upon to give an account of their souls." ¹⁰

Our own! The words are very beautiful because they express a tender concern, a loving devotion and paternal solicitude. These words should be often on our lips and reëcho in our hearts, but they must have a wide sweep and a powerful range. No one must be excluded from this ownership of love and pastoral care. To those who object to systematic convert-making on the plea that our duty is towards our own, Father Conway answers: "Let us take care of our own, others said. Who indeed are our own? The field of the Catholic Church is as wide as the earth itself. Her character is universal: 'Teach all nations. Preach the Gospel to every creature.' Are the outsiders the devil's own? God forbid! God wills that all men come to the knowledge of the truth, and we are bound to share our graces and privileges with all the brethren. Once a Paulist missionary was walking with a pastor through the streets of a Western city. As they passed by, the women bowed, the men tipped their hats, and the children smiled a welcome. Now and again the pastor stopped, spoke a few kindly words, introduced the visiting priest, and then walked on. 'Your people?' asked the missionary. 'Oh, yes,' said the pastor. Two or three times this question was asked, and always the same answer was given. At last the visitor said: 'Is the whole city Catholic?' 'Not at all,' said the pastor, 'but they are all my people.' " ¹¹

CHARLES BRUEHL, D.D.

¹⁰ *Op. cit.*

¹¹ "The White Harvest."

VOICE CULTURE

By THE RIGHT REV. MSGR. H. T. HENRY, Litt.D.

For most priests preaching comes near to possessing that inevitability which is proverbially attributed to death and taxes. "Will-he, nill-he," the priest preaches. Nature does not always fit the back for the burden, however; and, while many preachers possess naturally a good, round, mellow voice, others start out with the embarrassing handicap of a weak, or shrill, or harsh voice.

Fortunately, art can help nature here. And I yield to the pleasant temptation to quote a heartening paragraph:

"Those who have only heard the eager and fiery eloquence of Father Pardow's later years might well suppose him to have been a man with a natural talent for preaching; that the secret of moving men's souls had been his to some extent from the beginning. Yet, this was not the case. His early efforts at preaching were below, rather than above the average, and the young Jesuit struggled for many years before he attained that security of touch, that knowledge of human nature, that combined vividness and austerity of style, *that carrying power of voice and clearness of diction, produced without apparent effort*, which combined to make his preaching what it was. Yet, not one of these things was his by nature; not one was his when he emerged from his seventeen years of training. He won them for himself; laboriously, at the price of incredible pains" (Ward, "William Pardow of the Company of Jesus," p. 90).

Evidently, the thing can be done—albeit, perchance, sometimes at the cost of incredible pains. I have italicized the statement of its practicability, but not that of its cost in the case of Father Pardow. It is probable that few priests would have to pay any such cost. But it is comforting meanwhile to reflect that any just cultivation of the voice inures to the benefit of the whole body, as well as particularly of the voice and of the breathing-apparatus generally.

I recall a comforting declaration made by Mr. McGonigle, who instructed the student choir at Overbrook Seminary in preparation for the Holy Week exercises in the Cathedral of Philadelphia. He had spent many years in training otherwise untrained choirs and sodalities, and thus had a large experience back of his statement. He said—it was more than two score years ago, but the remark lingers fresh in my memory!—that two hours of singing produced as much

bodily fatigue as would the work of a day-laborer laying, during a whole day's work, the tracks of a railroad. Bodily exercise—that is a fine thing. Why, then, should not all the students in an ecclesiastical seminary consider singing quite as beneficial a physical exercise as baseball, football, basketball, or as the customary long, long walks, once or twice a week, through most familiar and often uninviting stretches of territory?

To this I venture to add my own experience, namely, that this sense of bodily fatigue does not extend to the vocal organs themselves. These, if used properly, seem to be nowise affected by fatigue even after long preaching in a large cathedral church. It is accordingly perhaps a fair inference that Pardow had not been using his voice—or say rather, his vocal organs—properly, when he commented: "My voice is against me; the small words are not heard; my animation generally gives out before the end, through fatigue." He does not, indeed, say specifically that his fatigue was that of voice. He suffered greatly from headaches, and was at times very animated in gesture, and much of his fatigue might have originated in these two facts. But the collocation of thought in his sentence and his own recognition of his vocal handicap suggest that he strained his voice. Ward writes: "His voice, which he 'shivered for emphasis,' was always too loud. 'You make far too much effort,' said the Provincial; 'Make none at all; your voice is much more powerful than you imagine'" (Ward, *op. cit.*, p. 104).

Pardow himself recognized—or inferred from hearers' unfavorable comments upon—his vocal errors. He said, for instance: "I notice, myself, that I mistake loud, animated tones for warm, mellow ones." After the first of a series of what he styled Lenten "Conferences" in St. Francis Xavier's, he notes: "I was too violent in gesture; the effort of shouting was almost frantic." And after the next conference: "My voice was loud, harsh and husky, with few inflections, and monotonous because in so high a key." In later sermons, he thought that carelessness in gesturing prevented his voice from carrying: "I put my arm in front of my mouth, or at the side, and it must prevent some waves from travelling."

There are valuable suggestions in all this for any preacher. Perhaps, however, the lesson of perseverance after many failures is the most valuable of all:

"Though less in command of his own time while rector, he never refused an invitation to preach. His voice had not ceased to give him trouble, in spite of the pains he had taken with it. He either shrieked, or failed to make himself heard; the mere strain was evident to his hearers, and distracted their attention from the thoughts he was trying to drive home. Some years earlier it had been suggested to him that his voice lacked resonance, and that it could be made to carry by proper placing, whereupon he arranged with a prominent teacher of singing to train his voice, and worked faithfully at his vocal calisthenics in the face of a good deal of sarcastic comment. Gradually, instead of his own strident tones, a voice of amazing power and resonance began to develop, but in the interval it was the subject of a multitude of detailed notes" (Ward, *op. cit.*, p. 106).

Some of his self-warnings were: "1. Low notes instead of high. 2. Remember: *slow*. 3. Open mouth, no matter what the consequences!" Despite these reminders, he still, at times, criticized himself: "Raised voice and *shouted!* My voice is very monotonous, as if in effort to be heard, whereas no effort is necessary." Apparently this was due to his desire that everybody should hear him—his "fear lest I should not be heard by *one or two*." Meanwhile, he notes another fact counseling against a high pitch: "I was not heard at the last few on the Epistle side, except when I spoke low and clearly."

We may be puzzled—as indeed Pardow himself was—by one criticism made of his preaching: "Your voice was magnificent as long as you stood stiff, but the minute you moved, you were not heard." Pardow's comment was: "How hard it is for me to be convinced of this!" An explanation of the asserted fact may lie in the peculiar acoustics of the church. For illustration, before preaching in the Cathedral of Philadelphia, a kindly priest there warned me to speak towards a huge pillar whose breadth might easily be supposed to make one's voice inaudible to those who were seated behind the pillar. I was, nevertheless, assured that, if the counsel were faithfully followed, everybody in the church could easily hear and understand me.

It would accordingly seem very proper for a priest to inquire about the acoustics of any church in which he is to preach for the first time. Sometimes the shell placed behind a pulpit will be a most distracting cave of echoes—as though the priests in the sanctuary were whispering innumerable comments upon the sermon. If the preacher turns even slightly, his ears may be assailed by unexpected whisper-

ings. In such a case, that "stiff" attitude recommended by Father Pardow's critic appears highly desirable. Other things may cause the preacher distraction and disquiet. He will seem, in some churches, to be speaking into a barrel, so that his own voice is hardly recognizable by him. In others, he should be warned to speak quietly, lest the excellent and most unusual acoustics should make his voice appear deafening to his hearers. In still others, he may have to speak with rather unwonted loudness.

In general, however, the best counsel is that of distinctness of utterance. Without it, our preaching may well seem to be *vox et præterea nihil*. One important value in such distinctness lies in the fact that it permits the preacher, as a rule, to employ a medium pitch of voice and a medium volume of sound. Monotony is thus easily avoided. The voice rises and falls without the effect of screaming or shouting when emphasis is desired, or the contrary effect of a low muttering when the voice lowers in delivering a burden of thought which is simple and unemotional.

Archbishop Ryan told me that he once heard an old lady—pious but evidently illiterate—saying the Apostles' Creed. For "*He descended into hell*," she said most devotionally: "*He will send us into hell*." Father Pardow was astounded at the wrong things people heard him say, and intelligent reporters as well as capable stenographers represented him as saying. He wrote: "I can never enunciate too clearly. In my sermon I said: 'Christ must show His *credentials*'; a scholastic heard '*pretensions*,' and had to ask what it meant . . . A newspaper reporter quoted me as saying: 'One *lovely* act of faith,' instead of '*lively* act of faith,' and '*judgment sense*,' instead of '*judgment scene*.' Will I never learn the lesson of exact articulation of every word? Must count on *infinite* obtuseness in hearers—even in Boston!" Again: "A clever stenographer took down my sermon. I said '*verifiable dogmas*'; she, '*very reliable dogmas*'! I, '*chained bible*'; she, '*chain-bible*,' as a chain-gang! Other misinterpretations were: *telepathy* for *telegraphy*, *pretensions of Rome* for *credentials of Rome*, *lay brothers* for *lake dwellers* (this, not as a slip, Pardow records, but two or three times by a first-class reporter). He adds: "She never heard my *S*. I said '*bibles*.' she, '*bible*'! When, toward the end, I went fast—though I never

think I do—she got *only nonsense*. Once more, I cannot be articulate enough.”

If the vocal organs be properly used, preaching can be made beneficial both to them and to the general health. What is popularly called “clergymen’s sore throat” (technically styled “follicular pharyngitis”), may sometimes be due to continued loudness coupled with monotony of pitch, and sometimes to a misuse of the vocal organism. The muscles of the neck are for support and movement of the head, and not for constriction of the air-passage of the throat. One can easily produce a sharp sort of loudness and a long husbanding of the breath by such constriction, but the organ of the voice is thus placed in durance vile, whereas it ought to be perfectly free. To keep it free, we must be taught and must faithfully practise the art of proper breathing in order to husband the breath for lengthy passages, and the art of leaving the passage of the air from the lungs to the lips free of all impediment. Diaphragmatic breathing should be understood and practised regularly.

Similarly, what is called the “nasal” tone should be avoided, by allowing perfect freedom to the air to pass through the nasal apparatus. For, like the fanciful derivation of *lucus* from *non-lucendo*, the nasal tone (or “speaking through the nose”) arises when the orator does not speak through the nose. But instruction in such things falls properly within the province of trainers of the voice.

I have nowhere seen, so far as memory serves me, an adequate suggestion for attaining various degrees of emphasis. The usual statement is that emphasis is obtained by stress or loudness of the voice or by raising notably the pitch of the emphasized syllable or word or phrase. Where, as in open air preaching or in large auditoriums, the voice is often both loud and high in order to be heard by a vast assembly, emphatic loudness may easily result in shouting, and the raising of the pitch may result in screaming. I think that emphasis is to be attained in any one of three ways. The voice may be made louder or higher; a pause may be made before the emphatic thought; a pause may be made after such a thought. Moderate emphasis can be had by stress, greater emphasis by both stress and pausing before the word or phrase, greatest stress by the use of all three elements—stress, pause before, pause after.

Our manuals of sacred rhetoric ordinarily pay slightest attention

to the whole large subject of the proper use of the voice, doubtless because printed rules convey poor instruction in a matter where the subject will probably not understand either his needs or how to fill them. A friendly listener, alike competent and candid, would be a great help to a preacher. But even with such an unusual help as this, the preacher who desires to make his preaching truly effective must be willing to practise daily, and for a long time, such exercises as will remove any defects pointed out by his friendly critic. If a paper like the present one succeeds in getting the young priest to understand the importance of the voice in preaching and to accept gratefully (and put in practice) the counsels and corrections of either a friendly or a professional critic (who should, I think, be a Catholic, in order really to understand the results desired from Catholic preaching), the purpose of the paper will have been amply achieved.

AN EVENING WITH THE BISHOP

By PADRAIC D. LOUTH

The Bishop finished his Office, recited the *Sacrosanctæ*, and wearily arose from his knees. It had been a hard and exacting day for him, and he was very tired. As he slowly crossed the room from the prie-dieu beneath the big crucifix in the corner to the plain wooden chair at his desk in the center of the room, he was painfully conscious of the growing infirmity of his years. It was by no means a new or strange thought to him, this realization of the flight of time and of the waning of his bodily faculties. For some years now the unwelcome truth that time was taking its inevitable toll of his strength and energy had been forcing itself upon his inner consciousness. Stealthily at first, like a cautious thief fearing detection and expulsion, the hated thought had merely played around the outer fringes of his mind, fearful of entering; but growing bolder as time went on, whenever the overtaxed brain tired and the strong will for a moment relaxed its vigilance, it worked itself insidiously within, at first to mingle with and then to dominate the other thoughts there. He had been wont to drive it out instantly as soon as he detected its presence, for he felt it to be an unworthy and disloyal thought, even as he knew it to be an unwelcome one. But of late years he was finding it increasingly more difficult to dislodge it. In all his waking hours it now beat against his brain with a monotonous insistence that left him ever conscious of its presence. Tonight he was too wearied even to attempt to repel it.

Yes, he admitted as he slowly sank into his chair, he was growing old, and the burden of his office was weighing heavily upon him. He tired so easily these days. He came to his work in the morning already wearied and depressed before the first task was begun, and throughout the day he took up each separate duty in the spirit almost of a forced laborer. When evening came, he was glad for the rest it gave him from the monotonous drudge of the daily routine; in the evening, he looked forward to the morrow with shuddering dread. It had not been always so, he reflected. He recalled with what enthusiasm in the beginning of his episcopate he had taken up each separate problem of his administration, the eager zest with which

he had planned new and greater conquests for his priests and people, the quiet satisfaction and holy joy which flooded his soul upon the happy fruition of any of his many undertakings for God and the Church. But gone now, he feared, was his power of initiation, and with it the pure joy of creative endeavor. In their stead had succeeded a physical and mental lassitude, which hung like a heavy pall over his spirit, clouding his inner vision and darkening with doubt and foreboding the uncertain future. Not only were his physical powers becoming less responsive to his will, but the will itself was growing sluggish. He was losing enthusiasm, without which he knew no great work to be possible. Too often now was he obliged in his daily examination of conscience to reproach himself with plodding listlessly through his work, with the feeling of a slave at a task rather than attacking it with the buoyant zest of a great leader in a great cause. What was it Browning has written? Ah, yes! The words recurred like an accusing voice:

"I have lost the dream of Doing,
And the other dream of Done,
The first spring in the pursuing,
The first pride in the Begun—
First recoil from incompleteness,
In the face of what is won."

And with it all he was so lonely. Not that loneliness was a new sensation to him, the product of his later years. No reflection was needed to remind him that his had always been a lonely spirit, but he knew that his life as a priest, and still more as a Bishop, had heightened and intensified the natural solitude of his soul. He recalled an article he had once read from the pen of a gifted American lady on this very subject of the loneliness of priests, in which the discerning author had tried to show how the good priest—cut off as he is by his very office from the common and natural intimacies of family and social life, and moving as he does in a world of ideas, ideals and visions which, far from understanding, the laity do not even know exist—is of necessity, no matter how many and varied may be his activities, a lonely soul in a busy and boisterous world, and this very loneliness, so little suspected by the world, is by no means the least of the many thorns in the sacerdotal crown. True as this undoubtedly is of priests, he reflected, much more true is it

of a Bishop. Even if deprived of that *solatium humanitatis* which alone makes bearable many of life's hardships, the priests have at least one another. Among them there exist a community of ideas, a companionship of intellect, a partnership of ideas, an equality of office and dignity, which unite all in a fine comradeship of understanding and tolerance, and make possible for them within their own select circle a social life which has its own unique compensations against the acerbities of their office, and make possible for them a kindly and tolerant outlook upon the foibles and follies of mankind. But even this limited social life was denied the Bishop by reason of both his natural disposition and his office. Naturally of a quiet, reserved nature, his friends, even when he was a priest, had been few. As a Bishop, he felt that even these should be sacrificed, for in his position to show a preference for the company of any or to admit any into social intimacy would be to arouse jealousy and envy and the charge of favoritism. So, in a very real and true sense he was a man apart, alone. And as he sat musing this evening, this was a very sad and painful thought for the Bishop. He would have so liked to be on a familiar, intimate footing with his priests. They perhaps, as they came and went before him, almost with the reverential awe of a student entering the sanctum of his professor, thought him stern and unsympathetic. Nothing could have been farther from the truth. He had an almost personal affection for his priests. He sympathized keenly with them in their work. Perhaps more than any other, he knew what prodigies for God and souls each was doing in his own particular way. He often marvelled at the mighty works, spiritual and material, which even the least gifted amongst them were habitually accomplishing with seemingly inadequate resources—works which, if done by other men, would be looked upon as gigantic deeds of daring and initiative, but which, because they are being everywhere and every day accomplished by Catholic priests, have come to be accepted as the commonplaces of the priesthood. No man, he knew, could exceed him in admiration of his priests' works; but he felt, with a tinge of sorrow, that they were unaware of his appreciation, and thought him lacking in sympathy and gratitude. Well, he sighed, if such were the case, it was too late now to remove the impression, however false he knew it to be. But he must not allow himself to pursue these melancholy reflections

further. There was that appointment to Ruralville to be made, and he had promised himself to dispose of that matter this very night.

Now, the Bishop had always disliked the making of pastoral appointments. By nature a just and kind man, his natural instinct in the placing of his priests was to be guided by what his honest judgment told him was best for the parish concerned, and at the same time to avoid giving cause for offense to any. But he had long since found that it is seldom possible so to balance the scales of justice and of charity. No matter how serious and prayerful might have been the consideration he had given it, he felt that practically every appointment he had made had left some sore and aggrieved sacerdotal heart in its wake. If priests, he mused, only realized a Bishop's difficulties in making appointments, they would probably be slower to find fault with his decisions and more charitable in appraising his judgments in these matters. There is one parish to be filled, let us say. There are many applicants for it, and all worthy. Only one can be appointed; the rest presumably will be disappointed. How is the Bishop to choose among them? It is not always possible or expedient to appoint the best man. Too often motives of expediency, of compromise, of charity, unsuspected by the priests at large, thrust themselves forward for consideration and block the way of absolute justice. Again, it is just possible that the Bishop knows his priests better than do they themselves or their fellows, as it is almost certain that he knows the peculiar needs of his parishes better than they. This suggests other questions. Whose interests should first be taken into consideration in clerical appointments—those of the priests applying for the parish or those of the parish itself? Whose claims are paramount—those of the priests or those of the parish? The Apostle reminds us of the diversity of gifts and talents which distinguishes men from one another; and should not this fact be taken into consideration in these matters? Why should Father John, good and estimable man though he be, be named pastor of St. Mary's, simply because his name precedes that of other candidates in the order of seniority, when his temperament and talents, however admirable and distinguished, are entirely unsuited for the peculiar problems and work at St. Mary's? And, by the same reasoning, why should Father James, peculiarly endowed with just the qualifications necessary for such work and problems, be rejected

merely because he happens to be younger in years than some other candidates? At any rate, it is the Bishop's and not the priests' duty to make appointments; upon him, not upon them, must rest the final accountability; and he should be allowed to follow freely his own conscience in making his selection. If priests would only credit their Bishop with impartiality and the desire of doing justice by all, and accept without murmur or questioning his decisions in these matters! In theory, of course, by virtue of their vow of obedience, they are expected to do so, but in practice! The Bishop hastily caught himself on the rising inflection. After all, there was seldom any serious aftermath to a Bishop's appointments. A sense of disappointment, sometimes even tinged with a little bitterness, was perhaps inevitable on the part of those who had expected and had not received, but their feelings rarely went further than this.

But, to come back to this matter of the Ruralville appointment. Ruralville, the Bishop well knew, was not looked upon by the priests of the diocese as a desirable charge. It was a small country parish, one of the oldest under his jurisdiction and, in the material sense, one of the poorest. For years it had been served by a succession of old or sickly priests or ones undergoing ecclesiastical discipline, with the result that after all the years of its colorless existence the congregation worshipped in the same drab little church in which it had begun, the priest lived in the same rickety rectory, and further buildings there had been none. And the spiritual life of the congregation had become as stagnant as the material. Mass on Sundays and holidays, catechism for the children, an opportunity for Confession and Communion weekly, the last Sacraments when necessary—these just about summed up the opportunities the parish enjoyed of living its Catholic faith. Certainly not a particularly bright prospect for the worldly ambitious priest, thought the Bishop. But why is it, he mused, that so many priests more than half resent appointment to such a place, and consider themselves slighted and under episcopal disfavor if sent to one? Why should not any cure of souls be welcomed gladly by the true priest of God? Is it not just as God-like a work to serve and save souls in the country as in the city, and is not the reward before God just as great? And, if at the last Great Assize we are to be judged by the fidelity with which we shall have fulfilled our duties and met our responsibilities, should it not seem

more natural than otherwise that priests should prefer the country parishes, where the duties are fewer and simpler and the responsibilities, consequently, less appalling than in the city parishes? The large city parish, with its complex life and problems, may well terrify a conscientious priest with the burden of responsibility it places upon him, and he may well doubt his ability and question his exactness in faithfully discharging that responsibility. On the other hand, in the small country parish, with its simpler life, the priest's problems are seen in a clearer perspective and, consequently, they can be attacked more exactly and fully, with a greater certainty that all are being attended to, and with an accompanying greater peace of mind and soul to the pastor. Again, what nobler task is a priest privileged to perform than to take a poor and neglected parish and build it up spiritually and materially—by hard labor, zeal and sacrifice to fan the cold embers of an expiring faith into the bright flame of an eager, active Catholic devotional life? Which is more creditable to a priest, to create a "good parish" or to seek to enjoy one? Or, is it true that many priests look more to the material advantages, the creature comforts, of a charge, than to the opportunities it may afford for doing real sacerdotal work? They themselves would resent such an accusation, but the Bishop was not sure that there was not more than a grain of truth in it.

Whom, then, should he send to Ruralville? Again, the Bishop's thoughts strayed into another channel. Why, he asked himself, should the opinion so generally prevail that a small rural parish requires a pastor of less ability than a large urban one? Character, zeal, learning, health and strength are rightfully looked for in a candidate for a city parish, but it seems to be too often assumed that almost any kind of a sacerdotal lame-duck, provided he can say Mass and administer the Sacraments, is good enough for the country. The exact opposite, the Bishop thought, should be the case. The best men should be sent where the need is greatest; and where is there a more urgent demand for the strengthening and preserving of the faith and the promotion of an ardent Catholic religious life than in the rural districts? Does a corporation, when it finds that its business in any particular locality needs saving or upbuilding, send into that territory its inferior men, or does it not rather entrust the job to its most competent? Why should the Church, with spiritual

and eternal interests at stake, act otherwise? It is a strange delusion, mused the Bishop, harbored by many city priests who have never had experience in country pastorates, that rural parishes offer no scope for pastoral zeal. In proof of their own problems, they point to the number of their sick calls and confessions, their direction of schools, their promotion and care of sodalities and clubs, their vast building operations, their huge monetary problems. They fail too often to take into consideration the helps they have in these enterprises—the labor of devoted nuns, the coöperation of priestly assistants, the backing of parish organizations, the individual help of zealous men and women of the laity, and the personal confidence which comes from the consciousness of the unfailing support of a numerous body of devoted Catholic people. Practically all of these helps are denied the country pastor, yet essentially his work differs from his city confrère's only in size, not in kind. The difference lies in the fact that, for the most part, the country pastor must do the work himself, with little or no assistance or encouragement from any one. And because, relatively speaking, his work is done on a small scale, he receives little human credit for it. The city pastor, who puts up a quarter of a million dollar church, is lauded to the skies as a master builder and financier, while his rural brother, who erects and pays for a ten-thousand-dollar edifice, receives scant praise when, as a matter of fact, his may have been the greater achievement. Fifty Holy Name men at the Communion rail in a country parish may well be a greater proof of pastoral zeal than ten times that number in a city parish. And so with other parish activities, thought the Bishop. We are too prone to measure success by size and numbers, without giving thought to the difficulties of the work and the means at hand to overcome them. Few realize the hardships under which the pastor of a small parish labors, and only in heaven is due credit given him for the results he accomplishes.

But, to return to that Ruralville appointment. Again the Bishop asked himself whom should he name. Now, in all his meditations this evening one name had kept constantly recurring to him. It was that of Father Brown of the Cathedral. A singularly gifted young priest he was. Learned, zealous, a great organizer, a hard worker, a convincing orator, a clever writer—there was no position in the Diocese which he was not fitted to fill with distinction. The Bishop

visioned a new Ruralville under Father Brown's eager and intelligent leadership—a vision in which he saw the moribund parish shake off its lethargy and take on a new and vigorous existence; a vision of a dormant faith springing into life and action; a vision of a congregation, long disheartened and half ashamed, proudly taking its place under the banner of our holy religion, ready and anxious to live and battle for the faith. The Bishop had no doubt of Father Brown's ability to bring about the rejuvenation of Ruralville. But then—he could not keep back the inevitable question—what would Father Brown himself think of such an appointment? Would he not consider it in the light of a demotion, and as an evidence of his Bishop's lack of confidence in him? And would it be fair to the diocese at large to bury, as it were, his talents in this small and obscure place, when they could perhaps be used to better advantage in the city, where the opportunities for doing good were so much greater? There it was again, thought the Bishop, the old conflict between justice to the parish and charity to the man. Tonight it was too much for him. Wearily he arose and went to bed.

In his Mass the next morning, the Bishop asked the Holy Ghost to guide him aright in this appointment. Immediately after his thanksgiving, he went direct to his desk and penned a brief note to the Reverend John Brown of the Cathedral, appointing him to the vacant pastorate of Ruralville.

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Father Brown was just putting the finishing touches to a lecture on "The Church and Modern Thought," which he was to deliver before a group of Catholic University students, when the Bishop's letter was handed to him. His face blanched as he read it, and his voice trembled as he cried:

"What have I ever done to deserve this? What can the Bishop have against me?"

At a neighboring rectory a group of young priests had gathered to take part in some parochial function when the news of the Ruralville appointment "broke." Many and varied were the comments it called forth, but the gist of them may be gleaned from the remark of one of the most charitable: "That's putting that young swell-head in his proper place."

Out at Ruralville, old August Schmelling was standing on the

porch of the Post Office reading the copy of the diocesan paper he had just received, when old Pat Murphy came along to get his mail. Each had been a committeeman in the Ruralville parish for more than twenty years, and for weeks each had been awaiting news of the expected appointment.

"I see by the paper here," remarked Mr. Schmelling, trying to appear unconcerned, "that the Bishop has at last named a pastor for us."

"Who is he?" queried Mr. Murphy, without visible enthusiasm. "Another lame-duck?"

"Father Brown of the Cathedral," replied Mr. Schmelling, "that bright young priest you read so much about in the papers."

"Thank God for that!" came back Mr. Murphy, raising his hat reverently. "At last we will be able to do something worth while for God and the Church in Ruralville."

And together they set about laying plans for a royal Catholic welcome to Father Brown, when he should come to them.

THE PRACTICE OF FRATERNAL CHARITY

(Romans, XII—XIII)

By EMMET P. O'CONNELL, S.J.

St. Paul's inspired panegyric of charity contained in I Cor., xiii, constitutes an intimate and logical division of his instruction to the Corinthian Christians on the true evaluation of the *charismata*. His treatment, therefore, of this divine virtue is there concerned principally with its relation to these manifestations of the Holy Spirit. Since, however, this expansive esteem of extraordinary spiritual favors did not exist in the Roman Church, the Apostle's purpose in urging upon the Christians of the Imperial City the practice of mutual love was eminently and exclusively a practical one. In the Epistle to the Romans, consequently, Paul's treatment of the divine virtue is concerned rather with the practice of fraternal charity in the multitudinous relations of everyday life than with the theory of its value with relation to the *charismata*.

In the first part of the Letter to the Romans the Teacher of the Gentiles had shown in minute detail that the Gospel is efficacious for salvation to all who receive it with living faith. Beginning with Chapter xii, he passes to the second division of this celebrated document, which consists in various practical admonitions and precepts. His first exhortation is to the effect that by living according to the Will of God the Roman Christians should offer themselves to the Divine Majesty as living sacrifices and spotless victims (v. 1, 2). Each of the faithful is then exhorted to be content with the office allotted to him and by diligently fulfilling it to do all in his power towards the general good of the Church (v. 3-8). Finally, the Apostle describes at some length and in very practical terms the qualities which true Christian charity should possess and the manner in which it should manifest itself (v. 9-21). But, before studying in detail this sublime exhortation to mutual love, it will be well to consider briefly the motives on which the exercise of this divine virtue should be based.

In the dogmatic part of the Epistle Paul had proved that salvation is due entirely to the mercy of God and he had concluded his treatise on the gratuity of faith and of salvation by eloquently extolling this

most touching attribute of the Divinity (chap. xi). When, therefore, he begins his practical exhortation by beseeching the Romans "in the mercy of God" that their lives be perfectly conformed to the Divine Will (xii. 1), he assigns as the first motive for the observance of all his admonitions, and consequently for the fulfillment of his instructions on fraternal charity, the indebtedness of his readers to the divine clemency for all the favors which they had received. "Almighty God," he says in equivalent terms, "first loved you, lavished upon you the most precious gifts of his spiritual treasury. You, therefore, should show appreciation for His benefactions by the manifestation of practical and sincere affection for your brethren." St. John makes use of the same argument when he writes: "In this is charity: not as though we had loved God, but because He hath first loved us and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another" (I John, ii. 10).

The Apostle, however, not content to base his exhortation only on the debt of gratitude which the faithful owe to the mercy of God, establishes in the second verse the fundamental motive for the exercise of fraternal charity. It is the will of God, the command of Jesus Christ that the brethren love one another. "Little children," the Saviour had said, "love one another. A new commandment I give unto you, that you love one another as I have loved you. By this shall all men know that you are My disciples that you have love one for another." And since Christ's great love of His followers had proceeded from the sublime reality of their intimate union with Him as members of His Mystical Body, Paul adduces this sacred bond as the third motive for the practice of brotherly love. "We being many," he says, "are one body in Christ and everyone members one of another" (v. 4). Just as the human body consists of many members, all unified and animated by the same principle of life, so also the faithful, the Mystical Body of Christ, are unified and vivified by the same glorious source of supernatural vitality, union with the Saviour. In the light of this inspired conception of the oneness of the brethren in Christ, how logically does the Apostle bring forth as the final basis of his exhortation the consoling truth that in doing good to others we are actually serving Christ Himself (v. 11)!

Bearing in mind, then, the solid foundation on which Paul bases his instruction, let us now proceed to study in detail the qualities by which the practice of brotherly love should be characterized.

Very naturally the first requisite which this great master of Christian perfection demands of fraternal charity is that it be sincere and unfeigned, that it manifest itself in deeds and not be confined to the mere expression of affectionate sentiment. "Let love," he says, "be without dissimulation" (v. 9). "Let your charity," we may paraphrase, "be genuine, practical, free from all hypocrisy, 'from a sincere heart' (I Peter, i. 22). 'Love not in word nor in tongue, but in deed and in truth' (I John, iii. 18). Seek only the true good of your neighbor, the good that God would wish him to possess." "If we wish any good other than that which is pleasing to God," observes Origen, "our charity is false and unworthy of the name." Love, therefore, that is without dissimulation, will hate what is evil in our brother, and will cleave to what is good in him. Such an affection will strive to remove all that is morally base in the person whom we love and will do all in its power to encourage him and to increase his good qualities. Hence, attachment to others because they are accomplices in our sin is not love at all and is most hateful to God.

The Apostle, however, is not content that the love which he inculcates should be only sincere and genuine. He had adduced as one of the motives for the practice of the divine virtue the sacred and intimate union which unites the faithful as members of Christ and of one another. Their charity, therefore, should be fraternal as well as practical: "Loving one another with the charity of brotherhood" (v. 10). As members of the Body of Christ and of one another, as sons with the Saviour of the same heavenly Father, the followers of the Master are indeed brethren, children of God all, forming with the Lord Jesus as their elder brother one great divine family. "And charity that is founded upon brotherhood," adds Chrysostom, "should be intense and glowing. For to what purpose do we love without dissimulation if we love without warmth?"

But since nothing interferes with the practice of fraternal charity so much as the pride which makes us esteem ourselves inordinately and look down upon others, and since no one can love those whom he despises, Paul now further qualifies brotherly love by declaring

that it should prompt us always to anticipate our neighbor in showing him every due honor and consideration. "We are not to wait until others honor us," explains the great Patriarch of Constantinople, "but we ourselves are to leap at the honoring of our brother and to be the first to begin it, because there is nothing which makes friends so readily as the earnest endeavor to overcome another in showing him signs of respect." We are to take the lead, not to follow in the manifestation of the finer courtesies of the Christian life. And that the practice of this exquisite virtue may be clearly distinguished from the superficial formalities of the world, it is to be based upon solid humility. "In humility let each esteem others as better than themselves" (Phil., ii. 3).

And yet charity even such as the Apostle has thus far described is not perfect. It may possess all the above-mentioned qualities and still be practised in a desultory manner, for the approbation of men rather than for the love of God. Hence the Romans are now exhorted to be diligent, constant and fervent in the exercise of brotherly love because they are "serving the Lord" (v. 11). Whatever they do, therefore, they are to do it from the heart as to the Lord and not to men, knowing that they shall receive of the Lord their inheritance; they are to serve the Lord Christ and not men (Col., iii. 23). Chrysostom thus aptly paraphrases Paul's thought: "Whatever thou dost to thy brother passes on to the Master, and as having been so benefited He will reckon thy reward accordingly."

AIDS TO FERVOR AND CONSTANCY IN THE PRACTICE OF CHARITY

Paul well aware that the realization of this sublime conception of fraternal charity is not easy of fulfillment proposes in the following verse three powerful aids towards fervor and constancy in the exercise of this Christ-like virtue (v. 13). And because nothing is more conducive to persevering diligence in the practical manifestation of brotherly love than joy, the Apostle exhorts the faithful to cultivate this first fruit of the Holy Spirit, indicating at the same time the source from which it should spring, the hope of eternal glory. "Hope," explains St. Thomas, "makes men rejoice because of the certainty of attaining to the reward that is promised. For when we hope for future glory because we know that God is faithful to His promises, we already, as it were, possess our reward."

Since, however, hope is strengthened and increased by constancy and fortitude in bearing the trials of life, the exhortation to patience in tribulation follows spontaneously the injunction to rejoice in hope. Patiently and bravely, therefore, must the transitory trials of this life be endured, because "they work for us above measure exceedingly an eternal weight of glory" (II Cor., iv. 17). And finally, since the only means by which those graces can be obtained that are necessary for the fulfillment of these difficult precepts is persevering impetration, Paul exhorts the Romans to be "persevering in prayer." "By prayer," comments the Angelic Doctor, "solicitude for the honor of God is excited, fervor is inflamed, joy based upon hope is increased and help sufficient for the patient endurance of tribulation is merited."

THE PRACTICAL MANIFESTATION OF CHARITY

The Apostle, heretofore concerned with the qualities of charity and with the helps towards fervor and constancy in the practice of this Christ-like virtue, now urges upon his readers some very concrete manifestations of brotherly love (v. 13). And having in mind the fact that among the faithful who had flocked to Rome in large numbers there were many persecuted exiles who were without the necessities of life, he exhorts the Roman Christians to loving solicitude for their persecuted brethren. This tender care, he says, is not to be shown after the manner of pagan philanthropy, by disdainfully tossing alms to the needy; rather, the faithful are to consider the necessities of the brethren as their very own and are to look upon their worldly goods as possessions held in common with their suffering brothers. All form one body in Christ; those, therefore, who are blessed with temporal prosperity are bound to share their good fortune with the needy members of that Body. And this same spirit of Christ-like charity will further dictate that Christians worthy of the name will not only receive a suffering brother with open arms when he asks for hospitality, but will also seek out the unfortunate everywhere lest they be forced to roam the streets looking for shelter. "Paul," explains Chrysostom, "wishes that we wait not for those who ask hospitality, but run to them and be given to finding them. It is for Christ's sake that we receive the stranger,

and we have certain knowledge that it is the Lord Himself we take in when we give hospitality to a needy brother."

But the Apostle, fearful lest his exhortation concerning the alleviation of the sufferings of exiled brethren should excite in the faithful sentiments of hatred towards those who were responsible for the persecutions, in passing as it were, urges upon the Romans the practice of a charity that is peculiarly Christian, the forgiveness of injuries (v. 14). He is not content that his readers merely refrain from calling the curse of heaven down upon the pagans and infidel Jews, but he would have the faithful pray the Father of all to bless the enemies of their religion. Had not the Master Himself said: "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven"? The true disciple of Christ, therefore, will consider all the tribulations to which he may be subjected because of his faith as favors from God, and will regard his persecutors as benefactors because they are the means of his acquiring greater merit. Chrysostom's comment is again noteworthy. "He that curses his persecutors," writes Paul's golden-mouthed interpreter, "shows that he is not much pleased at suffering for Christ, while he that blesses shows the greatness of his love. Hence it was that the Apostles after having been scourged rejoiced that they were accounted worthy to suffer for the name of Jesus" (Acts, v. 4).

After this slight digression the Apostle in the next verse returns again to the practice of charity among the brethren themselves. Basing his exhortation on the intimate union by which all Christians are bound together as members of one body in Christ, he had urged the Romans to share their worldly possessions with their needy brethren. Now Paul advances a step farther and urges his readers to make their very own the sorrows and the joys of the brethren as well. The great perfection which the fulfillment of this precept demands is clearly indicated by Chrysostom. "It requires more of a noble character," observes the Saint, "to rejoice with them that rejoice than to weep with them that weep. There is no one so adamant as not to weep over one who has suffered a calamity: this nature herself takes care of. But the other requires a very high spirited soul, so as not only to keep from envy, but even to feel pleasure with a person who is enjoying honor and success. Share your brother's tears that you may lighten his sorrow; share his joys

that they may take deeper root. If you cannot remove his trial, contribute tears and you will take the worst away; if you cannot increase your brother's prosperity, contribute joy and you will have made a great addition to it."

The obligation, therefore, of alleviating the internal as well as the external tribulations of the brethren follows spontaneously from the intimate union of all the faithful as members of the Body of Christ. But this same sacred bond demands of the disciples of the Master yet another manifestation of charity, perfect unanimity of spirit (v. 16). Because there is neither Jew nor Greek, neither bond nor free, neither male nor female, since all are one in Christ Jesus, Christians should be united by only one tie, their union as members of the Body of Christ and of one another. All are to be looked upon only in the light of brotherhood in the Saviour; the most obscure are to be shown the same thoughtful consideration as those who enjoy honor and success. Proud and ambitious souls, then, are not to strive to attain to positions of esteem that they may despise others less fortunate. No one should aspire to those things which the world, and pagan Rome in particular, regarded so highly; on the contrary, all should eagerly embrace all that the world contemns. And thus charity will be established upon deep and solid humility, the only foundation that can render it sincere and persevering. "But," explains the Patriarch of Constantinople, "because there is nothing which so elates men and makes them feel that they are above others as independence or the conceited opinion of themselves, Paul adds: 'Be not wise in your own conceits.' You then, if you think that you are not in need of your brother, you are the most foolish of men, for you will not have the advantage of correction and you will provoke God by your recklessness and will fall into many grievous errors."

LOVE OF ENEMIES

The Apostle thus far has confined himself to the practice of charity among the brethren themselves. In the remaining verses of this chapter he treats explicitly of the manifestation of brotherly love towards the fierce enemies of the flock of Christ, the pagan Romans and the infidel Jews. The faithful, he teaches, are not only to refrain from returning evil for evil, but they are to do positive

deeds of kindness to their persecutors. By acting in this truly Christ-like manner they will edify all men; they will be "without offense to the Jews and to the Gentiles and to the Church of God," and will lead all men to glorify their Father who is in heaven. An eye for an eye, a tooth for a tooth, was the law of the pagan Romans as well as of the infidel Jews: "Love your enemies, do good to them that hate you," was the command of Jesus Christ. This injunction of the Master, therefore, will dictate that, in so far as it is possible to do so without violating the obligations of justice and charity, Christians will strive by every means in their power to remain at peace with their fellowmen. If, however, as Chrysostom observes, they see the cause of religion suffering, they are not to value peace more highly than the truth and are to make a noble stand even unto death.

But since there is nothing more detrimental to union and concord than the private revenge of injuries, Paul appealing to the authority of Holy Writ now bids the Romans to leave the redress of their wrongs to God, to whom alone belongs the right to avenge injustice (v. 19). The Sacred Text, however, he continues, is not satisfied with this merely negative disposition towards our persecutors; it would have us by means of positive acts of kindness excite in our enemies a realization of the wrongs they have committed, together with a deep sense of shame and remorse, sentiments which will induce them to ask pardon of God and of us. "And thus," explains St. Jerome, "you will heap coals of fire, not for curse and damnation but for correction and repentance: so that overcome by benefits and burned by the fire of charity, they may cease to be our enemies" (v. 20).

Paul's concluding injunction, then, that the Romans should not permit themselves to be overcome by evil but should overcome evil by good, is but a summary of the precepts concerning the love of enemies which he has thus far been inculcating. St. Thomas thus explains the thought of the Apostle: "If a good man," observes the Angelic Doctor, "is led to do harm in return for an injury that has been inflicted upon him, he is overcome by evil; but if by means of kind deeds he causes his persecutor to love him, he is victorious over evil." Chrysostom, however, adds this justification of the peculiarly Christian attitude towards the persecutors of the Mystical

Body of Christ, enjoined by the inspired panegyrist of charity: "If this manner of acting," he writes, "were likely to have shown Christ's disciples in a ridiculous light, the Master would not have commanded it. But because such conduct makes them the most notable of men, He imposes it. Christ is always zealous for the honor of His followers and knows well what it is that makes them small or great in the eyes of God. Why, then, dost thou wish to travel another road? To conquer by returning evil for evil is one of the devil's laws; but with Christ the person smitten, not the person smiting, is crowned. That which in Satan's race is a sign of victory, in that of Christ is a sign of defeat."

LOVE THE FULFILLMENT OF THE LAW

Thus far the conduct of the Roman neophytes towards both their brethren and unbelievers and in the multitudinous relations of their private lives has been the subject of the Apostle's instruction. In the first seven verses of the next chapter, however, Paul passes to an exhortation concerning the duties of his readers as citizens of the Republic. In language that is remarkably clear and forceful he urges them to render obedience to their lawful rulers on the grounds that all authority is from God, that legitimate superiors are God's ministers, and that, consequently, to resist the secular power is to resist the ordinances of God Himself. But in urging the Romans to "render their dues" to the various branches of civil authority Paul is reminded of that other obligation which perpetually binds all Christians and which can never be fully satisfied, the duty of practising fraternal charity. This duty, he says, is perpetual: it obliges the disciples of Christ during their entire mortal lives, and it has as its object all their neighbors, whether brethren or unbelievers, friends or enemies. The Apostle does not demand, however, that this constant and universal charity be manifested in the same manner towards everyone, because in the preceding chapter he has given very explicit instructions as to the way in which brotherly love should be exercised towards these various classes of men.

Truly, then, he who practises the fraternal charity inculcated by St. Paul "hath fulfilled the law." He obeys not only every precept, whether of Moses or of Christ, that has for its object the love of neighbor, but he has also observed in the most perfect manner "the

first and greatest commandment," the love of God Himself. That the practice of brotherly love such as is taught by the Apostle includes the fulfillment of every precept positive as well as negative of the Old and the New Testament needs no demonstration, because it demands the observance of even the most sublime injunctions of the Saviour Himself. "This is My Commandment," the Master had said, "that you love one another as I have loved you. Love your enemies and do good to them that hate you." And love which springs from the fourfold source established by Paul, which manifests itself in the manner prescribed by him is indeed a love of neighbor akin to the charity of the Son of God for His fellowmen. But the same four principles on which the Apostle bases the exercise of brotherly love also indicate that the fraternal charity which he wishes the Romans to practise demands the fulfillment of the Law even in so far as it commands the love of God Himself; for love of neighbor that has as its motives the manifestation of gratitude to a merciful Father, the positive Will of Jesus Christ, union in the Saviour's Mystical Body, the service of the Master, is indeed in its ultimate analysis the most fervent and the most perfect love of God. Paul repeats this same thought when he writes to the Galatians: "All the law is fulfilled in one word: Thou shalt love thy neighbor as thyself" (v. 14); and again in his Epistle to Timothy: "The end of the commandment is charity" (I Tim., i. 5). The Beloved Disciple reiterated it when in response to the question why he preached no sermon other than "Little children, love one another," he replied: "*Quia preceptum domini est, et si solum fiat sufficit.*"

Love, therefore, such as Paul inculcates in these two chapters of the Letter to the Romans is indeed the fulfillment of the Law. It is a charity which proceeds from and which has as its ultimate object the most perfect love of God. In its external manifestation it is sincere and genuine, fraternal, practical, unselfish, humble, generous, forgiving, diligent, fervent, constant and universal. It is the greatest of virtues, and without it even the most extraordinary spiritual gifts are but sounding brass and tinkling cymbal. "Love," we conclude in the words of Chrysostom, "is the beginning and the end of virtue. It is the root as well as the fruit of all Christian perfection. What, therefore, is equal to love?"

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

XI. Christian Mortification and Penance

"Communicantes Christi passionibus gaudete, ut et in revelatione gloriæ ejus gaudeatis exultantes" (I Pet., iv. 13).

The spiritual and supernatural life, as it is lived by the friends and children of God, is a very real extension and continuation of the Incarnation. This must be evident to anyone who at all understands the countless texts of our Holy Books, which assert again and again that Christ and we form one body. Our Lord also declares that He is the stem of a vine of which we are the branches. Now, the life of the body is identical with that of the head—and the self-same sap flows through the stem and the branches; there is therefore only one life, one holiness—that is the life in Christ, *in Christo*. This does not mean that there is the least confusion between this life as lived by the Incarnate Son of God and as lived by us; just as there is no loss of individuality or personality by reason of our all being one in Christ. Christ's life is the fullness of the divine life; our supernatural life is a participation of that fullness. None the less, it is a real prolongation of Christ's life—the echo as it were, distant and faint, of His glorious life. Yet, just as the echo of a great bell owes its origin solely to the bell, and is a prolongation of the mighty sound that floats from the brazen mouth of the bell, so the whole reality and substance of our divine life begins *in Christo*, in order that it may take us to Him in whom it began—*ad Christum*.

Christian sanctity is the counterpart of Christ's sanctity: the Saints live as Christ lived and reproduce the various features of the earthly existence of the Son of God in varying degrees of intensity, or realism.

I. CHRIST A VICTIM.

The Incarnate Son of God is essentially both a victim and a priest. From the first moment of His existence in time He is truly marked and stamped with the imprint of the Cross. Throughout His life the Cross loomed large on His mental horizon, it cast its shadow athwart His whole life, nay, even to-day, in the splendors of heaven, He

retains in His glorious Humanity the marks of the nails and the lance, so that His very appearance is an eternal showing forth of the mind and will that were His, at the moment when the Father sent Him forth upon the mighty work of the redemption: "Behold I come . . . In the head of the book it is written of Me that I should do Thy will, O God" (Heb., x. 7, 9). Even for the prophets of old the outstanding features of the promised Messiah were His sufferings, for to them the Holy Ghost foretold *eas quæ in Christo sunt passiones*, as well as His future glory" (I Pet., i. 11).

For this cause suffering is a necessary feature of the life of those who live in Christ. If the Head be stamped with the seal of the Cross, we should not be authentic members of Him unless we too bore in ourselves a like imprint. Hence St. Paul is not merely describing his own personal life, but expresses a truth of universal application, when he asserts that he too is nailed to the cross together with Christ—*Christo confixus sum cruci* (Gal., ii. 19).

The gathering up of the children of God into one body is the fruit of the Incarnation and a prolongation of the act by which the Son of God united to Himself a human nature. Hence it is not to be wondered at if there are amazing paradoxes and apparent contradictions in a mystery in which extremes meet in a oneness than which none more perfect is conceivable—the unity and oneness of personality. So we see Jesus Christ both in glory and in lowliness. On the one hand, we know Him to be "*Splendor gloriæ et figura substantiæ ejus, portansque omnia verbo virtutis suæ*" (Heb., i. 3); on the other, the prophet sees Him as one "despised and the most abject of men, a man of sorrows and acquainted with infirmity . . . He was wounded for our iniquities: He was bruised for our sins. The chastisement of our peace was upon Him, and by His bruises we are healed" (Is., liii. 3, 5).

But if our spiritual life is a prolongation of Christ's life, it would be foolish to shrink from the shadow, or rather, from the reality of the Cross. We are in duty bound to take our share of our Lord's passion (*communicantes Christi passionibus*). Our life, too, is full of apparent paradoxes: if we would have joy, we must weep; glory and greatness can only be won by humiliation and self-abasement. Above all, true life can only be won by dying: if we wish to live, we must begin by dying. It seems all very paradoxical to the natural

man, but there is no doubt that death is a condition of life: "Mortui estis, et vita vestra est abscondita cum Christo in Deo" (Gal., iii. 3). And again, "Mortificate membra vestra quæ sunt super terram" (iii. 5); mortify, literally put to death your body which is now upon earth, for only thus can it be taken up into heavenly glory; even as Christ's glorious ascension had to be preceded by the humiliations and sorrows of Calvary.

The human heart naturally shrinks from pain—this is a healthy instinct of nature. Had the disorder of sin not come into the world, we should have no experience of suffering and death—because God did not make death (*Deus mortem non fecit*), and He takes no delight in the contemplation of a face bathed in tears. This thought comforted holy Sarah of old: "This everyone is sure of that worshippeth thee that . . . thou art not delighted in our being lost: because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness" (Tob., iii. 21, 22).

However, in the state to which we are reduced since the fall of our first parents, suffering is inevitable. But Christian mortification means a great deal more and something vastly different from a purely stoical or fatalistic acceptance of the inevitable. In order to give himself courage to bear what he cannot avoid, the stoic, and in our days the so-called Christian scientist, plays a game of make-believe with himself and the world, by pretending that pain does not exist except as a phantom of the mind which must be banished and exorcised by sheer will-power.

Human nature cannot be fooled for long. We know that pain is a bitter reality. But if we are true Christians and live *in Christ*—not only shall we not shrink from the pain and sorrow that may be our apportioned share of the common lot of mankind—we shall positively love it—rejoice and glory in it—and even spontaneously add to the measure of our trials and sufferings by works of mortification and penance deliberately sought and embraced.

II. CHRISTIAN MORTIFICATION

A voluntary acceptance on our part of the sufferings of life, and even of deliberate seeking of supererogatory pain, is a condition of the spiritual life. All these things are included in the comprehensive, but most beautiful expression: "The Cross, *our* Cross." Our Divine

Lord Himself lays down the one condition on which we can be His disciples: "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt., xvi. 24). Before this He had said: "He that taketh not up his cross, and followeth Me, is not worthy of Me"; and then He adds that last and supreme paradox: "He that findeth his life, shall lose it, and he that shall lose his life for Me, shall find it" (*ibid.*, x. 38, 39).

"If any man will come after Me . . . !" Oh! that dreadful *if*. Apparently it is left open to us whether we shall follow in the wake of our Lord or not. But not to follow Him is to go away from Him who is the very Sun of life. To follow Him is to walk in the light of life: all wisdom is summed up in following Jesus—to follow Him is the highest philosophy of life—the only one we need. Wherever He leads, however long or rugged the road—we cannot go astray nor can we miss reaching the goal of everlasting bliss. But if we decide to follow, we must do so not on our own, but on His conditions—and these are summed up in one phrase: "Let him take up his cross." Christ is a cross-bearer—He is the crucified: it is impossible to dissociate Him from the cross, or to think of Him without being reminded of the cross. Could we follow in the footsteps of the Divine Cross-bearer and refuse to carry our own share of it? For the cross which is laid upon our shoulders is ours indeed—but it is likewise His. Or, to speak more accurately, our cross and His are one and the same—just as He and we are one mystical person.

It is by realizing this great truth that we shall discover the immense value of the cross. Christian penance and mortification is not the isolated effort of an individual soul—it is really part and parcel of the grand scheme of the redemption through the cross of Jesus. Our share in our Lord's blessed Passion is necessary for its completion and ultimate perfection, just as we—that is, the Church—are necessary to the completion of His body. The body is not the Head only, but Head and limbs make up the body; even so Christ *and* the Church are the complete Christ.

St. Paul has a very wonderful, and at first sight difficult, saying in his Epistle to the Colossians to whom he declares that he rejoices "in my sufferings for you, and fill up those things that are wanting to the sufferings of Christ, in my flesh, for His body, which is the

Church" (Col., i. 24). The Greek text throws additional light upon these difficult words, *ἀνταναπληρῶ*—I fill up "in His place," what may be, or is wanting to His sufferings. The Passion of Christ is perfect: He has suffered, in His physical body, all that had been foretold by the Prophets. The great shout: *Consummatum est*, was the joyful constation that nothing had been forgotten or overlooked—He only need surrender His spirit into the Father's hands.

But our Lord wishes to draw to Himself His mystical body—which for all that we call it mystical, is a very real body. In this mystical body much is as yet wanting which must be "filled up" by each one of those who are built into, knit into, this body. Just as every nerve and fibre of the natural body of Christ quivered with pain and suffering, so must every member of the mystical body—that is, every human individual—take his share of the passion of the mystical body, for Christ is to be crucified in the mystical, as He was in His real, body. He suffers no longer in His own humanity, but He goes on suffering in the mystical body which is made up of those whom, from the heights of Calvary, He draws unto Himself, thus raising and ennobling their sufferings by blending and mingling them with His own. By "sharing in the Passion of Christ," we assimilate, or appropriate its fruits: we are transformed into the likeness of Christ's lowliness, as a condition of participating in His glory.

Here we have the secret of the immense store all the Saints set by penance and mortification. You may read of Saints who performed no miracles, at least not in their lifetime; you will never find a Saint who did not practise penance: "They that are Christ's have crucified their flesh with the vices and concupiscences" (Gal., v. 24). With Paul they all say: "With Christ I am nailed to the cross" (Gal. ii. 19).

Oh! how generously, how gladly we should suffer, were our faith but livelier! Did we but realize that we are not alone—that Christ suffers in us and through us, when we are in pain—how precious the sufferings and crosses of life would appear to us! It is precisely in this identification of our Lord with us that the ethical and supernatural value of suffering consists. Also, suffering is the supreme test and expression of love. Even the Son of God could give no more convincing proof of His love for us than by suffering and dying for our sake. In like manner the love of the Saints for Jesus Christ vents itself in suffering—to such an extent that St.

Teresa could cry out in all sincerity: "To suffer or to die." Life, for her, would be lacking in meaning and purpose could she suffer no longer.

On her death-bed, St. Mary Magdalen of Pazzi declared to her sisters that "the Son of God came into this world, because in heaven He was not adorned with the robe of suffering; so He came to earth to find this ornament." And she adds significantly: "*E questo era Dio e non si potea ingannare*" (He was God and could not make a mistake).

One Good Friday, our Lord spoke thus to Bl. Angela of Foligno: "They whose mind is fixed on My Passion and Death, in which alone, and not elsewhere, is true salvation and the life of all, these and My lawful sons, and the others are not My sons." On the same occasion our Lord spoke thus to His servant: "I have not loved thee in jest." "This word struck a deadly pain into my soul, because straightway the eyes of my soul were opened, and I saw clearly that what He said was most true. For I saw the works and the effect of that love . . . and I saw what He underwent in life and in death, this God-Man, who suffered His Passion by reason of His ineffable and tender love, and I understood that the aforesaid word is most true, namely, that He loved me not in jest, but that by a most true and most perfect and most tender love hath He loved me. And I saw how that in me it was just the opposite; how I loved Him not, save in jest, and not truly; and to see this was unto me a deadly pain, and an intolerable sorrow, so that I thought I should die." ("Visions and Instructions," xxxiii). Let me quote one more passage from the wonderful writings of this privileged soul, whose works are known all too little. One day our Lord said to her: "Whosoever will find grace, let him not lift his eyes from the cross, whether according to My will or permission he be his whole life long in sorrow or in joy" (chap. xxxv, *sub fine*).

III. THE VALUE OF PENANCE

It often happens that we wonder at the stagnation of an interior life, if retrogression were not perhaps a truer sizing up of our spiritual estate. We look for the explanation, now here now there: temperament, external conditions, surroundings, our work, our superiors, are blamed in turn, whereas the true cause of our tepidity is

our lack of a penitential spirit. Let us be under no delusions; just as a man cannot be physically fit unless he refrains from many things that his appetite craves for, and unless bodily exercise braces and gives tone to his nerves and muscles, so must our interior life suffer from anemia if it is not invigorated by discipline and mortification.

They that are Christ's have crucified their flesh. Here we have a general law that admits of no exception. But how fruitful is this cheerful endurance of hard things for the dear love of Christ! Even our work for souls will gain thereby.

In the *Life of the Curé d'Ars*, that finished pattern of every priestly virtue, we read how "one day a parish priest came to him lamenting the indifference of his people and the fruitlessness of his labors. M. Vianney replied in words that may sound harsh, but he to whom they were addressed was, no doubt, strong enough to bear them: 'You have preached, you have prayed; but have you fasted? Have you taken the discipline? Have you slept on the bare floor? So long as you have done none of these things you have no right to complain'" (*Life*, by the Abbé Trochu, transl. by E. Graf, O.S.B., London, p. 313).

If we are nailed to the cross with our Lord, He will surely share with us that wondrous power of His by which "*being lifted up, He draws all things to Himself.*" Even so shall we have power to draw souls—not unto ourselves. God forbid!—but unto Him to whom alone they belong in as much as He died for them (II Cor., v. 15).

Who, if he greatly loves Christ crucified, would wish to live otherwise than He Himself lived? Who would be a delicate member of a body the Head whereof is crowned with thorns? Love tends to bring about equality. Those who love put everything in common—they share their sorrows no less than their joys. Is it not the most grievous sorrow of all that too often we have to stand helplessly by the bedside of one whom we love whose agony we cannot soothe?

Nor should we imagine that the value of voluntary suffering or Christian mortification is merely one of sentiment. Since we are the body of Christ, our sufferings are in a sense a continuation or reproduction of the Passion. Hence if we be but *in Christo*, the whole Church must needs be affected whilst we appropriate to ourselves the fruit of Christ's blessed Passion in a manner which, after the channels of the Sacraments, is the most effective of all.*

BOOK REVIEWING—A SYMPOSIUM

By FATHER WALTER, O.S.B.

All of us who read this magazine buy books. And all of us have sometimes, if not often, been disappointed when we bought a book on the strength of some reviewer's praise of it. The writer of this article has heard a great many discriminating bookbuyers express their disappointment in strong language when they bought some book which, in their estimation, did not square with the recommendation of its generous reviewer.

A number of years ago several priests were appointed by their bishop as a committee to discuss and to suggest a stock of books for the ascetic library of the new diocesan seminary. Among them was an old pastor who had a reputation for comprehensive knowledge of ascetic literature. He was also known as a contributor of book reviews to Catholic periodicals. The other members of the committee felt confident that under the leadership of this old pastor their work would be quickly done and approved and accepted by the appointing authority. As it sometimes happens, a member of the committee, before the meeting was formally opened, made a remark which took fire and set on foot a discussion which consumed all the time scheduled for the first meeting. Though I took very little active part in that discussion, I listened with intense interest to everything that was said, and on reaching home wrote out as nearly a verbatim report of it as I could. Sorting some old papers the other day, I came across that report and decided to offer it for publication to *THE HOMILETIC AND PASTORAL REVIEW*, if it passed the appraising eyes of the Rev. Editors.* Considering that the old pastor was looked upon as an authority on book reviewing in his diocese, and did some reviewing himself in his chosen specialty, I feel that I might be doing a service to some reviewers who seem to have received no training for this kind of work.

There were five members on that committee, but three of them did most of the talking. I will set them down as Fathers Robert,

* We are glad to furnish an opportunity for the frank airing of this not unimportant topic, without necessarily agreeing with all the strictures passed on publishers and reviewers.—EDITORS.

Paul, and Ernest, the last-mentioned of whom I am going to designate simply as the Pastor.

* * * * *

Fr. P.—Father Ernest, I read your review of Fr. K's latest book in the ——— *Review*. I have not read the book, and now do not intend to get it. To judge by your criticism, it is not worth the price nor the reader's time, but was it necessary to be as hard on it as you were? Is there no charity in a book reviewer's heart?

Pastor.—There is plenty of charity and too much of it in the hearts of some reviewers. Charity has its place in criticism, but it must be honest charity. It must be mixed with justice in the right proportion.

P.—Yes, but most of the fellows who write books have the intention and hope of doing some good to those of us who read them—on the recommendation of kindly reviewers. Priests who write want to further the interests of human souls. Their aims are mostly educational and spiritual. Presumably, they are doing the best they can. So many of us are too lazy to write, though we are always being urged and told that priests do not write enough. Surely, those who do write, whilst living busy lives in teaching and preaching, should be encouraged with kindly notices of their literary labors.

Pastor.—A critic must be honest and disinterested. No criticism is worth anything, if it is not the product of due ability and inflexible honesty. The critic must be fearless and mercilessly impartial, if he wishes to serve the cause for which he pretends to work. He is a judge, and a judge must be above human considerations of any kind.

Fr. R.—Oh, I think you are taking this thing a bit too seriously. Everybody knows that a book reviewer usually gets a free copy of the work which he is asked to write up—or to recommend. In consideration of this, it is but decent for him to say something that will help the sale of the book and flatter the author a little. This encourages the author, and does no great harm to the public, which is—or ought to be—wise to this practice. As we are speaking now of religious books, and not of that trashy fiction with which the general reading public is being fed and entertained and by which it is being poisoned, it seems to me that it is a good and commendable thing to

induce people to buy and to read religious books, even though they are not masterpieces or literary classics.

Pastor.—What is the purpose of book reviews? Advertising? Do not the readers of book reviews desire and expect honest information for their guidance in buying and reading? Have you not bought books on the recommendation of some reviewer, and then denounced him for his dishonesty and deception?

Fr. R.—True enough, but there are many people who would get some real good out of even very ordinary books which you and I consider inferior and beneath us. Not all books are for all men.

Pastor.—Certainly, but the critic ought to tell his readers exactly for whom the book which he is reviewing is intended and whom it is likely to benefit. Books that would be of no use to us or leave us cold, and make no appeal to the more educated laity, may be excellent reading for ordinary people. In religious books, particularly those that treat of the virtues and ascetics in general, you will find that what suits the common people is usually good reading also for the higher-ups. There are, of course, books written for particular classes of men, with a message circumscribed by the education or vocation or work of those people. Other books make a special appeal to people who seek a certain kind of information, for which some specific preparation or education is a prerequisite. The reviewer should make it quite clear to his readers what they may expect to find in the book which he is discussing critically for their benefit. He must, as far as such a thing is at all possible, protect them against disappointment, which might discourage them in their search of good reading and destroy their faith in all book-reviewing. A reviewer will surely do harm, if he does not keep faith with his readers.

Fr. R.—This sounds like good common sense and is quite in accordance with my own experience. A few weeks ago I bought a book which was highly recommended, in a signed critique, by one in whose ability and critical honesty I had absolute faith. I was disappointed and in my mind I blamed the critic for having deceived and misled me. I see now that he was right and I was wrong. The book was not written for me, and the reviewer told his readers very specifically just what they would find in it and who would find it.

Pastor.—I am glad I brought this point home to you. We book reviewers are sometimes held guilty of sins of which we are inno-

cent. We have enough critical sins of our actual commission to answer for.

Fr. P.—Should we not first agree on a common definition of criticism before continuing this discussion? It is an old rule, I believe, that every discussion should begin with the definition of its subject. Many a discussion gets nowhere, because the same words do not mean the same thing to the participants.

Pastor.—*Quæstio est ad rem et mihi omnino placet.* As you are still a young man, about half my age in years, though perhaps twice as old in book knowledge, and being also a graduate of an educational institution where English and all that belongs to it was featured, you must have had a course in literary criticism. What definition of criticism was current at your *Alma Mater*?

Fr. P.—Is this a thrust at me or at my school?

Pastor.—It is not meant as a thrust at either of you. May I not presume that you know more than I do about courses of which in my school days we had not even heard the names? When I had to wait almost half an hour for you the other day, I saw the latest catalogue of your old school on your center table. Typographically, it is a rather fanciful bit of work, and I found in it some fanciful courses listed. I do not wish to be critical either of your old college or of modern educational evolution, but some of those new courses did seem fanciful to my conservative old eyes. I was actually pleased, however, to find there listed a course in literary criticism. Did you have that course in your time?

Fr. P.—We were supposed to have it. The catalogue enumerated it as an item in the English course, but it was one of the fictions common in school catalogues. By the way, did you ever hear the *bon mot* of a critic on the *Times* concerning school catalogues?

Pastor.—I have heard a great many *bons mots* in my life, and I may have heard the one you mean, but let us have it again. Fr. W. here may not have heard it. He lives in a monastery where clever and sarcastic *bons mots* do not appear on the daily bill of entertainment.

Fr. P.—Well, this critic whose business it was to read and to review the latest novels was asked what he thought of the latest fiction. He replied that he really could not answer the question, because he had not seen the latest college catalogues.

Pastor.—Well, those who are familiar with present-day college catalogues and courses know that the promises made are not always performed literally. The fact that professors have to accommodate themselves to the previous education and the undisciplined capacity of their students may have something to do with it. Now, let us agree on a definition of criticism that will include book-reviewing.

Fr. P.—I suppose we did get a professorial definition of it, but I must admit I do not remember it or anything else about the course.

Pastor.—Anybody that studied Scholastic philosophy, with a mind disciplined by drilling in classical grammars and texts, should be able to formulate offhand a comprehensive definition of criticism, but I prefer Matthew Arnold's definition to any other. According to him, "criticism is a disinterested endeavor to learn and to propagate the best that has been thought and said in the world."

Fr. P.—I think I did hear this definition before, but students hear and learn and promptly forget again many such definitions. It is a pity that one may learn things perfectly for an examination, and then forget them as completely as if one had never known them. A few things well learnt and digested and remembered would have more educational value than many things that are not digested and never assimilated intellectually.

Pastor.—Quite so. Now analyze and think over Arnold's definition of criticism until it has become an educational possession and accomplishment for you. It is as good a definition and as serviceable for our present needs as any you can find in any text-book on criticism. Etymologically considered, to criticize means to judge, but quite commonly it is accepted as a synonym for finding fault. The chief object of the literary critic should be to point out what is good and to make propaganda for it, though he must not hesitate to find fault where there is something that is faulty. This he is to do "with due ability and inflexible honesty," leaving aside all practical considerations. The critic is not to act as agent for the bookseller. He is not to flatter his book-writing friends. If he has not knowledge enough to make him sure of himself, nor backbone enough to make him independent, he has no business to set up as a critic. With this in mind it must be confessed that much of what passes for book criticism among us is worthless—and worse because it is namby-pamby, partial, mercenary, deceiving, and sometimes plain lying.

Just this morning I read some book notices in a Catholic periodical of value in which the book reviews are ordinarily intelligent and to the point. Among these reviews was one of a certain book which I had refused to review, because I considered it disgracefully worthless. It was praised by this irresponsible critic as one of the "best spiritual books of the year." A man who buys a book on the strength of such a review should have an action at law against the critic and the publisher. It is doing business under false pretenses. Too much of the criticism served in our periodical publications is just plain advertising. Too many critics seemingly did not read what they presume to praise, or they are ignorant of the very principles of the art which they temerarily exercise.

Fr. R.—This is too harsh a diatribe, Fr. Ernest, and I do not believe that you would have the courage to speak so strongly in print, though it is all true and sane enough. I am not a judge of classic English, and, to tell the truth, I cannot tell the difference between what the literary critics call classical and what is just ordinary work-a-day English. I do know the common rules of grammar and the laws of rhetoric, and I can tell the difference between good English and common slang. In my reading I have come across books—books, mind you, not newspaper articles—which disgusted me because the writers were guilty of drivel and of gibberish. It sounds unbelievable, but I have the proofs for this statement in a corner of my book shelf. How such atrocities pass the censors, I do not understand. The other day I was down at the ——— bookstore and saw a new book with a promising title. I read the blurbs, and thought it might be good matter for spiritual reading. It was written by a religious priest. It had all the *imprimatur's* and *nihil obstat's* required by law. The language was contemptibly poor. Now, I can understand the passing by the official censor. He is not a judge of the language. He probably gave it a cursory inspection, and, when he saw nothing doctrinally offensive, putting some faith in the judgment of the home censor of the religious community of which that particular author is a member, he passed it with the thought "*videant consules ne quid detrimenti res publica capiat.*" Possibly, some publishers take it for granted that a book so inspected and "passed" must be fit for printing. The manuscript is made into a book and sent to a number of reviewers, or to periodicals that

select their own reviewers. These easy men read the title, the blurbs, and perhaps the chapter headings and a few passages here and there. It does not interest them enough to seem worthy of a reading through from cover to cover; but, as it has the official stamp, they pass it on to the reading public with a weak and non-committal and sometimes with a flattering commendation. Can nothing be done to stop this kind of wretched business?

Pastor.—You thought my strictures were too harsh, but yours are even harsher. Yet, I have seen similar stuff and have thought similar thoughts. It is enough to make one ashamed of the whole business of book-reviewing. However, what little reviewing I have done, I have always tried to do honestly. I always read the whole book which I am asked to review, and I never judge by first impressions or appearances. I do not dip into a book here and there, and form a snap-shot opinion and then write a review which will flatter the author and please the publisher and make the reader mad. I believe that, if all our book-reviewers would do their work "with due ability and with disinterested honesty," our literary work would quickly improve. A wholesome fear would take possession of those whom nothing but fear seems to restrain or to move. Even the best writers occasionally do slipshod work because they do not fear critics, who only too often are afraid to speak out or are spineless or mercenary or downright incompetent. A reviewer may have some reason for declining to deal critically with a given book, but, if he accepts the commission to judge the book as a critic, he accepts a sacred trust and is responsible to the public. As an honest man he has no choice; he must tell the truth as he sees it, without fear or favor. Praising inferior work will help nobody; least of all will it help those who are dishonestly flattered or unjustly praised. It will disgust those who are deceived and misled by it; it brings the whole trade and tribe of reviewers into disrepute, and it will most certainly harm the book business and the cause of literature.

Fr. P.—Exactly my own ideas and feelings. I must admit, however, that my faith in book reviewers as honest men died slowly. Though disappointed and disgusted many times, I always believed and bought again, but now I am a perfect skeptic. Signed reviews still command my respect. Their authors have something at stake. Anonymous critics have no name and no reputation to maintain.

Surely, the longer reviews ought always to be signed by their authors. This would make them more responsible and more cautious. Something may be said for anonymous critiques, but, when all is said for and against them, the con's will have it.

Pastor.—Your plea for signed reviews is plausible. If I did not always sign my reviews, it was not because I was not willing to assume full responsibility for them. I had my own good reasons for not courting that kind of publicity, but you have convinced me now that the open way is the better way. The best and most responsible critics have always done it. After this any reviews that I may write will be properly signed. Mindful of Ecclesiasticus, vii. 6, I shall avoid reviewing books written by people whom I know too well, or with whom I have relations that might embarrass me.

Fr. R.—Tell me, Father Ernest, why you have confined yourself to writing little book reviews. You ought to be more active in a literary way and write for the instruction and edification of people and of priests. You have the knowledge and the experience and the religious feelings and convictions that would win you a large reading clientèle.

Pastor.—I am too busy to engage in really creative literary work. You know how busy I and my assistant here are. There is much more work that we could and should do in this parish if we had the time for it. Besides, writing is always an agony for me. Even the little reviewing I have done always cost me much anxiety of mind. Somehow I am ever haunted by a morbid fear of doing an injustice to the author when I have to deal severely with his work. Perhaps, the fear of becoming guilty of the very faults which I am censuring in others may also have something to do with my disinclination to writing for publication. Horace, no mean creative writer himself, expresses my feelings when he says in De A. P. 304 :

. *Fungar vice cotis, acutum*
Reddere quæ ferrum valet, exsors ipsa secandi.

“Mine be the whetstone's lot which makes steel sharp, though cut itself it cannot.”

Fr. P.—You seem to be very fond of Horace. Did you ever teach Latin?

The Pastor.—No, but I did read Horace again as a young priest,

and only then did I come to appreciate him. There is much one can learn from him. He took pains with his work, and always insisted that no good literary work could be done without taking pains—without the *limæ labor et mora*. His *Ars Poetica* is a splendid treatise on rhetoric, which all would-be-writers ought to study, and contains many passages that they should know by heart. It might result in fewer and better books, if ambitious authors pondered such lines as these (*Ars Poetica*, 38):

*Sumite materiam vestris qui scribitis æquam
Viribus, et versate diu quid ferre recusent,
Quid valeant humeri: cui lecta potenter erit res,
Nec facundia deseret hunc nec lucidus ordo.*

Fr. R.—I am afraid I do not quite get the sense of that quotation. Would you be good enough to give me a free translation or a paraphrase of it?

Pastor.—The poet tells writers to attempt nothing beyond their strength. If they have convinced themselves by deep thinking on their chosen subject, they will lack neither eloquence nor force.

Fr. R.—Thank you, Father. From what you have been saying I got the impression that critics, too, should be well-read men and as much masters of expression as those who delight in posing as authors of one kind or another.

Pastor.—Yes, but critics must also be humble men and not pretend to knowledge and ability which they do not possess. They should keep to a certain line in which they have done much reading and acquired a specialist's ability and sense and feeling. A critic may perhaps not be able to do as well in original composition as the writer whom he criticizes, because original composition demands ideas on which the critic may be short, though he be ever so able in every other way. A competent writer need never be afraid of a competent critic. Here the words of Goethe are in point:

*Vor den Wissenden sich stellen,
Sicher ist's in allen Fällen.
Hast du lange dich gequälet,
Weiss er gleich wo dir es fehlet;
Auch auf Beifall darfst du hoffen,
Denn er weiss wo du's getroffen.*

I do not know where these lines are to be found in Goethe. Years ago I read "Daniel Deronda" by George Eliot, who introduces one chapter of that story with this quotation from the German poet. These lines struck me as so forcible and true that I have never forgotten them.

Fr. P.—I know German enough to appreciate them myself. If you will be good enough to write them out for me, I shall commit them to memory. They remind me of my silly self-confidence when I was critic on the staff of my school paper. We fellows considered ourselves quite competent to pass literary judgment on anything that was sent to us for reviewing. In consideration of the free copy, we usually felt it proper to deal generously with those new books. We had no sense of responsibility in the matter at all. Justice was about the last thing we fellows thought of, and the one thing publishers did not expect from us. If they had been sure of getting impartial justice administered with due ability, we might have been much less busy writing book reviews.

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With the exception of the quotations which I secured from the Pastor in writing, I have relied entirely on my memory. No doubt, I have made too much of some irrelevant points, and missed some that would have been more important. I believe, however, that the whole discussion may be summarized in the following precepts which the Pastor insisted on as *sine-qua-non* requisites and qualifications for a book-reviewer:

- (1) the critic must know the technique of his business;
- (2) he must have literary culture and know his language;
- (3) he should have a "line"—a specialty to which he limits himself. His word should have the force of authority in his line;
- (4) he must be fearlessly honest and disinterested;
- (5) he must have a sense of responsibility to the public and of justice to authors and publishers.

One may not agree in every point with the old Pastor and believe his precepts too exacting; yet, if his ideal concerning book-reviewing were more generally approximated in practice, there might be fewer critics, but there would be more confidence in their judgment, and very likely literary standards in all lines would improve.

THOUGHTS ON THE CATHOLIC HIGH SCHOOL

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

This is the day of the high school. We may or may not believe that the junior high school is the panacea for every defect of secondary education; we may contend that there is a point on the intelligence scale below which it is socially unprofitable to extend secondary education; we may agree or differ with those who advocate pet theories in this field, but we cannot gainsay that a high school education is part of the core of the common culture that American schools must offer to American youth. Few would defend the extension of secondary education to the lowest mental levels. We can never get away from a certain minimum of intellectual selectivity. But circumstance forces upon us the conclusion that to all children during the period of adolescence, except the clearly defective, should be extended the opportunities of education.

In the past forty years there has been such an amazing development in this field that many writers on education are striving to vindicate an American claim to a distinct development in secondary education. The mere figures tell a wonderful story. In 1890 the total high school enrollment of the nation scarcely exceeded 200,000; today there are well over 2,000,000 students in high school. This vast army is but a fourth part of the total boys and girls of high school age. The trend seems definitely in the direction of universal secondary education, even by compulsory statute, if necessary. If we are to approach that which has ever been an American ideal, the equalization of those opportunities which in the past have been so dependent on family circumstance, we must extend some measure of secondary education to all.

The great function of the high school is "to give insight into the social and natural world and that general intellectual and moral equipment of ideals and principles which may be expected to guide the later conduct of the individual as he faces the difficult and critical situations of his life" (Chapman and Counts). There are six great fields of human interest that make certain demands upon the modern high school curriculum. These demands of health, family, industry, citizenship, recreation, and religion constitute the very core of the

curriculum of the high school. They form the fundamental education of all adolescents. If we needed any demonstration of the necessity of the Catholic high school, we have it in the inadequacy of the secular response to the demands of secondary education in the field of religion. Writers glibly concede that "to omit from the school program any formal provision for the fostering of the religious life is to neglect the most important need of the individual and of society." But they offer nothing of a positive nature. Dogma is taboo. They can allow no faith in the finality of divine revelation. There is no mention of a personal God. The Creator is banished from his creation, and has no part in or power over His creatures. He is referred to as "the underlying forces of the universe." Religious consciousness is transmitted solely by spiritual contacts.

But education, in its highest meaning, is a coöperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. The moral training which is essential to education must accord the first place to religion—that is, to the knowledge of God and His law—and must cultivate a spirit of obedience to His commands. The man who is faithful to his religious duties will fulfill all other obligations. If moral and religious training is joined with instruction in other kinds of knowledge, its influence carries over with great efficacy into all the circumstances of life, and becomes stronger as the individual advances to a fuller acquaintance with nature and a ripper experience with the realities of human existence. The harmonious development of the physical, intellectual and moral capacities with which man is endowed by his Creator is the best preparation for citizenship. Religion and morality are essential to right living and to the public welfare. Neither can be excluded from the work of education.

"The Catholic high school," writes His Eminence, Cardinal O'Connell, "is essential to the work of Catholic education. If Catholic education is to fulfill its sublime mission, the distinctive Catholic training of the individual must be continued during the entire period of intellectual and moral growth and development. At every stage of this vital process the contributing means and methods are identical and unchangeable. The saving knowledge of Jesus Christ, the en-

lightening and strengthening power of divine grace, the inspiring example of the religious teacher, the clear presentation of God's standards for human life—these are means used by Catholic education in the making of men and women of intelligence, virtue and character. The need of these influences is imperative in the crucial years of adolescence. What guidance shall be given to the ardors and enthusiasms, the hopes and ambitions of restless, unsettled youth? The truths of God must enrich the unfolding mind. The law of God must become the norm of conscience. The sense of personal responsibility to God must direct and control conduct. A thorough Catholic education is the perfect safeguard as youth makes its perilous advance into maturity of years. The Catholic high school has been established to serve the most precious interests of Catholic youth. Its existence is inevitable in the light of the principles of Catholic educational effort. The constant increase of schools of this type is evidence of a holy and praiseworthy purpose to enlarge the field of action of the Catholic school."

The Catholic Church has ever stood in the front rank in the work of education. Today she maintains a system of schools that strives to give to her children a thorough religious tone and to prepare them to meet the demands of the world in which they live. This system of schools must form a ladder from the gutter to the university. The best interests of the commonwealth and of the individual demand that natural talent be developed to the highest point. The Church must maintain schools of every grade from the kindergarten to the university. She can never rest content with mediocrity. Her children must be fitted to take the place to which they may rightly aspire in this land of opportunity. The Catholic high school is an answer to this demand. The day has passed when a boy or a girl stood a fair chance for success without a high school education. We do not have any norm to measure the social value of a year or years of secondary education extended to an individual of a given mental and moral endowment, but statisticians tell us that the chance for success of the boy or the girl who completes only the eighth grade is but 1 in 40,841. Without making the mistake of over-emphasizing the material in education, the Church is eminently practical and desires to fit her children for life as it is. "It is almost certain," says Bishop McDevitt, "that the parish school system

will gradually deteriorate unless it feels the stimulating and stirring influence that radiates from Catholic high schools. Still more, the Catholic educational system, if it becomes associated in the public mind mainly with elementary schools, will not continue to maintain, either for itself or its teaching body, the esteem and confidence in which it is now held by the Catholics of the United States."

The principles and the purposes which prompt the Church to establish elementary schools demand also the establishment of high schools. In this work Catholic educators must strive to do all things at least as well as the public school. Under the plea of a better training in formal and practical religion, the Catholic high school student must not be placed under any handicap in the acquisition of that knowledge which may contribute to his success in life. Those in charge of Catholic high schools must keep abreast of every sane development in the field of secondary education. American secondary education has evolved as yet no adequate or consistent philosophy. Many are the pedagogical crimes that are committed in the name of higher education. In this field our age is an age of uncertainty and an age of experimentation. There are theorists at large who gain a hearing in some places, but after a time their theorizing fades away as vapor in the thin air. New subjects or new principles of curriculum organization have been foisted upon an unsuspecting world that accepted them eagerly and uncritically. When weighed in the balance of utility, they were found wanting and rejected. Subject has followed subject into oblivion. In the struggle to slip the trammels of tradition, secondary education is marked by conflicts and inconsistencies.

But, amid the welter of confused and chaotic practices of the present day, we cannot remain wedded to a tradition that is no longer serviceable. If the Catholic high school is to meet the needs of the pupil, it must offer more than the classical course. It is not possible to determine just what differentiation of courses is demanded generally. The average Catholic high school today offers the traditional classical course, the commercial course, and a combination of the classical and the scientific, which we may call the classical-scientific. Every high school must be alive to the needs and the capacities of its pupils. Of recent years perhaps too much emphasis has been given to vocational expectation, and not enough to

those basic elements which should constitute the core of the high school curriculum for all adolescents.

We must not be led astray. Language and mathematics remain established as the backbone of the curriculum. We do not forget that the major of majors throughout all the years of education is religion. In their wild hurry to meet the demands of State Departments of Education and of various accrediting agencies, Catholic high schools have sometimes been guilty of the weak concession of curtailing the religion period or of relegating it to the "fatigue" hour of the school day. A year or more of abstract science and several years of political and military history are sometimes the only additional subjects offered in a small high school. Universally today there is a reasonable portion of time devoted to extra-curricular activities. These spontaneous activities and interests of adolescents have the utmost educative value, if properly directed. Every sane extra-curricular activity under proper direction makes a large incidental contribution to scholarship. These activities should be based on curricular subjects. That measure of guidance is necessary which will restrain the enthusiasm of youth when it threatens to run amuck, without at the same time destroying initiative and spontaneity.

It is well to maintain the standards set by the approved accrediting agencies. What affiliation should be sought? We must strive to conform to the requirements of that agency whose affiliation will best serve the interests of our students. High school education has long been dominated, perhaps unfortunately, by the college. Arbitrary insistence upon a certain number of units—of time spent, not of achievement—gives little assurance of a wise selection of college entrants. This "hampering and demoralizing paternalism" of the college cramps the high school in meeting the needs of that great majority of its students who complete their formal education in the secondary section. There is a legitimate influence over the high school that the college derives from the usual requirement that a majority of the teachers in an accredited high school be college graduates. If the high school graduate possesses a high level of intelligence, superior facility in reading and in oral and written speech, good habits of study and thought, and earnestness of purpose, he is college material.

Returning to the point at issue, it must be admitted that the requirements of most accrediting agencies are conducive to a high grade of teaching and scholarship. They give to the secondary school a goal, the attainment of which is reasonable assurance of proficiency in its work. The regulation that the daily periods of classroom instruction for a teacher should not exceed six, and the limitation of the number of pupils per teacher to thirty (based on average attendance) and of the daily teaching load to 150 pupil periods, seem eminently sane and reasonable. High school teachers should thank God that some agency gives them such conditions of work—a boon not always granted to elementary teachers, who are often required to tussle with 70, 80, or even 100 young bundles of animation.

The financial burden of Catholic high school education is staggering. In the parish high school this burden is borne by the members of a single parish. If the school is small, the per capita cost is greater. The central high school which is rapidly coming into favor makes possible greater efficiency and economy of administration. It gives also the advantage of departmental teaching. But we cannot, within the limits of the present paper, enter into a discussion of the comparative merits of the parish and the central high school. Of this, anon. At this moment the great majority of Catholic high schools are parish high schools, often owing their existence to the zeal and educational activity of a particular pastor. Too much cannot be said in praise of pastors who have deliberately assumed this added burden. Many of the pioneers in this great field are yet living to witness the ever-increasing fruit of their labors and their sacrifices in the successive classes of graduates who go forth to exemplify in their lives all that is noble in Catholic manhood and womanhood.

The financial strain must not deter us from keeping abreast of every sane development in secondary education. A properly equipped laboratory and library are essential to the modern high school. One laboratory with the proper diversification of equipment can serve for the various sciences. The importance of the library is emphasized annually in the meetings of the National Catholic Educational Association. A series of excellent papers on the school library were read in Toledo this year (1929). He who knows how to use a good library possesses the open sesame to an education. The gymnasium and the auditorium are almost as necessary in the work of the high

school as the laboratory and the library. Health is the first among the enumerated objectives of secondary education. It was Spencer who said that "to be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition to national prosperity." The physical examination of our young men for service in the late world war revealed that physical defect is all but universal, and preventable disease passes no one by. The congestion of most American cities cabins and confines the development of the physical man. In the school gymnasium many students are given their only opportunity for that minimum of exercise which is essential to the physical development of the adolescent. The school auditorium makes possible the conduct of extra-curricular activities in such a way that they may make a definite, if incidental, contribution to the education of every student.

We have written of the ideal. The Catholic high school aims to attain the ideal. Supported by our Catholic people, the Catholic educational system strives to turn out men and women prepared for life—religious, moral, mentally alert, physically capable.

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Temporal Goods of the Church

ACQUISITION OF GOODS AND RIGHTS BY PRESCRIPTION

The method of acquiring goods and rights and freeing oneself from obligations (in reference to temporal goods) by prescription, as found in the civil law of the respective countries, is adopted by the Church in connection with ecclesiastical goods, within the limitations prescribed by the following Canons (Canon 1508).

Prescription is usually defined as one of the ways of acquiring property and property rights, or of freeing oneself from obligations concerning property and property rights, by the lapse of a certain length of time, under conditions determined by law or custom. There is, therefore, a twofold aspect to prescription: *acquisition* of goods and rights (the so-called *prescriptio acquisitiva*), and *freeing* oneself *from obligations* towards third parties concerning goods and rights (the so-called *prescriptio liberativa*). The civil law of the various nations specifies the conditions as to the length of time and other requirements under which one may acquire goods and rights or free oneself from obligations concerning property and property rights. The civil law has, as a rule, different requirements for prescription concerning real property and for prescription concerning personal property. The Catholic Church declares in Canon 1508 that she accepts the civil law of the various countries as part of her own Code of Laws in reference to prescription, and makes it applicable to prescription concerning ecclesiastical goods and property, with the proviso that a few special rules laid down in Canons 1509-1512 shall be observed in prescription concerning ecclesiastical goods.

We do not deem it necessary to discuss the entire subject of prescription because the text-books on moral theology explain this matter sufficiently in so far as general principles are concerned. However, each individual case has to be judged by the civil law of the respective state where the case occurs. In the United States there are forty-eight sovereign States, each making its own laws, abolishing old ones, passing new ones and amending existing laws; where-

fore, it is practically impossible to state in a general discussion of the law on prescription all the legal requirements that make prescription effective. At most, one can indicate those requirements demanded quite generally by all the States.

THINGS WHICH ARE NOT SUBJECT TO PRESCRIPTION

The following goods and rights are not subject to prescription :

- (1) those which are of divine right, whether natural or positive;
- (2) those which can be obtained solely by Apostolic privilege;
- (3) spiritual rights which lay persons are incapable of acquiring, if there is question of prescription in favor of lay persons;
- (4) the certain and undisputed boundary lines of ecclesiastical provinces, dioceses, parishes, vicariates and prefectures Apostolic, abbasies and prelatures *nullius*;
- (5) stipends and obligations of Masses;
- (6) ecclesiastical benefices without title;
- (7) the right of visitation and obedience, in such a manner that the subjects cannot be visited by any prelate and are no longer subject to any prelate;
- (8) payment of the *cathedraticum* (Canon 1509).

These eight exceptions to the law of prescription are either of their very nature outside the human law of prescription, or they are withdrawn from it by the supreme authority of the Church for reason of the common welfare of the Church. A few words about each of these exceptions will suffice to explain their meaning.

(1) Whatever God has regulated either by the natural or the positive divine law, cannot of its very nature be modified by human law, and prescription is a human law.

(2) Rights and powers which can be obtained only by concession of the Supreme Pontiff (*e.g.*, power to administer Confirmation, to confer tonsure and minor orders by priests), cannot be acquired by prescription, because the law explicitly stops the acquisition of such rights and powers by prescription. Without the law consenting to the acquisition of goods, rights, etc., by prescription, no right can be acquired, for in all well-organized communities, ecclesiastical or civil, the law must control the acquisition of goods and rights.

(3) As there are spiritual rights which clerics only can acquire, lay persons cannot obtain such rights by prescription. In this mat-

ter Canon 118 states: "Only clerics can obtain the power of either Orders or ecclesiastical jurisdiction, and ecclesiastical benefices and pensions."

(4) The boundary lines of jurisdictional districts in the Church may not be changed by prescription. The law, however, states that prescription is not admitted in this matter when the boundary lines are certain and undisputed; wherefore, prescription is admitted to fix the limits of jurisdictional districts when the boundary lines are uncertain and disputed.

(5) Prescription is not admitted in the matter of Mass stipends and obligations to say Mass. The law protects both the person who is entitled to have Masses offered for his intentions and the priest who has said the Masses. Blat ("Commentarium," IV, n. 421) is of the opinion that the rights and obligations arising from Mass stipends cannot be affected by prescription because of the divine law fixing those rights and obligations. It seems to us that the offering of stipends and the acceptance of the same with the obligation to say the Masses is a human agreement or contract, and that the divine law does not enter into it any more than it does into all other human agreements demanding justice and fidelity in the fulfillment of all lawful agreements. Vermeersch-Creusen ("Epitome," II, n. 830) remark that the obligation of Masses can by prescription be transferred to another (*ipsum onus missarum in alium præscriptione transferri potest*). This statement without any further explanation is misleading. The priest who accepts the stipend contracts the obligation, and, if that obligation is to be transferred to another priest, the first one is not freed from the obligation until he has obtained proof that the other has accepted the obligation and has received the stipend (cfr. Canon 839). Vermeersch-Creusen's statement may be applied to the obligation of saying the *Missa conventualis* in Cathedral and Collegiate Chapters of Canons, which by custom may devolve upon others than the hebdomadarian (Sacred Congregation of the Council, March 13, 1920 and March 12, 1921; *Acta Ap. Sedis*, XIII, 438). To some extent custom was admitted in a certain diocese where the assistant priests in a parish had to say Mass according to the intention of the pastor, who received and retained the stipends and paid them a fixed sum every month for the Masses they had said irrespective of the amount of the offerings he had re-

ceived for those Masses. While the Sacred Congregation said that the custom may be tolerated, the Ordinary was advised to change that practice, fix by statute a salary for the assistant priests, and order the pastor to give them the entire stipend for the Masses he has said by the assistants (January 10, 1920; *Acta Ap. Sedis*, XII, 70).

(6) Lawful possession of ecclesiastical benefices cannot be obtained by prescription without title. A benefice is given to a cleric for reason of the ecclesiastical office. If the office is not obtained in a manner valid in law, the benefice connected with it cannot be validly taken possession of. Now, Canon 147 rules that an ecclesiastical office cannot be validly obtained without the canonical provision or appointment. Therefore, the canonical provision or appointment by the competent ecclesiastical superior gives the appointee the right or title to the office and to the benefice that may be connected with it (*e.g.*, appointment of a priest as pastor of a certain parish gives him also title to the parochial benefice). If the canonical appointment is apparently valid but suffers from some secret defect which renders the appointment invalid, and if the appointee has been for three complete years in undisputed and bona-fide possession of a benefice, he obtains the benefice by legal prescription. The only exception to this rule is the case in which simony intervened in gaining possession of the benefice (cfr. Canon 1446).

(7) That prescription cannot exempt subjects of the Church from the right of the ecclesiastical superiors to visit them and from the duty to obey the latter, in such a manner that no prelate can visit them and that they owe no obedience to any prelate (except, of course, the Supreme Pontiff), is evident from the well-established principle in Canon Law that such exemption may be obtained only by privilege of the Supreme Pontiff. The general rule is that each person in the Church has his proper Ordinary. He cannot by prescription free himself from the jurisdiction of any Ordinary, and claim to be subject only to the Supreme Pontiff, for that exemption which can be obtained only by concession of the Holy See cannot be obtained by prescription (cfr. Canon 1509, n. 2).

(8) The duty to pay the *cathedraticum* cannot be abolished by prescription, because it is not merely a material contribution towards

the maintenance of the bishop but a mark of respect and an acknowledgment of subjection to the local Ordinary.

PREScription IN REFERENCE TO SACRED THINGS

Sacred things which are owned by private individuals may be acquired through prescription by private persons, who, however, may not use them for profane purposes. If these things lost their consecration or blessing, they may freely be acquired and used for profane—but not mean or unworthy—purposes. Sacred things which are not owned by private persons cannot be acquired by private persons by means of prescription, but one legal ecclesiastical person can acquire them by prescription from another legal ecclesiastical person (Canon 1510).

Material objects become sacred things when through consecration or blessing they are destined for the divine cult (cfr. Canon 1497, § 2). Not every blessing given to material things dedicates those things to the divine cult, for the Church blesses private dwellings, automobiles, etc., which continue to remain profane things and devoted to profane purposes. In her blessings the Church distinguishes between the so called *benedictiones constitutivæ* and the *invocativæ*. The first class of blessings (or consecrations) invest the material object with a new character, and make it a sacred object (*e.g.*, chalice, oil, water, church, consecrated or blessed). The invocative blessings, as the term itself suggests, has for its purpose, not to raise an object from its material character to the category of a sacred thing, but rather to pray for God's protection over the object for the benefit of the owner or user (*e.g.*, blessings of fields and crops, houses, animals, automobiles, aeroplanes, etc.). In Canon 1510 there is question only of sacred objects blessed or consecrated by the *benedictio* or *consecratio constitutiva*.

Sacred things owned by private individuals can pass into the ownership of other private persons, or of ecclesiastical persons or corporations, by prescription. The term "private person" is not identical with lay person, for bishops and priests are also private persons; the term is employed in opposition to legal ecclesiastical persons (cfr. Canons 99 and 100). Sacred things which are owned by a legal ecclesiastical person (*e.g.*, an episcopal see, a parish, a community of religious, etc.) cannot by prescription pass into the

ownership of private persons. However, one legal ecclesiastical person can by prescription acquire sacred things owned by another legal ecclesiastical person.

LENGTH OF TIME REQUIRED FOR PRESCRIPTION

Immovable goods, precious movable goods, rights and claims both personal and real belonging to the Apostolic See, can be acquired by prescription of one hundred years' duration only. Goods and rights belonging to any other legal ecclesiastical person can be acquired by prescription of thirty years' duration (Canon 1511).

Canon 1511 contains exceptions to Canon 1508, which, as we saw, stated that the Church adopts the rules of the civil law concerning prescription in reference to prescription against ecclesiastical goods and rights. All civil laws that admit prescription as a means to acquire goods and rights, or to free oneself from obligations towards another, must necessarily fix the length of time required to gain title by prescription. That time differs with the various kinds of goods, rights and obligations concerned in prescription. In some States the statutes rule that after thirty years of actual uninterrupted possession the possessor acquires title; other States require a shorter period of time. Various periods of years are required by the different States in the matter of debts, detention of personal property, etc., but the law merely denies the creditor the right to bring action in court for the recovery, and does not extinguish the debt.

The Church requires a period of one hundred years in prescription against the goods and rights of the Apostolic See, as specified in Canon 1511; thirty years against any other legal ecclesiastical person. Against the private goods and possessions of ecclesiastical persons the rules of the civil law in the respective country prevail. Naturally, the Church has authority over the ecclesiastical goods; otherwise she could not fulfill the purpose for which Christ established her. Granting that Christ established her to continue His work for the souls of men, it would be unreasonable to assert that the Church must be dependent on and subject to the State regarding the means to carry on Christ's commission. Both Church and State have their commission from God, and with it all power and authority necessary to carry out the purpose for which they were called into existence by God; but, the Church having the higher commission,

it would be unreasonable to say that she does not have in her own work the same independence as the State has in its work. Fundamental principles of this kind are not willingly admitted by the legislatures of the various States, as we see at present in the divergent opinions of Mussolini and the Holy See. Since there are too many men in these legislatures who either have no religion at all or profess some form or other of faith antagonistic to the Catholic Church, they do not want to admit that God established a Church that was to work side by side with the State, the one authority taking care of the spiritual and the other of the material needs of men. The conflict dates from the beginning of Christianity, and will, as far as can be foreseen, last to the end of time.

WITHOUT GOOD FAITH THERE IS NO PRESCRIPTION

No prescription is valid, unless it is based on good faith, not only at the moment of entering into possession but during the whole period of time required for prescription (Canon 1512).

In the Decretals of Pope Gregory IX (c. 20, *De Præscriptionibus*, lib. II, tit. 26) we read: "No prescription, canonical or civil, shall be valid without good faith. . . . Wherefore, it is necessary that he who prescribes be at no part of the time (necessary for prescription) conscious of possessing things belonging to another." It is the unanimous teaching of Catholic theology that good faith is required, not only in acquiring goods or rights by prescription, but also in freeing oneself from obligations towards another.

Good faith means, of course, that the person sincerely believes that the goods or property in his possession belongs rightfully to him, or, in the case of prescription to free himself from debts and obligations, that the debt has been paid or the obligation extinguished. Though the civil law does not stress the point about good faith as much as Canon Law does, it is evident from the most rudimentary natural principles of justice that one cannot acquire property by mere possession when one knows that it belongs to another, nor free oneself from debts or other obligations by merely delaying to do one's duty towards another. If property, real or personal, could be acquired in that manner, and if debts and other obligations could be cancelled by neglect or refusal to do one's duty, a premium would be set on dishonesty. Both the civil and Canon Law want people

to be alert as to their rights, and not to suffer others to infringe upon them for any length of time without their taking action to enforce their rights. The *Regula Iuris in Sexto*, Reg. 25, reads: "Mora sua cuilibet nociva est." Delay to do one's duty or to prosecute one's rights hurts the neglectful party. The courts of law do not want to be bothered with claims of long standing, when there was no obstacle to the party's urging the claim promptly.

In prescription against real estate (commonly called adverse possession of land), the laws of the various States differ as to the length of time and other requisites, but, when all conditions have been complied with to make it a good case of adverse possession, absolute title to the land is given to the possessor of the land by the law. Generally speaking, the following five essential elements must be present to constitute effective adverse possession: (1) the possession must be hostile (*i.e.*, irreconcilable with the ownership by another) and under claim of right; (2) actual; (3) open and notorious; (4) exclusive; (5) continuous. If by mistake of the boundary line of one's land one fences in part of the adjoining property of another owner, or builds a barn, house, etc., on that land, one does not begin prescription, because one is presumed to have had the intention to claim only what was one's own land. If the owner of a certain piece of land permits another to occupy or use the land until the owner should want the land for other purposes, the one in possession cannot begin prescription under that permit.

As to the question whether a person can in conscience claim title to land which he has acquired under the law by fulfilling all the conditions required for prescription, one may safely say that he can, provided his claim of right was a bona-fide claim.

To determine whether it is morally right to follow the state law in reference to prescription concerning personal property, debts and other obligations, one must first of all investigate whether that law comes into conflict with the divine-natural law of justice. In the United States the law cannot be said to be in conflict with God's law of justice, because it does not decide anything about the obligation as such of the debtor towards his creditor, but merely denies the creditor the right to institute legal proceedings against the debtor after the statutory number of years have elapsed. The disreputable practice of some people of delaying to pay their bills in the hope

that the business house will not enforce payment through the courts until the statutory period of time has passed, and then considering themselves free from their obligations, cannot be defended as morally right. The obligation to pay for the goods one bought, or for the labor or services for which one contracted, rests on the person who got the goods or received the service, and such a debtor cannot excuse himself even if the business house or other creditor forgot through an error to send a bill or to attempt to collect payment. If the debtor is, as a rule, prompt in paying his debts, and if he sincerely believes that he has paid a certain indebtedness and then receives warning from a creditor to pay a certain bill after the statutory period of time has elapsed, he may take advantage of the law which stops the creditor from enforcing his claim. The reason is that, as we suppose, the chief requisite in all prescription—good faith—is there, and that creditors do make mistakes requesting payment when payment has been made already. It may be that the debtor cannot now produce a receipted bill or other proof of having paid his debt, but it would be too troublesome for the ordinary person (not speaking of business houses who have regular records of their transactions) to be obliged to keep receipted bills or other record of payments made for a longer period of time than the statutory limitation of actions requires.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XI. Altar Boys: Their Dress—How Many May Be Employed

In the primitive Church there existed a body of minor clerics whose task it was to perform some of the subsidiary duties of public worship. Thus, the *ostiarii* (or doorkeepers) controlled the entrance to the holy place, and they likewise ranged the people and saw that everything was done in a smooth and seemly manner. The *acolytes* held the highest rank among these lower ministers. They approached nearest to the altar and prepared, though in a more remote way than the subdeacon, the matter of the Eucharistic Sacrifice.

For many centuries the greater number of those who were raised to any one of the Minor Orders, as we call them, remained in that rank all their life long. It was then thought—and very properly too—that any office which was at all connected with the service of the altar, however remotely it may be, was sufficient honor and adequate burden for any man.

In subsequent ages this custom came to be profoundly modified; hence, for many centuries already the Minor Orders are only given to such candidates as are fully determined to proceed to the priesthood. Ever since the duties of minor clerics have devolved on men—and even youths and boys—who, for the most part, have no intention to embrace the clerical state. The overwhelming majority of Catholic churches must necessarily and exclusively rely upon the help of such youths and boys. But every priest knows what an important part of his priestly solicitude the management and formation of these willing but at times troublesome helpers must always remain. Here a wide field opens out before the priest and a unique opportunity to show his zeal for the beauty of worship and for the liturgical formation of the younger generation.

The first question—and also one of the most difficult—is: what type of boy is most suitable for service in the sanctuary? A selection has to be made, no doubt, and yet, if such a course were possible, the ideal thing would be to train all the boys. The difficulties are not so great as they appear at a first glance. Most Catholic boys

are keen on liturgical functions. Which of them do not play at being priests, saying Mass, preaching, and so forth? We should take advantage of this proclivity, and put it to a definite use. It is not difficult to teach a whole class of boys how to answer at Mass. And, if a boy has once learned to answer Mass, he hardly ever forgets. Incidentally, in this way the difficulty of finding a server, which is often very real, would receive an easy solution.

But even if all the boys are taught to answer at Mass, it may not be expedient that all should actually appear within the sanctuary. In making a selection a priest may be guided by various considerations. Instinct leads us, of course, to choose the bright, intelligent lad before his duller companions: let us give a chance to the slower boy, and his slowness may be more than made up for by his steadiness and gravity of behavior.

As regards age, if there is a choice, we should not select boys much under nine or ten years of age. Nothing is more distracting for a congregation than to watch small boys struggling with the big missal, toddling about the sanctuary in a clumsy fashion, treading on their cassocks, nudging each other, looking about, and doing all those things which boys do wherever there is more than one of them.

The social position of the parents should not influence selection either one way or another. Service at the altar must not be allowed to become the exclusive privilege of the well-to-do, nor a perquisite of the very poor. Here is a splendid chance of proving to the world, in a small way, how the Catholic Church always acts on the large scale—namely, her true democratic spirit. If the son of a small *contadino* may sit on the papal throne, anyone's son may serve at the altar. Inside a church class distinctions should cease, and the intermingling of altar boys belonging to varying social strata is calculated to foster that aspect of Christianity.

II

The employment of boys in the sanctuary is fraught with one very grave danger of which the priest must never lose sight—namely, the danger of irreverence caused by familiarity with holy things. *Assueta vilescunt*. Alas! that it should be so even where the holiest things or actions are concerned. Every priest knows that dread enemy—callousness, indifference towards holy things—from personal

and most painful experience. It is certain that, though the proverbial mischievousness of altar boys may be largely accounted for by the levity which is natural at their age, and the fact that where two or more boys are gathered together mischief is sure to be afoot, we have always to reckon with this grave danger of excessive familiarity with holy things and the lack of reverence, which is almost infallibly bred by familiarity.

To guard against the evil, it is not enough that rules should be laid down, or even hung up in the sacristy: they must be strictly enforced. Owing to the fact that he is a Regular and is, in consequence, not in permanent charge of one parish, the present writer has frequently had occasion to observe what is done in the various churches where he has taken temporary duty. In some churches admirable order prevails, simply because either one of the priests is about when the boys vest before service, or they are in charge of a layman of some standing who acts as master of ceremonies. One Sunday the writer was just preparing to enter the sacristy to vest when he heard an amazing din proceeding from that anteroom of the sanctuary: a crowd of servers in various stages of dressing for Mass were all talking and shouting together, yet all the while there hung on one of the cupboards a placard bearing in huge capitals the one word: SILENCE! It is one thing, then, to lay down a law, another to see to it that it is kept, especially when we have to deal with boys.

In all this the example of the clergy is of paramount observance. If, whilst vesting or taking off the vestments, the priest or priests avoid all useless conversation, all idle remarks and comments, they will exercise over their youthful assistants a moral influence which will secure infinitely more than could be obtained by mere exhortation or legislation.

III

It is not an easy matter to lay down hard and fast rules in regard to the dress of altar boys, for here a certain amount of latitude is either permitted or taken for granted. The rubrics simply lay down the rule that the server at Low Mass—and the same holds good for all other services—should be dressed in a black cassock and a surplice. The rubric, of course, supposes that the server is a

cleric, but, even if the server is a mere boy, a Decree of November 23, 1906, n. i, requires that he should be thus arrayed.

However, while a black cassock is the rule, custom apparently sanctions the use of material of other colors—that is, red or purple, at least on Sundays and feast days. In this respect long use and tradition is seemingly sufficient justification; at all events, the silence of Rome may well be taken as at least a toleration of varying local customs. On the other hand, plain black for the server's cassock may be enforced. Some years ago the Archbishop of Liverpool, who is eager to get sufficient funds for the building of a cathedral worthy of so important a city, granted or obtained from Rome the privilege that the altar servers might wear either purple or red cassocks according as a parish in the diocese contributed a sum of five hundred or a thousand pounds sterling towards the cathedral building fund. The present writer knows of a church which serves both as the domestic chapel of a nobleman and as the parish church for the tenants on the estate and the people of the neighboring village. There the servers' cassocks are of the color of the "field" in the coat-of-arms of the noble peer, with various trimmings reminiscent of the said coat-of-arms. The bishop of the diocese never having commented on the matter, it may be taken for granted that there is no abuse of privilege or position.

There is little danger of our falling into the excesses sometimes to be witnessed in countries whose people are perhaps more exuberant in the display of color. But even in these more drab northern latitudes it may be useful to remember that it is incongruous, to say the least, to dress up little boys so as to make them look like bishops and cardinals. There is no limit to the number of boys and other servers whom a priest may employ in order to enhance a solemnity, but it is never lawful to make them wear anything in addition to the cassock and surplice; hence, the red or purple skull caps or miniature birettas, the sashes of varied hues over fine lace rochets, which may be seen in use in some countries, are distinctly contrary to the letter and even the spirit of the rubrics. In 1859, the Bishop of Perigueux consulted the Sacred Congregation of Rites on the subject of altar boys, and was informed that it is not permitted to make them put on an alb instead of the surplice, or a mozetta, gloves, etc. This Decree has never appeared in any of the

official collections, but its authenticity cannot be doubted (cfr. *L'Ami du Clergé*, Langres, April 7, 1910).

IV

A question that is of great practical interest for English-speaking priests is whether it is ever lawful to say Mass without a server. Canon 813 says: "Let not the priest celebrate Mass without a server to assist and make the responses." "The server may not be a woman, unless in a case of absolute necessity, when no male server is to be found. But even in such an emergency the woman must make the responses from a distance and in no wise is she to approach the altar" (*ibid.*, 2). *Ex longinquo respondeat* is, of course, rather vague. In any case the distance must not be too great, otherwise responding would become very difficult. We think that a woman kneeling in one of the front benches would respond sufficiently *ex longinquo* to satisfy the Code.

St. Alphonsus and most theologians hold that it is a mortal sin to say Mass without a server, except in a case of grave necessity, such as the duty of fulfilling the Sunday precept, of giving Holy Viaticum, and so forth. On the other hand, a dispensation may be asked for and obtained. Leave to say Mass without a server *actually* ministering to the priest is often granted to missionaries. If a boy could present the cruets but were not able to make the responses, or only some of them, a priest would be justified in saying Mass even if he does so merely out of devotion. Canon 813 finally settles the question of a woman responding: it may be done whenever a male server is not available, even when Mass is said solely *ex devotione*. What is not allowed is to say Mass without any assistant whatsoever, unless a special dispensation has been granted.

It often happens that servers garble the liturgical text to a degree that even a priest who is not at all inclined to scrupulosity must needs wonder what to do. According to De Herdt, no small authority on all this matter, the priest is not to blame for the bad Latin of his acolyte, unless it happens that the garbling is caused by the failure of the priest to coach the ministers. In all other cases let him not be uneasy, nor endeavor to correct the server on the spot, lest he upset both himself, the assistants and the whole function. "Exinde scrupulum

facere non debet, nec facile errores corrigere, ne perturbet seipsum, circumstantes et ordinem missæ" ("S. Lit. Praxis," I, n. 298).

The ceremonies to be observed by the server or servers at Low Mass or Sung Mass are to be found in countless manuals written for the use of altar boys. It may not be amiss to draw attention on one point which is often overlooked, especially by laymen whose piety causes them to delight in serving Mass: whenever the server passes from one side of the altar to the other, he is bound to make a genuflexion, whether the Blessed Sacrament be reserved on it or not. The same is to be done on arrival and before leaving at the conclusion of Mass. This obligation to genuflect to the cross is clearly stated in a Decree of the Sacred Congregation of Rites of November 16, 1906, and ought to be enforced on the lay servers, all the more as the *Ritus celebrandi* (titulus V, 7) prescribes that when, at the High Mass, the deacon and subdeacon go from one side of the altar, they should genuflect (*cum transeunt ante crucem semper genuflectunt*).*

*The next article of this series will deal with "The Laity and the Divine Office."

ANSWERS TO QUESTIONS

MUST CATHOLICS WHO MARRIED OUTSIDE THE CHURCH MAKE PUBLIC APOLOGY BEFORE VALIDATION OF THEIR MARRIAGE?

Question: I have been told that, when Catholics marry before a justice of the peace or other civil magistrate (and still more so, when they marry before a non-Catholic minister), they should not be admitted to the Sacraments, nor should the pastor validate their marriage before the Church until they have made public apology to the Catholic people of their parish. This statement of a fellow-priest seemed new to me, and I admit that in the years of my pastorate I have never insisted on a public apology in such cases. Is there any law of the Church about this matter?

PAROCHUS.

Answer: It was always wrong for Catholics to marry before anyone else than an authorized Catholic priest, even in those years (before 1908) when the marriage was recognized as valid by the Church. There is no need of quoting passages of Canon Law or opinions of authors on this point, for it has been the ancient discipline of the Church. There is a great difference in the violation of the law of the Church whether a Catholic marries before a civil magistrate or before a non-Catholic minister. In the latter case Catholics are automatically excommunicated, the absolution from the penalty being reserved to the local Ordinary (cfr. Canon 2319). Marriage of Catholics before a civil magistrate is in some dioceses a reserved sin.

Our correspondent asks whether there is any ecclesiastical law which demands of Catholics married outside the Church a public apology before they are admitted to have their marriage validated before the Church and are admitted to the Sacraments. In the first place, the priest must consult the statutes of his diocese to ascertain whether there is a local regulation on this point. In the general law of the Church there is no special regulation about this matter, but in all offences of a public character (like marriage outside the Church) the general principle applies that a Catholic shall not be absolved from the offence unless he has made or is willing to make due reparation of the scandal he has given. Whether actually public scandal was given depends on the circumstances of the case. In small towns and villages with a relatively large Catholic population public scandal may easily be given by Catholics marrying outside the

Church, while in larger towns and cities such an act may draw little or no attention of the public. Whether even in the case of public scandal it is advisable to insist on a public apology before the congregation, is questionable. The public apology is not the only way in which the offending Catholic may express his sincere regret for having acted contrary to the regulations of the Church. Usually the very fact of going to confession is a public act; devout attendance at public worship and many other circumstances may sufficiently prove to the public that the offending Catholic wants to be faithful to the requirements of Catholic conduct. With the exception of unusually scandalous cases, a public apology may do more harm than good—first, by giving undue notoriety to the offence, and secondly by turning away from the Church persons who with less severe treatment may become zealous members of the Church. In abolishing the ancient system of public penances for public sins, the Church took into consideration the changes that time and circumstances wrought in the character and disposition of people, and, if we follow the spirit of the Church, we are following a safe guide.

PURIFICATION OF CIBORIUM AND PYX

Question: A priest celebrating Mass in B's parish purifies the ciborium and pyx with his fingers, and uses the purificator to complete the purifying. B makes a fuss and says that it is wrong and contrary to the rubrics to use the purificator for that purpose. Who is right? SUBSCRIBER.

Answer: There is no new regulation on how to purify the ciborium or the small pyx used on sick calls. The rubricists agree fairly well on the manner of purifying the ciborium. After the particles have all been consumed, the priest empties the small fragments into the chalice immediately after he has consumed the Precious Blood. In case of the sick call pyx, the fragments have to be removed with the index finger, and there is no need for pouring the ablution into it, as it is much too small to do this without spilling. The first and second ablutions are poured into the ciborium and then into the chalice. After the priest has consumed the second absolution, he wipes with the purificator first the chalice, then the ciborium. If the inside of the ciborium and the chalice is well washed with the two ablutions, the fragments of the hosts are all removed, and there is no reason why they should not be dried with the purificator. Thus, we can-

not see why the pastor objected, for it is not permissible to use a finger towel or any other cloth for wiping the chalice and ciborium. If the ciborium is small, the small fragments may be removed with the index finger, without pouring either first or second ablution into it; but in that case it is not to be wiped with the purificator.

BINATION

Question: May a priest say a second Mass on Sundays in the chapel of a community of Sisters, when all of them can go to the parish church for Mass and usually do assist at the children's Mass? PAROCHUS.

Answer: Canon 806 states that the Ordinary cannot permit a priest to say two Masses on a Sunday or holyday of obligation, unless a *notabilis pars fidelium* could not otherwise assist at Mass. It is generally interpreted that the Ordinary has authority to permit bination, even though it is not absolutely necessary but makes it more convenient for the people to assist at Mass by giving them more Masses. The people have various duties to attend to at home, the children have to be got ready, breakfast has to be served, dinner has to be prepared, and in very many families the mother is the only one to do these things. If there are infants in the family, someone has to stay with them while the mother goes to church. It is, therefore, practically necessary that several Masses be said in each parish, if all are to have a chance to assist at Mass; and more Masses are required in parishes where people live at a distance from the parish church than would be necessary if one merely takes into account the number of parishioners. The Sisters who are teaching in the parish school do not need a Mass at the convent on Sundays, because, as the correspondent says, they do attend Mass in the parish church with the children. It may be necessary to give them Holy Communion at an earlier hour, as is done here in the East in many parishes, because it would be hard for them to do their work with the school children fasting; but we do not think that bination is lawful.

OPEN COFFIN AT FUNERAL OF PRIEST.—CONDITIONAL EXTREME UNCTION AND ITS REPETITION

Question: (1) May a coffin be open or must it be closed in church during the funeral services? Two priests having attended a brother-priest's funeral services at which the coffin was open from the beginning to the end of the services argued this question. The one maintained that the coffin should

have been closed during the services; the other that there is nothing in the regulations of the Church forbidding the coffin to be open during the services. Who is right?

(2) Must Extreme Unction, after it has been given conditionally to a patient in a stupor or unconscious state, be repeated if the patient should regain consciousness? DUBIUS.

Answer: Custom has it that the corpse of bishops and priests lies in an open casket in church during the funeral services. There is a Decree of the Sacred Congregation of Rites (*Decreta Auth.*, n. 2915, 9) which speaks of exposing the bodies of bishops, priests and other clerics vested with the vestments of their Order. Another Decree says that the custom may be tolerated of putting into the hands of the dead priest a chalice with paten (which may not, as can be gathered from other decisions, be a consecrated chalice and paten) and of putting a lighted candle into his hand, all of which suppose that the corpse is exposed to view. Neither the rubrics nor the expositors of the rubrics seem to have any details on this matter of uncovering the corpse; at least, a goodly number of rubricists whom we consulted failed to give any satisfactory answer. The bodies of lay persons should not lie in an open casket in church, for the coffin is to be covered with a black pall. There is a Decree of the Sacred Congregation of Rites (November 5, 1925) forbidding the custom of covering the caskets of Sisters with a white cloth or other decoration in white, because the rubrics and Decrees of the same Sacred Congregation forbid the use of white in funerals of adults.

Concerning the conditional Extreme Unction, our correspondent is not sufficiently clear in his question. Not every patient who is unconscious before the priest can give him Extreme Unction is to be anointed conditionally. In Canons 941 and 942, the Code of Canon Law specifies the instances in which Extreme Unction should be given conditionally. Canon 943 states that, if the sick person before becoming unconscious asked for the Sacrament at least implicitly (by words like "Please call a priest"), or if the person did not ask for the ministrations of a priest but would very likely have requested it had he been convinced of the danger of death, he may be anointed absolutely in the unconscious state. If the priest does not even know whether the unconscious person is a Catholic or a non-Catholic, he cannot give him Extreme Unction at all. If he knows that the sick person is a Catholic but knows nothing more about him, so that he

cannot form any judgment whether that person would very likely have asked for the Sacrament, the priest necessarily remains doubtful as to that person's will to receive the Sacrament, and may at most anoint him conditionally. If a person has thus been anointed conditionally and later on recovers consciousness, the priest should inquire whether there was at least that intention to receive the Sacrament spoken of in Canon 943. If even that was lacking, it is quite certain that he did not receive the Sacrament, and should, if willing, be anointed again.

SANCTUARY FLOOR.—NUMBER OF CANDLES AT MASS

Question: (1) Is there some regulation in the rubrics concerning the color of the carpet in the sanctuary? Years ago red seemed to prevail; now green is generally used.

(2) Whilst it is true that two candles *must* be used in a Low Mass and four at a High Mass, may more be used at either kind of Mass? A young priest who had been sacristan while in the seminary, claims that it is permissible and according to the spirit of the rubrics to have four candles burning at Low Masses on Sundays and feastdays. The more solemn the day, the more candles may be lighted. Another priest goes to the opposite extreme, saying that not more than four candles may be burning at a High Mass and no more than two at any Low Mass. What do the regulations of the Church prescribe or permit?

A READER.

Answer: Concerning the covering of the sanctuary floor the *Cæremoniale Episcoporum* says: "The floor should be covered with a green carpet, but, if that cannot be had, the altar platform at least should be covered with some kind of carpet." Evidently the color of the carpet is not strictly prescribed, for, after the *Cæremoniale* speaks of a green carpet, it does not mention any color when it says that at least the altar platform should be covered with some kind of carpet. Hartmann (*Repertorium Rituum*, p. 484) says that the floor should be covered with green, brown, red, or varicolored carpets.

The number of candles prescribed is as follows: at a Low Mass of a priest, two; at a Low Mass of a bishop, four; at a High Mass, six; at a Pontifical Mass of the Ordinary, seven; at a Requiem High Mass, at least four; before the Blessed Sacrament exposed in the monstrance, at least twelve. A Decree of the Sacred Congregation of Rites (*Decr. Auth.*, n.1470, 2) says that more candles than prescribed may be burning at a High Mass on feastdays. Another De-

cree (*Decr. Auth.*, n. 3065) states that more than two candles may be burning at conventual and parochial Masses on Sundays and holydays, when these Masses are not chanted for lack of singers. Custom seems to have extended the burning of more than two candles at Low Masses on Sundays and holydays also to Masses which are not parochial or conventual. Whether that custom is sufficiently established is not certain; but, if more candles are used at Low Masses for reason of some special solemnity (*e.g.*, First Holy Communion, General Communion of a large body or society, on the patron feast of the church, etc.), it seems to be in harmony with the rubrics.

PARISHIONERS OF FOREIGN LANGUAGE PARISHES

Question: A parishioner of a foreign language parish, who cannot speak the English language, is persuaded by a parish priest in the locality where this person resides that he must belong to and support his church, and that in case of sickness the pastor of the foreign language parish will administer the Sacraments to him. Has the *parochus loci* of the English-speaking parish the right to do this, and is the pastor of the foreign language parish obligated even *ex charitate* to answer the sick call? How should I act in a case of this kind?

NATIONAL PASTOR.

Answer: The pastor of the English-speaking parish should be told not to make a laughing stock of the Catholic Church by evidencing so much greed. If priests do not abide by the law, and if they do not live in peace and harmony with their brother-priests, they are not true ministers of Christ and do not lead souls to Christ, but scandalize them and turn them away from the Church. Do the pastors of English-speaking parishes not understand (what everybody knows) that the language parishes established by the Ordinary of the diocese have full parochial rights over their nationals, and that these nationals cannot belong to an English-speaking parish so long as they do not sufficiently know the English language to profit by the instructions, understand the announcements and receive the the Sacraments in the English-speaking church? Are the pastors of English-speaking parishes so blinded by the interests of their own parish as not to see how difficult the position of a pastor of a language parish is? More and more of the nationals learn the English language (as they ought to), and then, being free to do so, join English-speaking parishes, and with the restricted number of immi-

grants the foreign language parishes are in many localities scarcely able to exist. Still, the Holy See does not want the bishops to abolish such parishes, unless they first consult the Holy See and get its consent. No pastor of a language parish should suffer interference with his rights, and, if representations made to the pastor have no effect, the matter should be taken to the Ordinary. Unfortunately, in such cases the scandal has been already given by the first pastor, and its effects cannot be entirely wiped out, no matter how the matter is settled.

ANNIVERSARY MASSES AND STOLE FEES.—MUST ASSISTANT
PRIESTS SAY MASSES ACCEPTED BY THE PASTOR?

Question: In a parish where the stipend for Anniversary Masses is three dollars, the pastor retains one dollar when the assistant priests are requested to say these Masses. The pastor claims that part of the stipend is his by reason of the stole fee, just as at funerals, which by law belongs to the pastor. Besides, he claims that he has to buy the candles, vestments, etc. Must an assistant priest say the Masses accepted by the pastor, so that he cannot accept and say Masses himself as he wishes?

VICARIUS COOPERATOR.

Answer: If a priest accepts a Mass stipend and requests another priest to say the Mass, he must give him the entire stipend (cfr. Canon 840). The only exception which that Canon admits is the case of foundation Masses where the larger stipend is by arrangement with the local Ordinary to take the place of a portion of the salary of the pastor. In the United States one does not hear much about foundation Masses, and therefore the statutes of each diocese must be consulted when there is question of foundation Masses. They cannot be accepted by a pastor of a church without the written consent of the Ordinary (cfr. Canons 1544-1546). The Anniversary Mass is in no wise to be considered connected with the Funeral Mass and Services, and there are several declarations of the Holy See that the month's mind and anniversary Masses are not of parochial right, so that the so-called *quarta funeralium* has nothing to do with these Masses. The parish church from whose income the altar wine and hosts, vestments, etc., are procured might be entitled to a small tax on each Mass said in the church, if the church were so poor that it could not otherwise provide these things; but it seems that the Holy See does not want such a tax put on the priests

who serve that church, but only on strangers celebrating there for their own convenience.

As to the second point, we have not seen any general regulation of the Church that gives the pastor authority to say for what intentions the assistant priests may or may not say Mass. It is usually understood in the United States, we believe, that the assistant priests will together with the pastor say the announced Masses, but, excepting marriage and funeral Masses, they have nothing to do with the work of the parish, and the Code of Canon Law orders assistants to help the pastor with parish work only.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Mass Stipends

By H. DAVIS, S.J.

Case—Titius, a confessor, was asked by his penitent, Caia, to celebrate Mass on the morrow for her mother, who had died the day before. She offered him the customary stipend, but Titius, who knew the family well, said that he would willingly celebrate the Mass, and told Caia to keep the money—or, if she wished, to give it to the poor or have another Mass said by some other priest. The day after, Titius celebrated Mass for another pressing intention, thinking that he was not in justice obliged to say Mass for Caia's mother, as he had not taken any stipend. On another occasion, he promised to say Mass for a penitent, but refused the proffered stipend on the score of poverty, and gave the penitent a second intention in his Mass. Being offered stipends for 100 Masses for the same intention, he delayed saying them, though he succeeded in saying them within six months. Being called to a sick man, he was asked by the latter which would be the best to do, to make a large offering for the building of a new church, and for Masses for himself after death, or to give the money for the poor. Titius replied that it was undoubtedly a better thing to relieve the poor.

Solution.—(1) The obligation of saying Mass for the mother of Caia was certainly a grave one, and a matter of commutative justice, not merely of fidelity to a promise. We are assuming that Titius did not intend to bind himself only by fidelity. The obvious meaning of his words was that he undertook the obligation just as if the stipend had been accepted. He must, therefore, say a Mass for the mother of Caia, and he is bound to do so under grave sin. If he intended to bind himself only by fidelity, and not in justice, his words do not imply that; and therefore he deceived the penitent in a serious matter, though perhaps unintentionally. That being so, and the deception being a necessary result of his words, Titius is bound, on that ground also, to say a Mass for the mother of Caia.

(2) In the second case, it was not sufficient to give the penitent a second intention, for though the opinion of Titius may be that the efficacy of the second is equal to that of the first intention (an opinion most probably false), he may not use that opinion in a matter of a certain debt of justice. That the promise bound him in justice there can be no doubt, for the penitent wished to make a strict contract, and the contract having been apparently made in the usual way in so far as words have any meaning, a strict right in

justice was acquired. Nor could Titius imagine that the penitent would be equally satisfied with the second intention, for that was not what was asked for; and, if the penitent knew what Titius had done, he or she would justly feel deceived in a serious matter. Titius is, therefore, bound to say a Mass for the penitent.

(3) In the third case, assuming that Titius could accept the 100 Masses consistently with his other obligations, he did nothing wrong in accepting the 100 Masses, but he must intend to say or to have them said within six months. Provided that the Masses were not for an urgent intention, communicated to him by the penitent (in which case he would have to say some of them soon, unless, being prevented from doing so, he told the penitent of the difficulty), he did not offend against justice or charity by putting off the celebration of the 100 Masses until other subsequent obligations were fulfilled. The penitent had no strict right—unless conditions were laid down—of having the Masses, or some of them, said at once. Titius, therefore, fulfilled his obligation in this respect by saying the Masses within the six months. Whether or not he might say these Masses within a longer period than six months, is disputed, but we believe that the ruling of the Decree “*Ut Debita*” is still the authentic interpretation of the law on the matter. The Code lays down no precise limits, but subsequent legislation is to be understood in the light of previous legislation, unless the contrary is expressed, or is evident.

(4) In the fourth case, unless the poor are in extreme need, and unless there is no other way of relieving their needs except by the money of the sick man (a very improbable supposition), Titius was wrong in saying that it was a more worthy act of virtue to relieve the poor in general than to have a new church built and Masses said. For a new church redounds to the glory of God, and secures the good of souls. The celebration of Mass is a benefit to the whole Church, an efficacious prayer for the poor, and the greatest act of praise and thanksgiving to God, of impetration for all benefits, and of propitiation for all sins. Masses for the souls departed are more efficacious than an alms given to the poor. Titius was, therefore, wrong in saying that to relieve the poor is a more worthy act of virtue than to glorify God by building churches. Furthermore, it is wrong to say that it is more worthy to relieve the temporal needs of the poor than to relieve the spiritual needs of the departed.

ROMAN DOCUMENTS

AGREEMENT BETWEEN THE HOLY SEE AND THE KINGDOM OF ITALY

Art. 1. Italy recognizes and reaffirms the principle laid down in Article 1 of the statutes of the realm, March 4, 1848, that the Catholic religion is the only religion of the State.

Art. 2. Italy recognizes the sovereignty of the Holy See in the international field as an attribute inherent in its nature, in conformity with its tradition and its needs for its mission in the world.

Art. 3. Italy recognizes the full ownership and the exclusive and absolute power and sovereign jurisdiction of the Holy See over the Vatican as it is actually constituted with all its appurtenances and endowments, creating it into the City of the Vatican for the special purposes and under the provisions laid down in the present agreement. The boundary lines of the said City are indicated in the map that accompanies this agreement and forms part of it. It shall be understood that the Piazza of St. Peter, though forming part of the Vatican City, shall as a rule continue to be open to the public and subject to the police power of the Italian authorities. The police shall not go further than the steps leading up to the Basilica of St. Peter, though that church shall continue to be open to the public for divine worship, and the police shall abstain from ascending to and entering the Basilica unless they be invited by the competent authority to intervene. If the Holy See should want, in view of special functions, to block temporarily the Piazza of St. Peter to the free access of the public, the Italian authorities shall withdraw outside the boundary line of the Piazza, unless they are invited by the competent authority to remain.

Art. 4. The sovereignty and exclusive jurisdiction over the Vatican City, which Italy recognizes in the Holy See, implies that the Italian government cannot in that City interfere in any way, and that therein there is no other authority than that of the Holy See.

Art. 5. For the execution of what is ordained in the preceding Article, the territory of the Vatican City shall before the present agreement goes into force be freed by the Italian Government from every bond and from eventual occupation. The Holy See shall attend to the closing of the entrances to the Vatican City by fencing

in the open sections with the exception of the Piazza of St. Peter. For the rest, it is agreed that, in reference to the real estate belonging to institutions or to religious organizations located within the Vatican City, the Holy See shall directly arrange matters with these, without the intervention of the Italian State.

Art. 6. Italy shall provide by means of agreements with the parties concerned that a sufficient water supply with proprietary rights be given to the Vatican City. Italy shall provide communication with the railroads of the State by erecting a railroad station in the Vatican City on the spot indicated in the appended map, and by carrying the railroad cars of the Vatican over the railroad lines of the Italian State. Italy shall, moreover, provide connection of the Vatican City with Italy and other countries by telephone, telegraph, radiophone and radiograph, and postal service, and connection with other public services. All this shall be done at the expense of the Italian State within the space of one year from the date that this agreement takes effect. The Holy See shall provide at its own expense for the systematizing of the approaches to the Vatican already in existence and for others which it may wish to open in the future. Agreements shall be made between the Holy See and the Italian State for vehicles and aeroplanes of the Vatican City going over Italian territory.

Art. 7. In the territory surrounding the Vatican City the Italian Government promises not to permit new constructions which overlook the Vatican City, and for the same purpose partially to demolish already existing buildings from the gate "Cavalleggeri" and along the Aurelian Road and the Vatican Street. In conformity with the rules of international law, it is forbidden to aeroplanes of every description to fly over the territory of the Vatican. In the Piazza Rusticucci and the zones adjacent to the colonade which are not covered by the extraterritoriality spoken of in Article 15, every change in buildings and streets that may interest the Vatican City shall be submitted to common agreement.

Art. 8. Italy which considers the person of the Supreme Pontiff sacred and inviolable declares punishable an attack on or a provocation to attack his person with the same penalties decreed against those who attack or provoke to an attack on the person of the King. The public offenses and injuries committed against the person of the

Supreme Pontiff within the Italian territory by speeches, deeds and writings are to be punished with the same penalties as the offenses and insults to the person of the King.

Art. 9. In conformity with international law, all persons having steady residence in the Vatican City are subject to the sovereignty of the Holy See. That residence is not lost by the mere fact of a temporary sojourn elsewhere, when it is not accompanied by the loss of residence in the Vatican City or by other circumstances that prove the abandonment of said residence. When the above-mentioned persons cease to be subject to the sovereignty of the Holy See, and if they do not according to the laws of Italy have citizenship in another country, they shall without further formality be considered Italian citizens in Italy. To these persons, while they are subject to the sovereignty of the Holy See, shall be applicable within the territory of the kingdom of Italy, also in matters in which the personal law is to be observed (when these matters have not been regulated by rules made by the Holy See), the laws of Italy; and if there is question of persons who have a claim to retain citizenship of a foreign country, the laws of the State to which they belong shall be applied.

Art. 10. The dignitaries of the Church and the persons belonging to the Pontifical Court (which persons are to be indicated in a list to be agreed upon by the Holy See and Italy) shall always and in all cases be exempt in reference to Italy from military service, jury service and every other service of a personal character, even though these persons are not citizens of the Vatican State. This disposition applies likewise to the registered employees declared indispensable by the Holy See who are in a steady manner and with a fixed salary assigned to the offices of the Holy See, and also to the persons assigned to the departments and offices indicated in Articles 13, 14, 15 and 16, located outside the Vatican City. These employees shall be indicated in another list to be agreed upon between the Holy See and Italy, as said above, and which shall be forwarded annually by the Holy See. Those ecclesiastics who by reason of their office participate outside the Vatican City in the publication of the acts of the Holy See shall not on occasion of such employment be subject to any hindrance, investigation or molestation on the part of the Italian authorities. Every foreigner vested with an ecclesias-

tical office at Rome enjoys the personal guarantees enjoyed by the Italian citizens in virtue of the law of the kingdom.

Art. 11. The central bodies of the Catholic Church are exempt from all interference on the part of the Italian State (saving the dispositions of the Italian laws concerning the acquirement of property by corporate bodies), and also from taxes in reference to their immovable goods.

Art. 12. Italy recognizes the right of the Holy See to send and to receive diplomatic representatives, according to the general rules of international law. The diplomats sent by foreign governments to the Holy See continue to enjoy in the Kingdom of Italy all the prerogatives and immunities which are proper to diplomatic representatives according to international law, and their residences may continue to remain in Italian territory enjoying the immunity due to them according to international law, even though their States have no diplomatic relations with Italy. It is understood that Italy pledges itself always and in every instance to allow free correspondence with the Holy See from all States, including those at war with Italy, and vice versa, and also the free access of the bishops of the whole world to the Apostolic See. The two contracting parties pledge themselves to establish between them normal diplomatic relations by means of accrediting an ambassador of Italy to the Holy See and of a Papal Nunzio to Italy, who shall be the dean of the diplomatic corps according to the rules of the law of customs recognized by the Congress of Vienna by act of June 9, 1815. By reason of the recognized sovereignty, and without prejudice to the points laid down in Article 19, the diplomats of the Holy See and the messengers sent in the name of the Supreme Pontiff enjoy in Italian territory, even during war time, the same treatment due to diplomats and messengers of the cabinet of other foreign governments according to the rules of international law.

Art. 13. Italy recognizes the full proprietary right of the Holy See over the Patriarchal Basilicas of St. John Lateran, St. Mary Major, and St. Paul, with the annexed buildings. The State transfers to the Holy See the free administration and charge over the said Basilica of St. Paul and of the monastery adjoining it, and also turns over to the Holy See the sum of money corresponding to the annual sums fixed in the budget of the ministry of public instruction

for the said Basilica. It is furthermore understood that the Holy See has the free proprietorship of the house of St. Callistus near St. Mary's in Trastevere.

Art. 14. Italy recognizes the full proprietary right of the Holy See to the Papal Palace of Castel Gandolfo with all its endowments, appurtenances and dependencies which at present are already in possession of the Holy See, and Italy further pledges itself to cede to the Holy See in full proprietorship the Villa Barberini at Castel Gandolfo with all its endowments, appurtenances and dependencies, and to make the transfer effective within six months from the date on which this agreement takes effect.

In order to integrate the ownership of the real estate located on the north side of the Janiculum Hill belonging to the Sacred Congregation of the Propaganda and other ecclesiastical institutes, and which face the Vatican Palace, the State pledges itself to transfer to the Holy See, or to the legal ecclesiastical personages pointed out by the Holy See, the real estate owned by the State or by third persons located in the said zone. The land belonging to the said Sacred Congregation and other institutes and the land that is to be transferred is indicated in the map attached to this agreement.

Finally, Italy transfers to the Holy See in full and free proprietorship the buildings formerly belonging to the Conventuals at Rome joined to the Basilica of the Twelve Holy Apostles and to the Churches of St. Andrew della Valle and St. Charles at the Catinari, with all their annexes and dependencies, and will turn them over free from occupants within one year from the date that this treaty takes effect.

Art. 15. The landed properties described in Article 13 and in the first two paragraphs of Article 14, the palaces of the Dataria, of the Cancellaria, of the Propaganda in the Piazza di Spagna, the palace of the Holy Office and adjoining buildings, the palace of the Convertendi (at present held by the Congregation for the Oriental Church) in the Piazza Scossacavalli, the palace of the Vicariate, and the other buildings in which the Holy See shall in future wish to organize other departments of its government, though making part of the territory of the Italian state, shall enjoy the immunities given by international law to the residences of diplomatic agents of foreign states. The same immunity shall apply to other churches, even out-

side of the City of Rome, during the time that in those places, without being opened to the public, functions shall be held in the presence of the Supreme Pontiff.

Art. 16. The landed property described in the three preceding Articles and also the land on which the following Papal Institutes, the Gregorian University, Biblical Institute, the Oriental and Archaeological Institutes, Russian Seminary, Lombard College, the two palaces of St. Apollinaris, and the House of Retreat for the clergy of Sts. John and Paul, shall never be subjected to burdens or to condemnation for reason of public utility except after previous accord with the Holy See, and they shall be exempt from ordinary as well as extraordinary taxes for the State or for any other person. The Holy See shall have authority, without the need of authorization or consent on the part of the authorities of the provincial or communal Government of Italy, to place assessments as it sees fit on all the above-mentioned properties indicated in this article and in the three preceding ones, and the Italian authorities can absolutely rely on the noble traditions of art which is the boon of the Catholic Church.

Art. 17. The payments, of whatever nature they be, which are due the Holy See from other central bodies of the Catholic Church and from bodies directly administered by the Holy See (though outside the City of Rome), the payments due to dignitaries, employees and salaried persons, though the employment be not steady, shall within the Italian territory be free from any tax for the benefit of the State or any other person or body, beginning with January 1, 1929.

Art. 18. The treasures of art and science existing within the Vatican City and in the Lateran Palace shall remain accessible to students and visitors, but the Holy See shall have full liberty to regulate the access of the public.

Art. 19. The diplomats and representatives of the Holy See, the diplomats and representatives of foreign governments at the Holy See, and the dignitaries of the Church coming from outside of Italy and sent to the Vatican City, provided they have the passport of the State from which they come and provided the *visé* of a Papal representative in the foreign country is attached to the passport, shall be entitled, without further formalities, to travel through

Italian territory to the Vatican City. The same applies to the foregoing persons who have received a Papal passport and travel from the Vatican City to a foreign country.

Art. 20. Merchandise coming from outside of Italy and directed to the Vatican City, or to institutes and offices of the Holy See outside the Vatican City, shall always be permitted to enter free of duty or customs from any point of the Italian borders or from any port for transit through Italian territory.

Art. 21. All Cardinals enjoy in Italy the honors due to princes of the royal blood; those residing at Rome, even outside the Vatican City, are to all effects citizens of the Papal State. During the vacancy of the Papal See, Italy shall in a special manner provide that there be no obstacle to the free transit or access of the Cardinals through Italian territory to the Vatican City, and that no hindrances or limitations are placed on their personal liberty. Italy shall moreover see that in Italian territory around the Vatican City no acts are committed which generally may disturb the meeting of the Conclave. The same rules shall hold in reference to Conclaves which may be held outside the Vatican City, and also to Councils presided over by the Supreme Pontiff or his legates, and in reference to the bishops called to participate in the Councils.

Art. 22. At the request of the Holy See, and by delegation which may be given by the Holy See either in individual cases or permanently, Italy shall within its territory provide for the punishment of crimes that are committed within the Vatican City, saving the case in which the author of the offense has fled into Italian territory, in which case, without further formalities, he shall be proceeded against according to the Italian laws. The Holy See shall extradite to the Italian State those persons who are accused of acts committed in Italian territory which are considered criminal by both the Italian laws and those of the Papal State, when such persons have fled to the Vatican City. The same shall be done with persons that are accused of crimes who should take refuge in the places declared exempt by Article 15, unless the heads of those places prefer to invite the agents of the Italian Government to enter and arrest the person.

Art. 23. For the execution in the Kingdom of Italy of the sentences pronounced by the tribunals of the Vatican City the rules of international law shall be applied. The sentences and provisions

issued by ecclesiastical authorities in Italy shall, however, have full juridical effect without further formalities, even in reference to the civil effect, concerning ecclesiastical or religious persons in spiritual or disciplinary matters, when such sentences or orders have been officially made known to the civil authorities.

Art. 24. The Holy See, in reference to the sovereignty which it possesses also in the international field, declares that it wills to remain a stranger to the temporal competition between other States and to international congresses convoked for that purpose, unless the contending parties agree to appeal to its mission of peace, reserving to itself in every case to give force to its moral and spiritual power. In consequence of this attitude, the Vatican City shall always and in every case be considered neutral and inviolable territory.

Art. 25. Under a special agreement subscribed to jointly with the present treaty, which constitutes Exhibit IV of this treaty and forms an integral part of the same, provision is made for the payment of the claims of the Holy See due from Italy.

Art. 26. The Holy See holds that with the agreements which have this day been subscribed to it has obtained the adequate guarantee which it needs to exercise with due freedom and independence the pastoral government of the Diocese of Rome and of the Catholic Church in Italy and in the world at large; it declares the "Roman Question" definitely and irrevocably settled and eliminated, and recognizes the Kingdom of Italy under the dynasty of the House of Savoy, with Rome as the capital of the Italian State. Italy, in turn, recognizes the state of the Vatican City under the sovereignty of the Supreme Pontiff. The law of May 13, 1871, n. 214, and every other disposition contrary to the present treaty is revoked.

Art. 27. The present treaty shall within four months after being subscribed to by the plenipotentiaries be submitted to ratification by the Supreme Pontiff and the King of Italy, and shall go into force at the moment of the exchange of the ratifications.

Rome, February 11, 1929.

PETER CARDINAL GASPARRI.

BENITO MUSSOLINI.

(*Acta Ap. Sed.*, XXI, 209-221)

Homiletic Part

Sermon Material for the Month of September

FIFTEENTH SUNDAY AFTER PENTECOST

The Divine Giver

By S. ANSELM PARKER, O.S.B., M.A.

"A Great Prophet has arisen among us" (Luke, vii. 16).

- SYNOPSIS: (1) *The Presence of One full of benevolence and power.*
(2) *The cold reception accorded by many to our Lord.*
(3) *The divine care for each one of us.*
(4) *The folly of distrust; which may have serious consequences.*
(5) *The constant practice of turning to Him over little things.*

This Gospel incident is perfectly told by St. Luke: so arresting a fact, yet related with such dignified simplicity. The circumstances you have heard—those artistic touches which bring vividly before us the whole scene, yet focus our attention on the Divine Giver. We are made, first, to realize the hopeless grief that mourns the only son of a widow, a grief shared by a large company; then the sudden silence and suspense as the bier-bearers pause at our Lord's word. "Weep not," had doubtless been whispered to that widow by her friends, but here was One, moved indeed as they with compassion, yet also Himself the Master of Life and of death, who could utter those simple words of authoritative power: "I say to thee." And He gave back to that sorrowing mother her son. Next we notice how His action stirs the crowd. A momentary stillness, full of fear and astonishment, overcome as all were with the grandeur of the occurrence. Then the burst of the full voice of praise, giving glory to God. A Great Prophet, indeed! Here undeniably was the finger of God, here among them the Presence of God. And the news with its praise of Jesus spread like wildfire throughout all the countryside.

OUR LORD'S BENEVOLENCE AND POWER

Here we are face to face with historical fact, perfectly attested, shirked only by those, warped in mind, who seek to hide from the

glorious light. And for us this incident is just one of many deeds similar in their compassionate kindness and in the power manifested by our Lord in the Gospels. One and all reveal to us the character of the good and great God. The very fact of the Incarnation may bring a conviction to the mind—for in giving to us His Son has not the Father given us all things?—but as one incident succeeds another, our imagination is seized, our hearts stirred, our whole being grasps those two characteristics of the Divine Giver, those two qualities our many needs demand, found in combination and found in all their perfection alone in Him—an exceedingly great benevolence, universal in extending to all yet personal as suited to the requirements of each, and also the richness of boundless power, never at a loss how to succor, whatsoever the difficulty of man's circumstances, whatsoever the depths of man's needs.

UNBELIEF IN THE GOSPEL NARRATIVE

One obstacle alone thwarts and renders impotent that exceeding loving-kindness, and must surely distress our ardent and generous Saviour. He makes advances, He invites, He is ever at hand ready, but man may shut the door of his heart against his Benefactor. Does it not seem strange that, when our Lord Jesus Christ went the ways of Palestine ever busy with works of compassion and power, He did not captivate every heart? But many astonishing facts are related in the Gospel narrative which reveal that this was by no means the truth. He wrought not many miracles in His own country, relates St. Matthew (xiii. 58), because of their unbelief: and St. Mark puts it more strongly still, that our Lord could not do many miracles there, and that He wondered because of their unbelief. The Queen of the South—so our Lord told other people—would rise in judgment and condemn them, because she came from the ends of the earth to hear and to see King Solomon in his glory: and here was One far greater than Solomon (Matt., xii. 42). Many prophets and just men, our Lord reminded others, had desired to see the things that they saw and to hear the things that they heard, and had not the great privilege. And when He sent His Apostles endowed with His own gift of miracles and power over unclean spirits into the towns and villages around, He had to provide for the contingency that some would reject His message. "Wipe off the very

dust from your feet as a testimony against them," was His strong command, and He bade them add: "Nevertheless, the Kingdom of God is in your very midst." The hearers had had their chance and were responsible. Of the attitude of many who followed Him we have an example after that marvelous miracle of the feeding of the five thousand. For next day He made known that revelation and promise of the Blessed Sacrament: many murmured because He asserted that He came down from heaven, and many more at the "hard saying" that He would give Himself to be man's Food. Nearly all, we are told, forsook Him and walked no more with Him. What a commentary on the result of His years of missionary labor do we find in St. John's account of Holy Week at Jerusalem! "And whereas He had done so many miracles before them, they believed not in Him" (xii. 37). What a condemning reflection on the Jews is contained in that question put to our Lord at the trial by the pagan governor: "Your own nation have delivered you up to me: what have you done?" (John, xviii. 35)! What had He done? Of what evil had He been guilty? What works and deeds of His had molested mankind? Such was Pilate's meaning. We see His days filled to overflowing with countless abundance of marvelous works of power, dictated by infinite generosity and compassion—our Saviour all too ready and eager to give, pardon, comfort and restore, to inspire the utmost confidence in every breast.

So we have in the Gospels a spectacle, a mysterious spectacle, of some astonishing blindness, both of mind and sensibility, which is able to settle down on the human faculties. But our concern is, not to judge others, but rather to scrutinize the limitations of that nature which we all share.

GOD'S UNFAILING PROVIDENCE

On the one hand, there is at hand the Divine Giver, our Father, who reminds us that nothing that concerns us is too trivial, nothing that befalls us too slight, to command His attention. "Are not two sparrows sold for a farthing, and not one of them falls to the ground without My Father." "Amen I say to you, the very hairs of your head are all numbered." Why be solicitous when we consider His care for the birds and the flowers of the field? An earthly father far from perfect, our Lord bids us observe, knows how to

give good gifts to his children: "How much more will your Father who is in heaven give good things to them that ask Him!" (Matt., vii. 11). One might multiply the motives for confidence, one might multiply the repeated assurances in word and in deed manifested by our Lord in His life upon earth. Further, each of us can look back on his own past experiences and ask in vain: "When was He faithless? When did He disappoint? When did He fail in my need?" And we are conscious that, if there has been failure, it has been precisely because of our lack of confidence and want of earnestness. Where there is persevering confidence, if the Divine Giver sees best to withhold a particular gift, He fills the mind with light, not indeed to fathom His designs (for such is beyond our capacity), yet to trust still, and more than before, in His goodness.

OUR HUMAN BLINDNESS

All this we know to be true on the one part—on God's part. On our part we dishonor our Lord by our frequent and often long-continued folly of holding back, of distrusting. We even demand further proofs that He cares for us. In too many of us, in all of us at times, no clear faith pierces the earthly cloud that envelops us, nor do we raise our eyes to gaze upon the mountains of God whence our help comes. We shrink into ourselves. We let timidity cramp our endeavors. We cling to our anxiety, and so foment it. We hearken—shall we say, almost eagerly?—to the whispers of fear. Calm of mind and soundness of judgment are rendered impossible by our nervous stress. We prefer to turn for help to those who will not, or at least cannot, give. We know ourselves to be easily despondent and discouraged. And the voice of rebuke is well deserved, that voice that had first to rebuke before it could inspire with confidence the disciples who awoke Jesus as He slept in the storm-tossed boat: "Why are ye fearful, O ye of little faith?"

A GRAVE CONSEQUENCE

Sometimes we witness a sad sight—one which conveys a warning lesson to ourselves. A neighbor or friend is assailed by a sudden shock, maybe, a family bereavement or a serious accident. The outward trial arouses our sympathy, but the Angels weep to see a soul, far from turning to God for assistance, turning away

from Him—from Him whose portrait we have been contemplating in the Gospel narrative. The time of test has come, and that soul is found unprepared for sharp trial. And the reason is not far to seek. It is because in all the daily smaller needs for help and guidance human self-reliance reigned supreme: there was no practice, still less no habit formed, of raising heart and mind to the Divine Giver, who is interested as much in the minute happenings and circumstances of our lives as in the great turns and times of crisis. He, though He is ever solicitous for His most dear children, was ignored in seasons of calm and prosperity. He was never asked for anything; His aid was never invoked. Worse still, He was never thanked for those countless unseen blessings which hitherto made the ways of life smooth. His many precious gifts had been taken just as a matter of course, but the hand of the Divine Giver was unnoticed, His gracious Presence unconsidered, He Himself was overlooked. The Prophet and Wonderworker in our midst finds He can make no appeal!

A DAILY PRACTICE

Morning by morning, then, hands should be uplifted, the eyes of the heart turned to Our Father in Heaven. "Give us this day our daily bread," should be a petition which embraces all our needs. Evening by evening, He must surely be thanked who has removed the stones of stumbling, who has enriched, protected and guided: He who makes His sun to shine on good and bad alike, who without effort from end to end of the universe disposes all things mightily yet sweetly, according to His will and purpose. At every turn of the day should His mercies be recognized, His sympathy solicited, His generosity invoked. Confidence delights the Divine Giver of gifts to the children of men; it is the violence of utter confidence that carries off the Kingdom of Heaven. No invitation can be more pressing, no promise more all-embracing, no words more re-assuring than His own: "Ask and it shall be given to you: seek and ye shall find: knock and it shall be opened unto you. For *everyone* that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened" (Matt., vii. 28).

SIXTEENTH SUNDAY AFTER PENTECOST

The Holiness of Sunday

By J. P. REDMOND

"When Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread, they watched Him" (Luke, xiv. 1).

- SYNOPSIS:
- I. *Origin of the Third Commandment. Necessity of God's unchanging law proved by experience. Failure of attempts to abolish Sunday.*
 - II. *Importance of right understanding on the part of present-day Catholics.*
 - III. *God's labor, known to us through His works, easier to realize than His mysterious rest. Our notion of rest; not necessarily inactivity. God's rest is God. Activity in the Beatific Vision; generation and procession; the Word and the Holy Spirit.*
 - IV. *Heaven is to share God's rest. Scriptural references to Heaven as rest; development of subject in Epistle to Hebrews.*
 - V. *Sunday essentially a Holy Day; all other considerations subordinate to honoring God's rest.*
 - VI. *The Church and the Third Commandment. The day changed, but not the character of the day. Reasons why servile work is forbidden. Reason why the Church commands us to hear Mass. Holy Mass the Sacrifice and Sacrament of Rest.*

In those first stupendous pages of the Old Testament which unfold to us the history of creation, we are told that God worked for six days, and on the seventh He rested. Long ages later, when He had delivered His chosen people from the slavery of Egypt, and the time was ripe for them to receive His laws, He commanded them to do as He their God and Creator had done, to rest on the seventh day. "Remember thou keep holy the sabbath-day. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day: wherefore the Lord blessed the seventh day and sanctified it."

God's laws are unchangeable; they are the very foundations of right-living and civilization; to abolish any one of them would bring disaster sooner or later, to the individual and to society. In several countries, attempts have been made, under the influence of godless revolution, to change the character of Sunday as a day of rest. But all attempts have proved unworkable. Men cannot labor continually

without regular intervals of rest; and so the revolutionaries have been constrained to restore the Sunday—albeit, unfortunately, not as a day of rest in the true sense as intended by God, but as a day of physical rest only, a day deprived of religious significance. After the passage of thousands of years, in a world of incessant change, God's law remains unchanged: we are still bound to keep Sunday as a day of rest, and as a holy day.

IMPORTANCE OF RIGHT UNDERSTANDING OF SABBATH

Living as we do in an age which is becoming more and more imbued with a pagan spirit, in an age when so many set their hearts entirely upon the things of this world and ignore the world to come, it becomes all the more important that we Catholics, who are now God's chosen people, should uphold the sanctity of the seventh day, that also we should have a lively realization of all that God's command implies.

We are able to form a sufficient idea of God's labor, for we live in the midst of His created works. In fact, we see His creative work still going on through innumerable agencies. God has made us the lords of His material creation, has set us over the works of His hands, and the thought of it should make us cry out with the Psalmist: "O Lord our Lord, how wonderful is Thy name in the whole earth!" We also are condemned to work, so that work to us is a powerful reality.

THE MYSTERY OF GOD'S REST

Yes, we are brought into everyday contact with the works of God's hands, and so His labor seems less of a mystery than His rest. What do we know of God's rest? It is indeed a lofty mystery far above us like the brilliant noonday sun; the eyes of our mind cannot steadfastly gaze at it, yet even mere glances will help us to form some profitable notions. We say truly that God is love, God is wisdom, God is holiness: with equal truth can we say that God is eternal rest. To arrive at a full realization of God's rest, we should have to understand the Beatific Vision, by which we mean God's happiness in the contemplation of Himself. Our earthly comprehension of rest will help us in a small degree. By rest we mean freedom from tiresome activity, and that implies ease of body,

contentment and peace of mind. But rest does not necessarily mean complete inactivity. Our mind and imagination can remain active, whilst our body rests. Moreover, for one who leads a sedentary life there is not much rest in merely sitting still; a game, a recreative exercise may be full of strenuous activity, yet we should rightly regard it as rest.

HEAVEN IS PARTICIPATION IN GOD'S REST

In like manner the Beatific Vision which is God's rest is not inactivity. God's contemplation of Himself is the mysterious activity whereby He generates the Word, His Son, and the mutual love of Father and Son is the operation whence proceeds the Holy Spirit. In the Holy Scriptures the term "rest" is frequently used as a synonym for heaven; for what after all is heaven but a participation in God's eternal rest? Heaven is to see, love and enjoy God for ever. It is nothing less than to be admitted to the enjoyment of the Beatific Vision. "Come unto Me all ye that labor and are heavy burdened," says our Saviour, "and I will give you rest." In Him the weary soul finds rest. The peace which possesses the Christian is a foretaste of the happiness of heaven. Sanctifying grace is an assurance of heaven. Christ's Church is the antechamber of heaven. In the Epistle to the Hebrews the Apostle plainly speaks of heaven as rest. "Let us fear therefore," he says, "lest the promise being left of entering into His rest, any of you should be thought wanting. And again: "For if Jesus had given them rest, He would never have afterwards spoken of another day. There remaineth therefore a day of rest for the people of the Lord. For he that is entered into his rest, the same also hath rested from his works as God did rest from His. Let us hasten therefore to enter into that rest." What else do we mean but heaven, when we pray God to grant eternal rest unto the faithful departed? Heaven is to be with God, to rest in God. To be shut out from God eternally is hell; hence we say truly that there is no rest for the wicked.

SUNDAY IS ESSENTIALLY A HOLY DAY

Once we have grasped this inspiring truth, our attitude towards Sunday as a day of rest will undergo a deep-rooted change. Sunday is indeed a holy day: the Lord blessed the seventh day and sanctified

it. Sunday is a holy day, a day in honor of God's rest, in honor of God Himself. All other considerations with respect to the observance of Sunday are subordinate to this supreme truth.

God strictly forbade His people to labor on the Sabbath. His first purpose was to impress upon them the sanctity of His day: He willed also that they should be free to give their thoughts to Him, that too they might have due rest for mind and body.

THE CHURCH AND THE THIRD COMMANDMENT

By that divine authority which she possesses, the Church changed the day of rest from the Sabbath to the Sunday. She was inspired by the twofold motive of making clear the distinction between Christianity and Judaism, and of honoring the day on which her Divine Founder rose from the dead. She changed the day, but not the character of the day; the day is still God's holy day. The Church has also decided how we are to spend the day. She cannot dispense us from God's prohibition of work. But, since her children enjoy the glorious freedom of the sons of God, she has defined the limits of God's law. She has moreover swept away all those petty restrictions amounting to abuses, which the misinterpretation of the Pharisees inflicted upon the people of old. The Pharisees mistook the means for the end, but the Church has restored the observance of the holy day to its true perspective. If we are forbidden to engage in servile works, it is for the benefit of our souls rather than for our bodies, in order that by resting we may honor God's rest, and refresh our souls by communicating with Him in prayer. We may with moderation indulge in games and recreations, for these are restful activities which invigorate our minds and bodies, and increase our efficiency in God's service. We must always remember that Sunday is a holy day, and not merely a holiday.

WHY THE CHURCH COMMANDS US TO HEAR MASS

The Church has also determined the measure of public worship whereby we must sanctify God's day, and so she insists that all her children should be present at the Holy Sacrifice of the Mass. Those who appreciate the Mass need no such command; but unfortunately even amongst God's children there are refractory ones who will not do what is for their good except under pressure from authority.

The Mass is the most perfect manner of honoring God's rest. It is in fact the rest-giving Sacrifice, for it brings peace and soothing to the soul. A church during the Sacrifice of the Mass is the most restful place in the world. During Mass we are like the Apostles withdrawn with the Master into a quiet place where He admits each one of us to an intimacy which is unknown to the world, where also He opens His heart and distributes the treasures of His grace.

Moreover, the silent Presence under the species of bread and wine is the most effective reminder of God's rest. Yet, the Mass is an action renewing the tragic activity of Calvary by which Christ our God entered into His glory, and purchased for us the right to eternal rest.

SEVENTEENTH SUNDAY AFTER PENTECOST

What Think You of Christ?

By JAMES S. LINEEN, B.A.

"And Jesus asked them, saying: 'What think you of Christ?'" (Matt., xxii. 42).

- SYNOPSIS: (A). *Importance of this question.*
(B). *How many of His contemporaries answered it.*
(C). *How their modern counterparts answer it.*
(D). *Christian parents, "what think you of Christ?"*

Whatever your calling in life, whether you be engaged in the high offices of state administration, a member of the learned professions, or a horny-handed son of menial toil, no question for you can challenge in importance this query of our Lord and Master in the Gospel of today: "What think you of Christ?" One's conduct in time, one's outlook on life, one's happiness or misery for eternity depend upon one's practical attitude in face of this momentous question.

HOW MANY OF HIS CONTEMPORARIES ANSWERED IT

In His own day some said He was an imposter, a fraud, a disturber of the established order, a fomenter of sedition. Insistent on their accusations, they mocked His pretensions to royalty. They placed a crown on His head (though a crown of thorns), a scepter in his hands, which was an emblem of weakness rather than power,

and eventually, without a word of protest on His part, subjected Him to the ignominious death on the Cross. Why? Because He stood in their light. He eclipsed them, His strength exposed their weakness, His frank and straightforward dealings with His fellow-men, His outspoken denunciations of their hypocrisy reduced them in the eyes of the people to their rightfully despised position. The more He and what He stood for gained the ascendancy, the more they and what they stood for—fraud, deceit, lying and hypocrisy—sank in the popular estimation. Therefore, they cried out in their fury: “Away with Him, away with Him! Crucify Him, Crucify Him! His blood be upon us and upon our children!”

HOW THEIR MODERN COUNTERPARTS ANSWER IT

Christ died in ignominy and rose in glory. Lifted upon the Cross, He drew all things to Himself. The Scribes and Pharisees are dead and have received their deserts, but in our modern society they have got their counterparts. What think you of Christ, you libertines and worldlings? What think you of Christ, you self-styled intellectuals who mutilate His doctrine and reduce the God-made-Man to a mere historical figure—a kind of super-man? What think you of Christ, you who have dishonestly amassed a large fortune out of the sweat and labor of Christ’s poor? What think you of Christ, you sons of toil who fail to give an honest return in work for reasonable and just wages? What think you of Christ, you who ignore His claims on your love and loyalty and recognize Him only in your blasphemies? Ah, yes, there’s the rub. What think you of Christ? He is an intruder, is He not, in the world which is His—among the men and women whom He has redeemed by His most precious blood. He is a disturber of the disorder established by your conduct. He is a fomenter of sedition to you who seek an ignoble peace. Therefore, you adopt the policy of the man who found he had to choose between drink and business, and, as drink did not agree with his business, gave up his business. So you give up Christ because His ways are not yours. His standards are a condemnation of your cherished ideas. His life is a standing reproach to your lack of good morals. He may be all right, you say, for children and simple-minded women to follow, but for you, men of

the world, He is an intruder and an obstacle. His ways and yours are diametrically opposed to one another. He stands for all that you by your conduct condemn. Therefore, like the Scribes and Pharisees of old, you will clasp Barabbas to your breast, and as for Christ—well: “Away with Him, away with Him! Crucify Him, crucify Him! His blood be upon us and upon our children!”

CHRISTIAN PARENTS, “WHAT THINK YOU OF CHRIST?”

Catholic fathers and mothers, what think you of Christ? What place does He hold in your hearts, in your homes, in the upbringing of your children? You have your daily occupations to interest you, your hobbies, your hero-worship. Cæsar, Washington, Napoleon may elicit your admiration. That champion boxer, that famous airman, that outstanding literary genius, that great statesman, that film star, that wordy demagogue, who sways you with his eloquence—those claim your attention. Very well, but just answer me this question: “What think you of Christ?” Before this question all others dwindle into insignificance. Before this giant all other heroes are puny dwarfs. What does Christ mean in your homes, what influence does He exert there for time and eternity?

The influence of home life on the community cannot be overestimated. The influence of the parents on the family is admitted by all. As the tree inclines, so shall it grow. As the children are trained, so shall they grow. Tell me of the life and conduct of the children, and I shall be able to make a shrewd guess as to that of the parents. 'Tis true there may be a black sheep in any family. In spite of the best influence of truly Christian parents, children may be seduced by the spirit of worldliness, selfishness, and immorality so prevalent in our days. The greatest solicitude on the part of the parents may not always succeed in warding off the bane of irreligion from the children. St. Monica prayed, sighed and wept for the conversion of her son, Augustine. She was an exemplary mother, yet all the time her cherished one seemed to go deeper and deeper into the mire. He was converted, we are told, by his mother's prayers, but who would be rash enough to assert that his mother's example and his own early training at that saintly mother's knee did not play a great part in effecting the return of the prodigal to his Father's house?

If the dangers are so great when the necessary precautions are taken, when youth is trained, moulded, and hedged round with safeguards by the practice of the precepts of truly Christian parents; if the fortifications are sometimes taken by storm, even when all the available instruments of defence are employed, what chance has youth, when exposed defenceless to the play of a thousand warring and hostile influences?

If life is a warfare—and we know it is—is he a friend or a foe who will counsel disarmament in face of the enemy? Is he a friend or a foe who will allow the flesh of his flesh and the bone of his bone, to face the enemies of salvation without weapon, armor or shield?

THE RESPONSIBILITY OF PARENTS

Christian parents, yours is an enormous responsibility. Your children are the fathers and mothers of future generations. Lose one of them, and thousands of souls are lost to Christ and His kingdom for time and eternity. Bring them up at the feet of Christ, burning with His love, solicitous for the spread of His kingdom, obedient to His commandments, and what a crown of glory you are preparing for yourselves in heaven, and what thousands of children yet unborn will look back and call your memory blessed! Neglect your duty towards them, and it were better for you that a millstone had been hanged around your necks and that you had been drowned in the depths of the sea.

You like monuments to perpetuate your memories, to remind posterity that you were not a mere cypher, a weed better plucked up by the roots than allowed to grow, a blot upon the fair face of the earth. You did your bit, you may say, to make the world a better world to live in, and you naturally desire some slight recognition of your contribution. What material will you use to tell future generations of the impression that you made in your day? Will you write in wood, stone or marble for future generations to read? Print it how you will on materials of this kind, time will eventually disfigure and efface it. It may last for years, but it will not last forever.

Today I am going to recommend to you materials that will bear indelible impressions. I refer to the hearts and souls of your

children. What will be your method of procedure? Do your utmost to live Christ in your own lives. Plant Him in your hearts. Let Him be your model, the inspiring force of all your conduct. Impress His image, too, on the hearts of your children. Let it grow there with the increasing years. That image of Christ, strengthened and developed by His reflection from your own hearts, lives and conduct, will become the inspiring motive of all their actions. Your children and their children's children will do likewise for future generations, and thus you will have recorded your contribution for the betterment of the world on materials less perishable than wood, marble or stone, on materials proof against the ravages of time, on materials which will be your glory through the endless ages of eternity.

EIGHTEENTH SUNDAY AFTER PENTECOST

Christ—God and Man

By THE RIGHT REV. MSGR. VICTOR DAY, V.G.

"The Son of Man hath power on earth to forgive sins" (Matt., ix. 6)

- SYNOPSIS: I. *Christ, God-man, acted sometimes as God, sometimes as man.*
- II. *In today's Gospel Christ acted as man, when He entered into the boat, etc.*
- III. *He acted as God, when He saw the faith of the friends of the paralytic, when He forgave the sins of the sick man, when He saw the thoughts of the Scribes, when He healed the paralytic.*
- IV. *The crowd witnessing the miracle feared and wondered, and glorified God "who gave such power to men." They failed to grasp the full meaning of the miracle. Christ thought it unnecessary, unwise, to correct their errors.*
- V. *From Christ, let us learn to proclaim our faith by deeds rather than by words. From the friends of the paralytic let us learn to do our duty to the sick and from the people to thank and glorify God.*

We believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man. He is true God, because He is the Son of God, and therefore God Himself. He is true man, because He is the Son of the Blessed Virgin, and has body and soul like ours. Jesus Christ, being true God, was always God, because God had no beginning, as He will have no end. Jesus Christ

was not always man. He was not man two thousand years ago. When the Son of God became man, about 1929 years ago, He did not cease to be God. Therefore, after His Incarnation, He was both God and man.

CHRIST'S ACTIONS AS GOD AND AS MAN

Jesus Christ, whilst He dwelt visibly on earth, acted sometimes as God, sometimes as man. He acted as man when he ate, drank, fasted, walked, rode, sailed, landed, wept, spoke, sang, slept, wakened, when He suffered and died. He acted as God when He changed water into wine, when he cursed the barren fig tree and thereby caused it to wither, when He made the fish supply the penny of tribute for Himself and Peter, when He drew swarms of fish into the net of Peter, when He cured men of all kinds of diseases instantaneously, without spending any time making a diagnosis, without giving any medicine or treatment. He acted as God when He raised the dead to life again, when He cast out the evil spirits, when He arose from the dead, and finally when He ascended into Heaven.

Bearing in mind these general remarks, let us now take up the Gospel of this Sunday. In the inspired narrative, we see Jesus Christ act both as God and man. He acted as man, when he entered into the boat, sailed across the lake, and came into His own city, Capernaum. Had Christ so desired, He could, as God, have divided the waters as in the case of the Israelites at the Red Sea, and walked across dry-shod; or He could have walked on the water, as He did on another occasion. He chose neither of these ways on this occasion, because He wished to give us proof of His human nature by taking the boat to cross the sea.

LESSON OF TODAY'S GOSPEL

In the lesson of today's Gospel, Christ manifested His divine nature in four ways. He acted as God when He saw the faith of the men who brought the paralytic. These men might have come to tempt Him, to deride Him. Christ, as God who searches the reins and hearts of men, saw that they were moved by faith: "Seeing their faith."

Christ acted as God, when He forgave the sins of the sick man,

saying: "Thy sins are forgiven thee." Christ acted as God, when He saw that some of the Scribes said within themselves: "He blasphemeth," and said to them: "Why do you think these things in your hearts?" Finally, to give all undeniable proof that He saw the faith of the men who brought the paralytic, that He read the innermost thoughts of some of the Scribes, and, above all, that He had the power to forgive sins, that He was God all-seeing and almighty, He gave the palsied man both the command and the power to arise, take up his bed, and go into his house. Note here that Christ forgave sins, not as one delegated by God (as in the case of the priests of the Church), but as God-man, in His own name, by His own power.

THE MISUNDERSTANDING OF THE CROWD

From the Gospel according to St. Luke and St. Mark, we know that on this occasion a dense crowd of people had filled the dwelling where Christ was teaching, and kept surging about the doors, attracted no doubt by the announcement of the recent healing of the leper. So far as we know, these common people were friendly to Jesus. How did they react, when they witnessed this undeniable miracle? The Gospel says that they feared. Yes, they feared as one would fear when lightning strikes near, or when one suddenly comes into close contact with the supernatural, with the palpable presence, the tangible power of God. For a moment they were dumbfounded, but they soon recovered the use of speech. Some, with choking throats and quivering lips, said to one another: "We have seen wonderful things today" (Luke, v. 26). Others, according to St. Matthew, glorified God, who gave such power to "men"—that is, to one of the common race of men, and gave Him such power for the benefit of men who were suffering from sickness and sin. They glorified God, who gave such power to Jesus Christ whom, in these early days of His public life—in February of the year 31—they still considered as a great prophet, indeed, yet as a mere man.

Nineteen hundred years after the occurrence, we Christians who know that Christ is God and man, who are familiar with the circumstances of His miraculous birth and being, clearly see that in this case Christ spoke as God, acted as God, in healing a man sud-

denly, in His own name, by His own power, without help or assistance from any one. And we wonder why these friendly people who were eyewitnesses to this startling miracle did not at once draw the same conclusion. We should bear in mind that they saw Christ with their own eyes in the ordinary form of a lowly man, that God had never before dwelled as a man among men, and that the limited mind of man does not always, at a glance, see all the conclusions implied in certain acts, especially in acts illumined by the terrific white glare of the supernatural.

WHY CHRIST DID NOT CORRECT THIS MISUNDERSTANDING

Why did Christ on an occasion like this not correct the common error, call their attention to the fact that He had performed a divine work in His own name, by His own power, and that, consequently, He was God? Various reasons may be assigned. Christ knew that :

“Deeds are better things than words are,
And actions mightier than boastings.”

Christ was wont “to do and to teach” (Acts, i. 1)—that is, to do first, to teach next; to do in order to teach, and to teach by doing. Christ realized that this fact would slowly sink into the hearts and the minds of these good people, and that sooner or later they would understand its full bearing.

Further, there was no call for an explicit declaration of His Divinity, because His unprecedented claim to forgive sins clearly implied that belief. Again, Christ may have been influenced by the thought that His followers could not bear such an assertion at the time. He may have foreseen that His enemies who were present from “every town of Galilee, and Judea, and Jerusalem,” might have induced His friends to take up stones and cast at Him.

THE LESSON FOR US

There is a lesson for us in Christ’s manner of acting. In preferring to show forth His Divinity by works, rather than to assert it by words, Christ taught us to manifest the sincerity of our faith by the deeds of our life rather than by the words of our lips. Referring to the light of good example, in the Sermon of the Mount, Christ openly says: “So let your light shine before men that they

may see your good works and glorify your Father who is in Heaven" (Matt., v. 16). In his First Epistle, written from Rome fifteen years after the Ascension of our Lord, St. Peter reëchoes these words of Christ when he writes: "Having your conversation good among the Gentiles: that, whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God" (I Pet., ii. 12). As we live among people the majority of whom claim no affiliation with any form of Christianity, the same advice applies to us. From the friends of the paralytic, let us learn to do our Christian duty to the sick in body; let us learn to bring those who are sick in soul to Christ by praying for their conversion, by speaking the timely word of warning, by bringing them to the minister of Christ. From the friendly crowd surrounding Christ, let us learn to thank God for every favor received, to glorify His Holy Name for every wondrous work we witness.

NINETEENTH SUNDAY AFTER PENTECOST

Right Values

By D. J. MACDONALD, PH.D.

"But they neglected and went their ways, one to his farm, and another to his merchandise" (Matt., xxii. 5).

- SYNOPSIS: I. *Wrong values of many of the invited.*
 II. *Values endlessly varied.*
 III. *What are the values of people?*
 IV. *Difficult to value things properly.*
 V. *Values and effort.*

According to the parable of today's Gospel, a king made a marriage feast for his son and invited many, but they would not come. They were more interested in their farms and their merchandise than in the invitation of the king. Most people would value an invitation to such a marriage feast very highly, and would consider the rejection of the invitation as very unreasonable. By means of this parable our Divine Saviour impresses upon us the unreasonableness of those who refuse to come to the great banquet, heaven, which He procured for us at the cost of His suffering and death.

No doubt, those who refused the invitation to the marriage feast of the king did what they thought was best for themselves at the

time. They attached very little value to the invitation of the king, and were interested solely in their cattle and their merchandise. It is not wrong to attend to one's cattle and merchandise, but it is wrong to attend to them to the exclusion of everything else. The invited of today's Gospel should have been interested in both; they should have appreciated the invitation sufficiently to make them want to attend the banquet. The invited made the mistake of thinking that they could not give a part of their time to honoring their king. Their interests and their estimate of values were not what they should have been.

VALUES ENDLESSLY VARIED

Men desire certain things; they work hard to get them. These things we call valuable, or values. Values—"the good things of life"—are endlessly varied. Men desire security; they want the safety of their lives, possessions and institutions. They want health—physical fitness and freedom from sickness. They want wealth—food, clothing and shelter. They want knowledge, not only to satisfy their instinct of curiosity, but also as a means to health and wealth. They want beauty—harmonies of color, form and sound. They want fellowship and social esteem. They want religion.

The values attached to these things by different people vary a great deal. There are those who care very little for beauty, for music or poetry. There are those who care little for knowledge, whose desire for it is easily satisfied, but they have an insatiable desire for wealth or play. The values of one people are not the values of another. The values of a people vary from time to time. Today people seem to attach more value to knowledge than they formerly did. Some countries are less religious today than they were several centuries ago; they attach less value to religion than they formerly did. What our values are, will depend to a great extent on the social environment in which we have been brought up. For the most part, we value the things that are considered valuable by the people around us; we desire the things that we hear others speak of as being desirable. We do this without giving any consideration to the reasonableness or unreasonableness of the judgment of these people. We adopt their valuations as we do their language. As a rule, the things that will have greatest value in a truly Christian

community are spiritual things; and in a pagan one, the goods of the world. The motto of the Christian community is: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" The motto of the pagan is: "Eat, drink and be merry, for tomorrow we die." It is evident, then, that values vary, and that our values may not be right; it is evident that we may not be seeking the best things.

WHAT ARE THE VALUES OF PEOPLE?

And what are the things that people value most today? What are the things in which they are most interested? Are they the best things, when viewed from a rational and Christian standpoint? We can get a partial view of the things in which people are interested from the newspapers, because the prosperity of a newspaper depends on its ability to interest people. If this is so, and if we may judge the interest of our people in education from the amount of space given to it in our newspapers, then interest in education must be a good deal less than interest in—say—sex. A number of years ago *The Independent* asked if the great interests of American life were not: (1) the ticker; (2) female apparel; (3) baseball bulletins; (4) the movies; (5) bridge whist; (6) dancing, and (7) the prize-fight. It further asked if it were not a fact that 100,000 Americans are genuinely interested in these seven matters to every 10,000 that are more than perfunctorily interested in religion, to every 5,000 really interested in politics, to every 1,000 interested in schools and education, and to every 100 interested in literature and science. It must be admitted that this estimate is not far from being correct; and, if this is so, it is evident that the majority of our people are not as interested as they should be in the best things; it is evident that their values are not what they should be. If we are, for example, to have better health conditions in this country, we must rearrange our scale of values; we must value health more highly and other things such as economic display a little less. If we are to become more religious, we must begin to attach more value to eternity and less to time; we must take to heart more the words of our Saviour: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?"

DIFFICULT TO VALUE THINGS PROPERLY

It is not easy to value things as they should be valued; it is not easy to have a right scale of values. It is a task that requires our best attention and efforts. Money, for example, is desirable, but we should not make it the be-all and end-all of our existence as the miser does. Play is desirable, but we should not devote too much time to it. Expensive mansions and other luxuries are desirable, but in many cases it would be better for the very wealthy to learn to take more pleasure out of the beauties of art and less out of the consumption of luxuries. Sometimes employers value very highly their own economic welfare and attach very little importance or value to the economic welfare of their employees. It would be better in such cases if the employers changed their scale of values, and thought enough of their employees to give them a decent wage. Our Divine Saviour changed the values of His time; He changed the views of people with regard to the worth of the individual, and His teaching in time abolished slavery. Wealth and play are desirable, but we must not put them first in our scale of values; we must first seek the kingdom of God and His justice.

Our values must be based on a consideration of the future as well as of the present. They must be such that we will seek the things that give us the greatest amount of satisfaction in the long run. Let us suppose that a person has \$1,000 to spend. He can spend it now, or save it and spend it at some time in the future. If saving will bring him more satisfaction in the long run, then he should save it. If he gave it to the Foreign Missions, and as a result his sum-total of satisfactions would be greater, then he should give it to the Foreign Missions.

The welfare of an individual and of a nation depends on their values. If their values are right, if they are interested in the right things, then they will be healthy, physically, mentally and morally.

VALUES AND EFFORT

We should not forget that valuable things cannot be had without effort, and, the more valuable they are, the more sacrifice is usually necessary to get them. It takes more labor to build an expensive house than a cheap one. And so it is with the best things of life. Moreover, it is worth while making the sacrifices necessary to get

these things. "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Rom., viii. 18).

One of the invited of today's Gospel accepted the invitation, but he failed to go to the trouble of providing himself with the necessary wedding garment and was expelled from the feast. There are many such persons; they desire valuable things, but not enough to work for them. Above all, let our valuation of the heavenly banquet be that of the Psalmist: "As the heart panteth after the fountains of water, so my soul panteth after Thee, O God." "And in doing good let us not fail. For in due time we shall reap, not failing" (Gal., vi. 9).

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PASTORALIA

Organization of the Home Apostolate

If a new movement is to be launched, the first question that confronts the sponsors of the enterprise is that of dynamics. No movement can make any headway unless there are forces to vitalize it. If there is no energy to set it in motion, machinery will be of no avail. Applying this general observation to the case that is before us, we find that the expansion of the home apostolate will have to draw its animating forces from a reinterpretation and reinvigoration of apostolic zeal among us. Our apostolic zeal must be definitely directed towards our separated brethren. The realization that the other sheep of which our Lord speaks, and concerning which He manifests such tender and loving anxiety, are the non-Catholics who live round about us is the potent inspiration of the home apostolate. If the home apostolate has somewhat languished among us, it is because the idea of the other sheep has become obscured and eclipsed in our minds. Our zeal has become unduly narrowed and restricted. It has lost the universal outlook, or rather it has become vague in its universality and is not sufficiently focused on our separated brethren. The situation can be easily remedied. Nothing more is required than that we change our mental perspective and become fully convinced that our apostolic labors must also be directed towards our non-Catholic fellow-citizens. Forthwith our apostolic zeal will flow into new channels. By an oversight a certain part of the Lord's vineyard has been left uncultivated. With a shock we now realize this fact and turn our efforts to the neglected spot. Yes, we will free it of its unseemly weeds and make it bloom like a garden. The whole world is the field of the Lord, and it will never do to permit parts of it to be overrun by weeds. Surely, it was not

malice on our part but only a partial blindness. Thanks to the Lord, we now see with startling clearness that there are other sheep in whose regard we have well-defined duties.¹

Still, the matter is entirely too much up in the air. To be effective, forces must be concentrated on definite objects. Diffusion is unfavorable to achievement. To say that we have duties towards our non-Catholic brethren is not sufficiently concrete to serve any practical purpose. Out of an idea so ill defined no active apostolate can be born. If we wish to inaugurate in our midst a strong movement for the conversion of our fellow-citizens, the duty must be rendered more concrete and bound up with personal responsibility. Everybody's duty is nobody's duty. Well, where will we place this responsibility for the lost sheep, and on whose shoulders will we lay the duty of bringing them back to the True Fold? Whose mission, in the concrete, is it to go forth and seek them? Who will have to consider himself in a personal way as the shepherd of these lost sheep? The answer suggests itself immediately: it is only the pastor, the parish rector, who can in a definite and practical manner be connected with this duty and task, for it is only he who comes into such contact with his flock that enables him to render individual service and to do personal work. The whole organization of the Church indicates this solution. The educational work of the Church has been organized along parochial lines. Our welfare work follows along the same lines. In the various undertakings of the Church the parish is central, and the pastor is the pivot on which the practical carrying out of every enterprise hinges and turns. We will hardly be wrong when we conclude that the home apostolate, if it is to be practical and efficient, must likewise be organized parochially.

THE PARISH SYSTEM

The parochial organization of the Church possesses truly remarkable features and contains wonderful possibilities. It did not exist

¹ Do not the words of the Lord spoken to the negligent shepherds of Israel also apply to the apathy and indifference which we manifest with regard to the conversion of the non-Catholic world? Can we read these words with a tranquil conscience, or do they strike home? Were they not in a manner intended for us? At all events let us read and ponder them: "My sheep have wandered in every mountain and in every high hill: and my flocks were scattered upon the face of the earth. And there was none that sought them: there was none, I say, that sought them" (Ezekiel, xxxiv. 6).

originally in the Church but developed gradually in response to definite needs. Now the parochial organization has become universal and is established by Canon Law. The Code explicitly demands such organization when it says: "Territorium cuiuslibet diœcesis dividatur in distinctas partes territoriales; unicuique autem parti sua peculiaris ecclesia cum populo determinato est assignanda, suusque peculiaris rector, tanquam proprius eiusdem pastor, est præficiendus pro necessaria animarum cura."² The system has been well tried and works splendidly. If human wisdom and experience have their part in its establishment, they have, however, been under the direction of a higher prudence. Parochial organization is now so intimately bound up with the Church that it may well be regarded as final, a fact which every movement must take into account. Father John J. Harbrecht, S.T.D., sums up the case in the following passage: "In conclusion, we may remark that parishes are now in possession, and it is the will of the Church that they should abide as a system in her organization. From the present outlook, therefore, they seem to be the last stage in the evolution of the local organization of Catholicism, and it is likely that no new form will evolve out of the changed conditions of our modern times. For the Church seems convinced at present that fifteen centuries of experience have fully shown that the parish organization has successfully met every condition, crisis, and problem when the processes, institutions, and relations held in custody by the Church Universal, have been applied to the individual unit."³

THE ADVANTAGES OF THE PARISH SYSTEM

The supreme advantage of the parish system lies in this, that it creates personal relations and establishes individual contacts. The

² Canon 216.

³ "The Lay Apostolate" (St. Louis, Mo.). Parishes, of course, may be called man-made institutions, for such they formally are. They have, nevertheless, a deeper foundation, and seem to be required by the Saviour's basic scheme of church organization. Thus, Cappello writes: "The parish system is fundamentally and remotely based on divine law; for the Roman Pontiff is bound by the law of Christ to rule the Universal Church; but it is evident that the Roman Pontiff cannot take care of the individual faithful, unless he calls upon subordinate pastors to help him and assigns to each a special territory where he may exercise the cure of souls. Formally and proximately, it is a human institution, since Christ did not found either dioceses or patriarchates, parishes or any other divisions, but all these divisions arose by the prescriptions of the Roman Pontiff, who, although the very nature of the case inspired them, nevertheless had a care in forming their organization" (*Institutiones Juris Publici Ecclesiastici*).

parish makes everything concrete and personal. The ministry of the parish-priest is not sufficiently extended to become impersonal and remote. Ordinarily, his congregation is not so numerous that he could not be personally acquainted with each individual member. He can truly say with the Good Shepherd: "I know mine, and mine know me."⁴ The parish really is a brotherhood, an enlarged family, and governed by the same spirit that animates the family—the spirit of love. On account of the proximity to his subjects, there can grow up in the heart of the priest a personal concern for them. Even the absence of certain powers in the parish-priest works beneficially. The fact that he cannot impose punishment *in foro externo* increases the love of his flock for him. The members of his flock do not so much fear as love him, since he is not their judge but their father. Rightly Dr. Harbrecht says: "Its (the parish's) deepest social ethical characteristic is that of the brotherhood, which has no other law of life, both for the parish-priest and the parishioners, than the law of charity."⁵ It is the beauty and the inherent strength of the parish that it individualizes and vitalizes all relations and contacts. The ministry of the parish-priest is, therefore, called a *cura*, which immediately suggests more than an abstract rule and connotes individual interest and personal care.

Through this system the Church is able to reach out to individuals and to apply to them its administrations. The parish is the point where the Church touches each member of the Fold in a personal and intimate manner. Thus it becomes possible to apply everything according to individual needs. Doctrine and discipline can be adapted to varying capacities and adjusted to specific needs. In the parish system, therefore, the Church has developed a wonderful in-

⁴ John, x. 14. Since the pastor knows his sheep, he can deal with each in an individual manner. Hence, Father F. Schulze, D.D., says: "A priest charged with the care of souls must not only attend to his parish at large by employing the ordinary spiritual means, but also watch over its individual members and apply extraordinary means to those who cannot be reached by the ordinary ministry" ("A Manual of Pastoral Theology," St. Louis, Mo.).

⁵ *Op. cit.* In beautiful terms Bishop Gibier describes the function of the parish: "La paroisse est l'institution traditionnelle et officielle qui diffuse la vie chrétienne dans les âmes, dans l'ordre familial, scolaire et professionnel. Quand la paroisse va, tout va, et quand la paroisse ne va pas, rien ne va. . . . Le Curé de paroisse fait autour de sa personne l'unité hiérarchique. Par la paroisse, Pierre et les apôtres, le Pape et les Evêques remplissent efficacement auprès de tous les chrétiens leur mandat. Par le Curé, les fidèles vont à l'Evêque, de l'Evêque au Pape et du Pape à Jésus-Christ. Le Curé n'est pas autre chose que l'autorité papale et épiscopale mise à notre portée" ("Les Reconstructions Nécessaires," Paris).

strument for the salvation of souls, for the parish combines social and personal elements in a most harmonious manner, and accordingly can exert both a social and personal influence. It is with this admirable system that we must connect the home apostolate.

When contracted to the limits represented by the territory of the parish, neighborhood really means something and can be vividly appreciated; it can be almost taken in by a loving sweep of the eye or at least tenderly visualized by our mental vision. When narrowed to the restricted population of an average congregation, personal responsibility still retains an actual content and assumes a poignant character. The individual soul counts and a lost sheep is missed. Out of this personal relation to his parish grow the keen solicitude and the ardent zeal that inspire all the activities of the pastor in behalf of his little flock.⁶

THE PASTOR AND THE OTHER SHEEP

In the parish system all the requisites for a successful home apostolate are given. If the forces latent in the parish are systematically exploited and enlisted in the work of convert-making, an abundant harvest is assured. Of course, we are thinking of an organized utilization of these forces on a national scale. Whatever other agencies are at our command will have to be coördinated with parochial effort. Patently, the parish is not self-sufficient; in many respects the pastoral activity must be supplemented by extra-parochial agencies. Quite often the parish needs assistance from without. A parish that cultivated a deliberate isolation and refused to avail itself of other ecclesiastical organizations would be doomed to stagnation and eventually perish of inanition. We distinguish, therefore, between the ordinary and extraordinary cure of souls.⁷ Hence, we do not wish to imply that the work of convert-making should remain purely parochial; we merely wish to say that the

⁶ Again we quote Bishop Gibier: "Le Curé groupe autour de sa personne les âmes et chaque âme à part; cent conversions ne lui suffisent pas, si la cent unième manque; il se sent responsable du troupeau et de chacune des brebis qui composent le troupeau" (*op. cit.*).

⁷ Of the relation of the ordinary and extraordinary means of pastoration, Father Johannes Kapistran, O. M. Cap., says succinctly: "The most efficacious cure of souls consists in a well-planned and harmonious coöperation of the ordinary and extraordinary pastoration" ("Die Bedeutung der ausserordentlichen Seelsorge für die Pfarrei," in *Theologisch-Praktische Quartalschrift*, 1928). Too much interference from without is unfavorable to order and peaceful development.

parish must be basic. The parish is only local and accordingly very circumscribed in its activities; for bigger results we need agencies that transcend the parish. But to all other agencies the parish adds that local touch that is so effective. All other agencies, therefore, act through the parish. The parish is the point where the lever must be applied. For example, every parish needs a periodical revitalization from without through the instrumentality of missions given by extra-parochial organizations. But these missions do not supersede the ordinary pastoration; they must be coördinated with the ordinary pastoral work. The same holds true with regard to convert-making.

On the parish clergy will depend the success of any concerted movement for the conversion of the non-Catholic part of the population. As usual, the lion's share of the work will fall on their shoulders. Now, convert-making is truly arduous work. To have new work done we must tap a new source of energy. The source that will supply the additional energy needed to get the new work done is, as has been pointed out, an enlarged conception of pastoral duty. Each individual parish-priest must become fully conscious that he has duties also towards the non-Catholics that dwell in his territory. The entire territory that has been assigned to him by his superior is a garden-plot that must be cultivated. His teaching is not to be confined to those that already belong to the Fold. Let the pastor look upon the entire population of his district as his own, and the motive for missionary work is given. This idea can be developed and must be inculcated in the seminary. The situation will take on a very different complexion if the young priests that issue from our seminaries go forth with the conviction that they are not only sent to the sheep of the house of Israel, but that they are also burdened with the mission of bringing the true light to all who sit in the shadows of darkness. Only a fraction of the pastoral duty has been accomplished if the pastor keeps the members of the flock in the Faith; there is another part to his duty, and that is to increase the flock from without. It ought to be his inspiring ideal and the goal of his sacerdotal endeavor to make his territory solidly Catholic. This conception of pastoral duty, though neither new nor revolutionary, is not by any means common. Well, unless it becomes com-

mon, not much of an improvement in the convert situation will be effected. As long as parish-priests feel that they have no duties towards the non-Catholic inhabitants of their territory, zeal for convert-making will remain local and sporadic. The first requisite, then, is an enlargement of the pastoral outlook, a reinterpretation of pastoral responsibility.⁸

A pastor who comes to his task with this new outlook will survey the field of his labors with a different eye. Work for the conversion of the non-Catholics of his neighborhood will be accepted as an item in the program of regular activities which he maps out for himself. It will enter into the routine of his office and be a matter of daily concern for him. The presence of non-Catholics around him will be looked upon, not as a matter of course to which he reconciles himself, but as a challenge that calls for zealous activity. It goes without saying that this work for non-Catholics demands much prudence and infinite tact, or more harm than good will be done. Nothing could be more detrimental to the cause than an offensive aggressiveness and an indiscreet zeal that would repel even those that have leanings towards the Church.

Influence on our fellow-men is essentially conditioned on social contact. We cannot act on others if we are not brought into some form of association with them. Again this fact points to the pastor as the born and logical convert-maker. The local proximity in which he lives with his non-Catholic fellow-citizens constitutes the basis of the contacts that will enable him to exert his influence on them. Neighborhood makes for mutual relations and creates opportunities for the exercise of personal and social influence. The parish is a neighborhood, and in it the pastor can easily establish numerous contacts, and by these radiate influence in every direction. No one else has a similar advantage to affect his fellow-men, for his contacts with them are of both a very intimate and permanent nature. Is it not a logical conclusion that these contacts should be utilized for purposes of conversion?

⁸ Nothing is more precious and dearer to the Lord than a human soul. If we love the Lord, we must love souls; and if we love souls, we must be anxious to save them. But those outside of the Church are in jeopardy of their eternal salvation. How can anyone who is convinced of this truth remain indifferent to the unbelieving multitudes around him? These multitudes really need us. They are like sheep without shepherds. We must not fail them. We must become their shepherds also.

The question of approach is another factor that assigns to the pastor the chief part in convert-making. Non-Catholics are a very heterogeneous mass. Their mentality is far from being the same in all cases. What attracts the one will repel the other. Success in convert-making will largely depend on the right approach. Now, no one has a better opportunity to study the individuality of potential converts than the pastor. He can make himself acquainted with their habitual intellectual environment, their difficulties, their prejudices, their aspirations, their shortcomings and their general mentality. He also can find out what common ground there exists between them and us. A careful analysis of these things will put him in a position to construct an appeal that penetrates to their minds and hearts. His opportunity in this respect is absolutely unique and will prevent fatal blundering that is almost inevitable in a stranger who is unfamiliar with the special circumstances. When he speaks, he can talk to the point and will avoid beating the air. It may be that he will call on an outside speaker, but in that case he will give the latter the benefit of his invaluable information. The pastor can bring to the work of convert-making a psychological penetration and a personal touch which are the result of his exceptional familiarity with the environment.

The pastor is the born convert-maker. To him the idea of the other sheep will come with sufficient concreteness and vividness to arouse personal sympathy and active pastoral zeal. In a real sense he can look upon them as his own. His contacts with the non-Catholics of his neighborhood open up to him channels by which he can exert influence. He possesses that acquaintance with the situation that will guide him in finding the right approach. If every pastor avails himself of his magnificent opportunities, a gigantic net with very close meshes will spread over the entire country, and with the blessing of God we may see another draught of fishes that surpasses our boldest expectations.

CHARLES BRUEHL, D.D.

FOURTEENTH CENTENARY OF THE ORDER OF ST. BENEDICT

(529—1929)

By A BENEDICTINE MONK

I. ST. BENEDICT—THE MAN

In the year 529—that is just fourteen hundred years ago—an event happened which was sufficiently commonplace in itself but which was destined to react in an almost incalculable fashion upon the life and civilization of Europe. Finding life unbearable by reason of the blind jealousy and hatred of a certain priest of the neighborhood, St. Benedict left his first retreat in the wild and mountainous district of Subiaco, a place famous in profane history as the retreat of Nero who had a country residence there, on the banks of a lake formed by damming the waters of the precipitous Anio. Accompanied by a handful of disciples, Benedict journeyed south, stopping no doubt at Rome, which he had not seen since his hurried flight in the early days of his youth. From Rome he would follow the old *Via Appia*, along which more than one of his ancestors—scions of the *gens Anicia*—had come back to the heart of empire from some outlying part, flushed with victory and laden with the spoils of an entire province.

About half-way between Rome and the lovely Bay of Naples there rises sheer out of the fertile plain of *Campania felix* a lofty mountain, then still crowned, after two centuries since the official overthrow of paganism, with shrines of Apollo and Venus, who there received the superstitious homage of an ignorant peasantry. By giving hospitality to St. Benedict, *Cassinum* or *Monte Cassino* was destined to take rank among the holiest and most famous of mountains, its glory being in many ways comparable to Sina itself in that upon its summit a new Moses gave a law that meant holiness of life and everlasting glory to countless thousands of men and women in the course of fourteen centuries.

Who was St. Benedict? The question is almost an insult to the intelligence of even those whose knowledge of bygone centuries is but slender. But let us answer the query in the inspiring words with

which one of the greatest of Popes and Benedict's most famous disciple opens the second book of his "Dialogues," which is wholly consecrated to an account of the life and wonderful deeds of one of the most venerable personages in all history: "There was a man of venerable life, blessed by grace and blessed in name—for he was called *Benedictus*—who from his youngest years carried the mind of an old man, for his age was inferior to his virtue. He despised all vain pleasure, and though he was in the world and might freely have enjoyed such pleasures as it yields, yet did he look upon it as withered, and scorn it as a faded bloom."

It is regrettable that, at the time of Pope Gregory, the method of writing history should have been what it was, for whilst the great Pope admirably succeeds in sketching a vivid and realistic portrait of Benedict, he tells us but little about his parentage and upbringing. We know, nevertheless, that Benedict was a Roman of noble blood, though born in the small provincial town of Norcia, not so very far from Rome. In any case it was in the capital, the home of the Anicii, that he went to school.

Now, this must have been not later than the year 490—more than a century, that is, after the triumph of the Cross and the public overthrow of paganism. Yet, Gregory speaks of the evil manners of the youth that frequented the schools. So bad were their morals that, for fear of being himself contaminated, Benedict resolved upon cutting short his literary studies. No doubt, he had read or heard of Anthony and Paul and the countless ascetics of Egypt and Syria. The biography of St. Anthony, due to the pen of the glorious Athanasius, was known everywhere. Earlier in the century Augustine, still wavering between God and the world, had been deeply stirred by its perusal. So the decision come to by the youthful student, if heroic, was not unprecedented.

St. Gregory does not tell us the age of our Saint at the time of his flight from Rome, but he cannot have been so very young as is sometimes imagined; nor need we take too literally his biographer's statement that Benedict was unlearned, for his book, as we shall see presently, gives abundant proof of both a real mastery of style and extensive reading—if not of profane letters, certainly of the Bible and the great Fathers and Doctors of the Church. Gregory describes

Benedict's withdrawal from the world rather quaintly when he says : "He withdrew learnedly ignorant and wisely untaught" (*Recessit igitur scienter nescius et sapienter indoctus*).

It strikes us as odd that Benedict should have allowed his nurse to accompany him at first—though he left her also as soon as he had found a hiding-place from men among the wilds of Subiaco. In a cave, overhanging a deep gorge from the bottom of which rises the gentle murmur of the Anio, Benedict spent the next three years of his life—known only to one solitary monk, Romanus, who had met him on the way to Subiaco, and, having given him the habit of religion, likewise brought him a pittance of bread on stated days. There the youthful hermit spent three years, known to God and—it must be said—to the devil also, for one day the solitude of Benedict was suddenly disturbed by the phantom of a woman he had seen in Rome and by a violent temptation to return to the world, which the Saint overcame by rolling himself amid the thorns and brambles of the wilderness. The incident shows, surely, that our Saint was not a child at the time of his flight, and though Gregory calls him *religiosus ac pius puer*, the word is probably used to describe his feelings towards his nurse rather than his years.

Gregory has an admirable phrase when describing the three years of solitude at Subiaco: *Solus in superni inspectoris oculis habitavit secum*. It was during these three precious years that the Patriarch of monks fitted himself and was formed by the Holy Ghost for the wonderful task allotted to him by Providence.

Soon the Saint saw his solitude invaded, first by some shepherds, then by certain monks of the neighborhood, who asked him to become their abbot. But when these despicable men sought to rid themselves by means of poison of a too stern reformer, Benedict withdrew once more to Subiaco, where he soon saw himself surrounded by so many would-be disciples that he found himself compelled to receive them and distribute them in some twelve cells or small houses.

It was now that the truly diabolical jealousy of a priest in one of the neighboring parishes forced the gentle Saint to leave Subiaco. In the designs of God not Subiaco but another mountain was to be the Sinai of monasticism. But always must we look back to the

cave of Subiaco and to the rocky heights of the blessed mountain as the cradle of the monastic order. Here is the rock whence Western Monachism was hewn.

But it was on the heights of Cassinum that Benedict wrote—or at least put the finishing touches to—his Rule, and from Cassinum swarms of black-robed Monks went forth into every province of Italy and the rest of Europe, carrying away with them into the forests of Germany, Sweden and Norway, England and Scotland, the light of faith and the torch of true culture and civilization.

A man is best known by his writings. Hence, the Rule gives us the true key to Benedict's character. Fortunately, however, the Saint's papal biographer has preserved a number of details that reveal a personality of wonderful charm and gentleness mixed with strength. If Benedictines have rendered yeoman service to civilization—which implies refinement, courtesy and consideration for others—they surely learned these things at the best of schools, for their Father was the soul of courtesy. One Easter day a certain parish-priest was about to sit down to his dinner, when the Lord Himself appeared to him saying: "Thou preparest luxuries for thyself, and my servant endures the pangs of hunger in such-and-such a place." Gregory then describes the priest's journey through thickets and woods, over hill and dale, carrying the food he had prepared; and, when at last he discovered the Saint, he told him, after prayer and holy speech: "Arise, let us eat, for today is Easter day!" Whereupon Benedict, the true nobleman, replied: "Yes, I know it must be Easter day, since I have merited to behold thee" (*Scio quia Pascha est, quia hodie videre te merui*). So, after prayer they ate together, after which the priest returned to his parish (*Dial.*, II, 1).

Space forbids us to linger as we fain would over Gregory's admirable biography. Who has not read of Benedict's brotherly affection for his sister Scholastica, and of the last momentous interview between the holy twins, when the gentle sister's tears and sighs changed the face of the sky and thunder and lightning compelled the stern lawgiver to break his own rule and spend the night outside his monastery for the consolation of Scholastica, whose soul three nights later Benedict beheld, as he looked out upon the plain that

stretched at the foot of Cassinum, winging its flight to heaven in the form of a dove.

The miracles of Benedict are numerous and truly astounding, but they are even more remarkable, perhaps, in that even in them the Saint reveals his character and they certainly all serve a high, ethical purpose. The past and the future were known to this admirable man; the secrets of hearts lay bare before his eyes as the pages of an open book; hunger and disease were subservient to him; devils trembled and fled before his presence, and at his bidding the very grave often gave up its prey. All is said of such a man—and never has such praise been bestowed on anyone—when St. Gregory does not hesitate to assert that Benedict was filled with the spirit of all the just (*omnium justorum spiritu plenus fuit*).

At the last, having predicted the day of his death and prepared his own grave, Benedict, consumed with fever, had himself carried to the church. There, standing upright, supported by the arms of his disciples, refreshed by the Body and Blood of Christ, amid the murmur of prayer and with words of prayer on his own lips, the glorious hero of Christ gave up his soul. In that very hour two of his monks, then far away, were the witnesses of his glory, for they beheld a road reaching from Benedict's monastery to heaven, strewn with tapestries woven by angelic fingers on the looms of heaven, lit up on either side by torches glowing with unearthly radiance, and on the top of the bridge that spanned the abyss between earth and heaven there stood a resplendent figure in bright array who told them that this was the road by which Benedict, the beloved of God, had gone up to heaven.

As for the cave which had sheltered the youthful hermit, it was still the scene of miraculous events in the time when Gregory wrote: *Qui in eo specu in quo prius habitavit, nunc usque, si petentium fides exigat, miraculis coruscat* (*Dial.*, II, 37).

II. BENEDICT'S BOOK

St. Gregory has said all that can be said of Benedict's immortal book when he declares that the Rule of the holy Father is no less remarkable than his many miracles (*vir Dei inter tot miracula quibus in mundo claruit, doctrinæ quoque verbo non mediocriter fulsit*). The Benedictine Rule is characterized, says Gregory, by discretion

in its discipline and its elegance of style (*discretione præcipuam, sermone luculentam*). Moreover, since a man's writings, if they are at all the fruit of his personal thought, must needs bear the imprint of his character, we know Benedict best from a study of his book, for he could not teach but what he himself practised: *Cujus si quis vult subtilius mores vitamque cognoscere, potest in eadem institutione regulæ omnes magisterii illius actus invenire; quia sanctus vir nullo modo potuit aliter docere quam vixit* (*Dial.*, II, 36).

St. Benedict's was emphatically an original mind; yet, he too was a child of his time, for no man can wholly isolate himself from his surroundings and the force of tradition. The Roman Empire was then far advanced in its decay, but the principles of government that had made the greatness of Rome were alive in this scion of one of Rome's noblest families.

The Benedictine form of government is essentially monarchical, or rather it is patriarchal. The Abbot is the center and source of all authority. In the management of the house he is indeed helped by others, but in the last resort his will is the supreme law. Nonetheless, even this absolutism is tempered by the necessity under which the Abbot is placed of consulting either his chosen advisers or even the whole community. But, over and above this, again and again Benedict reminds him of the judgment of God, to whom he must one day give an account of his stewardship, for, great as his powers are, the abbot exists for the good of the family, not for his own advantage—*sciatque sibi oportere prodesse magis quam præesse* (*Cap. LXIV*).

St. Benedict's highest achievement was to have introduced into monasticism the essential element of *stability*, which it had lacked until his day. Just as the Abbot is freely chosen by the Brethren from among their number and for the duration of his whole life, so is the monastic profession, once freely embraced, binding for the whole of a monk's lifetime. Nor may a monk roam from monastery to monastery; on the contrary, since the monastery is essentially a family, the place of profession is a monk's home where he lives and dies, unless for some weighty cause he is sent to some other district or country, though this must always be for purely monastic and religious purposes.

The Rule of St. Benedict unites in a wonderful blend the twofold element of *asceticism* and *mysticism*. In his elaborate analysis of humility, obedience, love of silence (*taciturnitas*, not at all the same as *silence*), and in the list of "instruments" or "tools" of good works, Benedict lays down the solid and only safe basis of the life of prayer and contemplation. But, though he does not use the word, he is a true mystic and a maker of mystics. *Mens nostra concordet voci nostræ*, he says of the Office; everywhere we are seen by God, the Angels are present at our psalmody, they make a report to God their Lord of our good works, and so forth.

A monk's great and all-absorbing task is the praise of the Divine Majesty. Nothing may take precedence over this task (*nihil operi Dei præponatur*). But, since he cannot always pray, a man must work with his hand and his brains, for "idleness is an enemy to the soul." This lapidary saying lies at the very root of all that Benedictines have done for the civilization of Europe and the saving of the literary treasures of antiquity.

Perhaps the main contributory cause to the amazing vitality of Benedictine monachism is its moderation or discretion. When looked at in relation to Eastern or even contemporary monachism, the Rule of St. Benedict strikes us by its truly wonderful temperateness. True, as it stands, it is strict enough, so much so that it has been mitigated everywhere; but to many of his contemporaries Benedict must have appeared lax, for he allows a liberal quantity of food and drink, sleep and rest, and clothing is to be according to the climate or the season. In a word, the Abbot, like a wise and kindly father, is to see that there be no real want or suffering, the ideal being so to order the life of the community that the strong—the strong, that is, in body and in character—might wish to be asked to do more, yet the weak ones need not be frightened off (*ut et fortes cupiant et infirmi non refugiant*).

III. THE ORDER

If there is one thing that the glorious Patriarch never thought of, it was assuredly the foundation of an *Order* as we understand the word. He does not seem to have looked ahead or beyond his immediate time and surroundings, though even in his own lifetime he is

said to have sent disciples to Sicily and across the Alps to France. But his immediate aim was just to gather together a smallish band of men, irrespective of age or social condition, for the purpose of God's service (*divini scholam servitii*). In the mind of Benedict, a monk is just a "complete Christian"—all that but nothing less than that. What I mean is that the holy founder never pretended to give to his institute any special feature or characteristic; he had no esoteric knowledge to bestow, and he aimed not at forming a special school of either holiness or learning. The Benedictine spirit has all the simplicity, depth and amplitude of the Gospel. Theirs is no particular school of theology or philosophy—they need defend or follow no system of their own; in fact, if there is one thing that is more alien than another from the spirit of the Order, it is every kind of aggressiveness or contentiousness, even under pretext of rebutting error or defending truth.

Benedict had no special method of prayer to teach; in fact, he does not fix a time for "prayer" in the modern sense of the word, though assuredly, if ever there was a man of prayer, he was that man. But he did not think of prayer in terms of the systemization it has undergone since about the sixteenth century—that is, since the time when the Liturgy lost its hold upon the masses and private prayer was unhappily substituted in place of the public, official prayer of the Catholic Church. For St. Benedict prayer is much more than an exercise; it is an *attitude*, a *life*—the whole life of a monk is a prayer. But when, on the completion of public prayer, a monk wishes to pray in private—in the oratory—how is he to go about it? The answer strikes us as almost platitudinous in its objectivity. A man wants to pray in the chapel? Very well, let him just go in and pray (*simpliciter intret et oret*). But what an intense spiritual life this apparently simple thing presupposes! For, says the holy Father, let him pray, not with a loud voice or with many words, but with purity of heart and tears of compunction. And, because such prayer is not easy, the time of personal effort is to be brief whenever it is made in common, unless a special grace or inspiration be granted from on high: *nisi forte ex affectu inspirationis divinæ gratiæ pretendatur* (Cap. XX).

The ideal that has ever inspired the spiritual offspring of St. Bene-

dict is very well expressed by the beautiful motto which subsequent ages assigned to it: PAX! Peace is "*tranquillitas ordinis*." It is only in an atmosphere of internal and external tranquillity that we can give of our best. No doubt, struggle and persecutions bring out the heroism that is latent in most men; but a condition that demands heroic deeds cannot be a normal state. Hence, the Church—than whom none need be more perfect or heroic—is forever praying to be preserved from internal and external foes, so that she might enjoy perpetual tranquillity. Assuredly, the disciples of the venerable Patriarch of Cassinum have proved their worth in many a conflict; their blood has dyed many a scaffold and sanctified many a spot now hallowed forever; but it is in days of peace that they can give of their best. For that very reason God raised up other Orders, more mobile than the essentially stable or stay-at-home Benedictines, to go forth to battle against the enemies of the Church, or to evangelize the poor, or the children.

Benedictines are essentially community men. Here lies the secret both of the wonderful successes achieved by them in the course of the centuries, and that of their limitations. It may be said that few things, if any, lie outside their scope, but they are not equally adapted to all good works. Hence, when new dangers arose threatening the unity of the Church, the purity of her doctrine and the sanctity of life, God raised other founders of religious Orders whose mode of life and special training fitted them to meet these perils.

However, the Order has not outlived its usefulness, and it never can do so just because the chief purpose of its existence is the fulfillment of a duty that urges at all times—to wit, the duty under which man is, both individually and as a member of society, to pay homage to God, the Lord of all and the Source of every good. The "Work of God" (as St. Benedict calls liturgical prayer in a phrase than which none better could be coined) has ever been and still is that which gives to a Benedictine House its peculiar *cachet*. And assuredly there never was a time when it was more urgent that God should be publicly and daily honored, praised and thanked, for the world is getting more and more forgetful of the fact that man is made for God: *Homo creatus est ut laudet*.

But uninterrupted prayer is beyond the strength of flesh and

blood. Hence, a monk must work, either with hand or mind, for *otiositas inimica est animæ*. Here we have the secret of monastic achievement. When one reads certain books written in praise of the Middle Ages and its monasticism, one must avoid giving into an exaggeration to which many a writer, more enthusiastic than well-informed, allows himself to fall a victim. The great things done by monks in the course of the centuries were always in the nature of byproducts. The monks did not spend their strength in clearing forests, draining swamps, teaching agriculture to rude, war-loving peoples, just because they loved it, but because it is necessary for the good of soul and body that a man work. For the same reason they ever cherished a keen love for the things of the mind. Hence, they valued literature, copied and handed down from generation to generation the products of the mind of the ancient world; and, not content with mere copying, they wrote books of their own, so that, drawn by the renown of their learning, crowds of eager learners began to flock to the monasteries, which thus became shining islands of light in the midst of the sea of barbarism that, but for them and the bishops and priests of the Catholic Church, would surely have engulfed the medieval world.

The Benedictines have been the apostles of Europe. A black-robed band of forty monks descended upon England in the sixth century and won it for Christ by a conquest more lasting and infinitely more blessed than that of the legionaries of the preceding centuries. Then Boniface went forth from England and won Germany, and from Germany Anscar set out for the spiritual conquest of Scandinavia. Nor is the line of Benedictine apostles extinct. There is not a country today—not excluding far-off Corea—where the disciples of St. Benedict are not busy, working along their own traditional lines, that is, not in isolated and spasmodic efforts, but radiating from a center of light and strength, the monastic home towards which they draw their followers, or from which they issue for a time, but always returning thither, with the unfailing instinct of the homing bird, knowing that the monastery is the source of their strength and success.

The story of the Benedictine Order is practically that of Western civilization. During long centuries the Order has played its rôle in all the big events of history. It has seen the rise and fall of em-

pires, has witnessed the most tremendous changes in thought and manners, has sat (so to speak) by the cradle of nearly every one of the great religious Institutes that have successively enriched the life of the Church, of whose vitality they are themselves the most abiding fruit.

Today, fourteen centuries after Benedict's momentous "trek" from Subiaco to Monte Cassino, more than twenty thousand men and women, dwelling in close upon five hundred monasteries, hail the venerable Patriarch as their beloved Father, live according to his Rule, and carry out the beneficent works that he initiated. And, if the past is any omen of the future, assuredly the children of St. Benedict will not fail to carry out in centuries to come the age-long mission that is peculiarly theirs—the duty of praising God's Majesty, by day and by night, whilst taking their full share in all the good works of the Church, to the end that "in all things God may be glorified."

THE CONFIDENT PREACHER

By THE RIGHT REV. MSGR. H. T. HENRY, Litt.D.

Instructing his young class of future preachers, Father de Ravignan counsels them to be perfectly confident and invincibly courageous when they mount the steps of the pulpit. God is on their side, for they are to deliver His holy and saving message. Now, this courageous confidence is to be the farthest removed possible from self-ostentation or bumptious declamation; for he also warns his pupils that modesty, an appearance of recollectedness, "marks the man of God, points him out, as it were, coming down from the holy mountain" of converse with God.

In so far as the young priest's general manner of delivery is concerned, we might quote here in full—were it not so trite already—the classical counsels of Hamlet to the strolling players (Act III, Sc. 2). Indeed, Father Phelan uses that speech as a text for development or application in his "The Young Priest's Keepsake," and drives home with force its valuable lessons. It will be helpful to any public speaker who desires to emphasize his thought without overstepping the modesty of nature. A priest, however, is set apart from, and above, either the consummate actor or the public pleader. In the composition of his sermon he is something more than a rhetorician; and in its delivery he is something more than an orator. There is an element which must mark him as a "man of God."

This third element in successful preaching affects both the composition and the delivery of the sermon, but its influence is mainly perceived in the delivery. It should therefore be associated—albeit only summarily in the present paper—with any discussion of that *action* which Demosthenes demanded of a public speaker, and which St. Francis Borgia considered the *soul*, as it were, of oratory.

One thoughtful observer declares that in preaching the thing of least consequence is the sermon. Of course, no one can say with propriety that the content of the sermon is of little consequence. Such an assertion would be very foolish, and would be easily refuted by the silent witness of the great amount of space allotted, in all the manuals of sacred rhetoric, to the composition of sermons.

Nevertheless, there is a strongly suggestive truth in the declara-

tion that the sermon itself may be of less consequence, in respect of the good wrought by the preacher, than some other element of his preaching. But can there be, we may question, anything more important than the Christian truth we deliver to our hearers? Christian truth is undoubtedly of infinite importance. What is its value, on the other hand, if it be not received with docility, or if the impression it makes on its hearers is exceedingly weak? Shall the message that is designed to bring life—or to bring life more abundantly—to our hearers be itself a dead thing, as St. Francis Borgia intimates, because it lacks the soul of oratory?

It follows that the way in which we phrase the truth for the enlightenment and moral advancement of the congregation may be of less importance than the way in which we utter that phrasing. And the way in which we utter that phrasing may, in turn, be of less importance than the hearers' respect for the person who utters that phrasing.

Very aptly does Father Ponlevoy express the thought when, in his "Life of Father de Ravignan," he says: "The personal character of Father de Ravignan was the main point of his eloquence. I will express it in two words: it was Virtue preaching Truth. This would not perhaps be enough in a university, but it was enough in a church. A man has great power of convincing when it is felt that he believes, and of persuading when it is seen that he practises."

A previous paper has been devoted to the matter of Preaching and Practising.¹ Ponlevoy considers this harmony the main element in Ravignan's sermons. A life of Catholic conviction and of the living fruits of that conviction stamps itself on a speaker's personality subtly but withal discernibly to the faithful who hear us.

The thought was expressed concisely by Father Pardow in a note made for his own guidance: "*We* have before us the word of God in which we read His will and can become holy. The poor and ignorant must read it in us, in every act of ours." The Seraph of Assisi expressed the same thought in a different way when the sermon he declared he was going to preach consisted merely of a walk through the town.

Now, all such illustrations of the value of priestly conduct may

¹ THE HOMILETIC AND PASTORAL REVIEW, March, 1928.

show us in a general way a grave necessity that confronts us. In respect of the specific duty of preaching, however, they may appear vague. Let us assume that this highly desirable element of persuasion in our preachments is already there. There remains the concrete difficulty of combining modesty in manner with confidence in our hearts. This is especially the need of young preachers, whose real zeal may outrun prudence. A veteran preacher is permitted occasional stern reproofs and indignant language. He has won his spurs, as it were, and the people will not be tempted to make the comment that the preacher is just out of the seminary and is therefore hardly competent to judge the realities of temptation and the appalling hardness of life for the people. Father Pardow, for instance, recorded the criticisms he received. "He was 'too severe, too denunciatory.' His manner was 'very clear and earnest, but with at times *excess* of earnestness which seemed like severity and anger.' His voice, which he 'shivered for emphasis,' was always too loud. 'You make too much effort,' said his provincial; 'Make none at all; your voice is much more powerful than you imagine.' . . . 'See what harm I do by my plain talk. I must never forget that others are young, and things are real to them which are shadows to us' [a criticism he made of himself]. . . . The very asceticism of his face and bearing alienated a few. 'It is not so much what you say, as your very severe manner,' he was told. 'If you would show more love, the lessons would go down. You give us the naked law, sword in hand.' " I have taken these instances from Mrs. Ward's "William Pardow of the Company of Jesus" (*passim*). As he grew older, he grew more tender in manner, without losing, however, one jot or tittle of his confidence in his true mission as a preacher or in the humble but just estimate he placed on his power to do good by his preaching. Free from personal vanity, he knew how to avail himself of adverse criticism: "His comment on a phrase of St. Paul throws a good deal of light on his constant attitude of mind: 'Power—not virtue—is made perfect in infirmity: that is, the strength and power of God shine forth more perfectly when we are weak and yet do great things for Him—for it is evident that He alone is doing them . . . ' This sums up very well the reason for Father Pardow's confident spirit" (Ward, p. 244).

A confident spirit, but a gentle demeanor or a modest exterior, will be the better manner for a youthful preacher.

II

Many writers on the subject of the delivery of sermons warn the reader against elocutionary training. They have witnessed, no doubt, the danger of unwise applications made of rules and examples given by the instructor. Left to his own devices, the novice too often oversteps the modesty of nature, and thus appears to his hearers too self-confident. Instead of conciliating his auditory, he is apt to offend it. Whilst confident in heart, a certain slight suggestion of diffidence in manner is not unbecoming. But this suggestion of diffidence in manner applies rather to the public speaker than to the Catholic preacher, who must speak withal as an ambassador of Christ.

The advice of non-Catholic instructors in elocution may easily be misunderstood by the young priest, on the other hand, and his action may be "overdone or come tardy off." For instance, the author of "Psychic Power in Preaching" advises the preacher, before uttering a word, to let his gaze sweep the whole auditorium with calmness and confidence in order to gain the attention of all the hearers and intimate the importance of what is to be said. Good advice, but easily misunderstood. A certain priest placed himself under a capable non-Catholic instructor who had evidently told him to sweep the whole congregation with a calm and comprehensive glance. There are undoubtedly kinds of popular oratory which, because of the times or occasions, demand that this glance be obviously one of the greatest assurance to all the hearers that the speaker is a man of weighty utterance. I do not think our priest made any claim to such excellence. But he overstressed the calm glance of the instructor. The pause during which his gaze slowly traversed each of the three galleries in the church as well as the wide space of the ground floor was so extended that the desired impressiveness was soon lost (certainly, at least, for one of the auditors on that occasion) in a quickly growing irritability that made attention to the following preachment difficult and unfriendly. A brief and comprehensive glance may well comport with that modesty of manner so highly recommended by the great de Ravignan. But if the glance become

anything like a wandering stare, modesty is lost and the listener may associate the priest with the Sir Oracle of Shakespeare.

Two things are to be desired in the young preacher: a realization of the authority he possesses in preaching the word of God, and yet a certain modesty of nature that will make his authority agreeable to his hearers. His own just realization of his authority will insensibly give proper weight to his manner and to his words, and his hearers—ordinarily Catholics—admit his authority. This double fact should give him all desired confidence. Although a Protestant, Vinet pays due tribute to this accent of authority in his work on Homiletics, which is highly esteemed by our separated brethren:

“We are obliged to admit that the accent of authority is somewhat defective in the preaching of our times, and that comparing preachers of the same age with one another, the Catholics appear to have the advantage in the respect which we are considering. Beginning with the Catholics, we grant that authority, in a peculiar sense, being the mother-idea and the fundamental characteristic of the Catholic institution, it is not surprising that it reproduces itself everywhere, and that the minister having not only individual faith in the religion which he preaches, but belonging to a body which interprets and, to say the whole, perpetuates revelation, addresses his auditory, in one sense, from a greater height, which the Protestant preacher cannot occupy. It is true that he preaches, and so reasons, discusses, examines as well as the Protestant minister; but all these acts which imply similarity of position, are interpenetrated by a sense of sovereignty in matters of faith, which belong to no other system. The subjects themselves, the form, the tone of the discussion, announce the Catholic priest; and when the priest and the minister maintain the same cause, the one pleads it as a lawyer, the other as an attorney-general.”

Vinet argues that “authority is inherent in truth.” He recalls the words of St. Paul to Titus, admonishing him “to exhort and reprove with all authority,” and he regrets that Protestant preaching does not measure up with that of Catholic priests in the appropriate accent of authority.

But this accent of authority can well be accompanied with modesty of bearing in the priest, especially in the young priest. In his work entitled “Fénelon: His Friends and His Enemies,” Sanders translates a letter of Fénelon (page 346) which will remind us of the modesty which, in the young priest, may well comport with that confidence which de Ravignan commends:

“ ‘Young men of no reputation hasten to preach,’ declared Fénelon in his *Lettre à l’Académie*. ‘God knows how I reverence the ministers of His Word; but I am making no personal reflection when I say that they are not all equally humble and diffident. People fancy they see them seeking the glory of God less than their own, and that they are more anxious about their own career than about the salvation of souls. What can one hope from the sermons of young men without deep learning, without experience, without having won any reputation, who play with words, and desire, possibly, to make their fortune in the ministry, when it is a question rather of sharing the poverty of Christ, of bearing His Cross by self-renunciation, of overcoming the passions of mankind that we may convert them? The man who is worthy of a hearing is he who only uses words as the expression of a thought. There is nothing more contemptible than the professional speaker who uses words as a charlatan uses his remedies.’ ”

The great Archbishop of Cambrai prefaces this tremendous arraignment with a word of deference and diffidence: “God knows how I reverence the ministers of His Word.” With a charitable illustration of litotes, he declares of the young preachers of his day that “they are not all equally humble and diffident.” And meanwhile he utters the cautionary words, “I am making no personal reflection”—a caution which the present writer applies to himself. Sanders says of Fénelon:

“It is the subject of oratory to which he brings the practical experience of a lifetime. There was little scope for the exercise of that art among the laity, for the government was in the hands of a few prominent men who, if they ever listened to each other’s efforts at eloquence, did so with closed doors, and deprecated any attempt to sway or illuminate the mind of the people by public speeches. The judicial system was also so corrupt that the most eloquent of advocates made but a slight impression, and it was from the pulpit only that a man could secure a hearing. The abuse of such a state of things was patent; raw youths, eager for notoriety, and with no other qualifications, were admitted to the priesthood.”

Fortunately, if this were ever true, it is so no longer. The priesthood of today is one of inevitable sacrifice, prefaced by a long training in the ecclesiastical sciences and in the practice of ascetical principles. But our poor human nature, nevertheless, remains always with us. We may still wish to make an impression by our sermons, and may mistake an ostentatious for an authoritative manner, tortuous argumentation and high-flown diction for depth of thought and elegance of style, scholastic phraseology for apparent learning.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

XII. The Love of Jesus Christ

I. LOVE IS PROVED BY SACRIFICE

The midsummer holidays had at long last secured a respite for the hard-worked Sisters of a teaching Order, and from the outlying smaller houses the nuns had come to the mother-house for the purpose of the annual retreat. Behind the convent lay a beautiful and, for London, a very large garden, in which the Sisters of the mother-house, who were not in retreat, met daily for an hour or two of quiet recreation.

The present writer was conducting the exercises. One day the subject of the morning conference had been the love of God and the sacrifices it is capable of calling forth even in these days, which to many appear degenerate by comparison with the fervor of past ages. When treating of such a topic, a preacher could hardly fail to quote a passage in a letter written to a friend by Dr. Jowett, the famous Master of Balliol: the passage is the more remarkable as coming from the pen—and therefore, presumably from the heart—of one who was supposed to be a minister of the Christian religion. "Is it possible to feel a personal attachment to Christ, such as is described by Thomas à Kempis?" And he answers in the negative: "I think that it is impossible and contrary to human nature that we should be able to concentrate our thoughts on a person scarcely known to us, who lived eighteen hundred years ago."

A strange confession, this, to be sure! That it is impossible to be greatly interested in a man who lived centuries ago may be true enough, but, if that man was God as well as man, then surely we can and must love such a one with all the fiery ardor with which we seek to love God who craves and even commands that we love Him above all else and with all the powers and energies of our being.

Now, it so happened that just before the midday meal there came to the convent an old Italian Capuchin, who had worked in India for many years. After the meal the good missionary, who gave the impression of being a truly apostolic and most saintly man, regaled

the Sisters and the preacher of the retreat with tales from the mission field. The story that follows is the only one I can remember, because of the powerful impression it made then, and it may not be amiss to give it in these "Notes," the purpose of which is to help and edify priests.

In the town where the missionary lived, right opposite the church, there lived a wealthy Mohammedan whose only son was attending the university lectures, for it was a university city. One day the youth called at the good Father's house, by night, like Nicodemus of old, and asked the priest to baptize him for, said he: "I believe that Catholicism is the true religion." He had been led to this conclusion by extensive and prolonged reading. The priest soon perceived that the youth was in earnest and that his knowledge of our religion was indeed wonderful, but he felt that it was also his duty to warn him of the worldly consequences of the step he was bent on taking. In this respect the young man was under no delusions, for he well knew the fanaticism of his father.

In due time the youth was baptized, and, after he had received added strength from on high in the Sacrament of Confirmation, he at last decided to inform his father of the step he had taken. Great was the fury of the latter, and there and then he turned the young man adrift, declaring that he was his son no longer. To add to the youth's difficulties, such was his father's influence that none of his friends or acquaintances had the moral courage to support him, so that in the end the neophyte was compelled to accept, at least for a time, the hospitality of the missionary.

However, a few days later, a prominent Jew called at the presbytery. "You know who and what I am," he said to the priest, "but whatever may be my feelings towards your religion, I can admire a noble and generous spirit when I see it: let the young man be my guest for as long a time as he cares." So the youth went from the house of the priest to that of the Jew. But not for long, for so noble-minded a man would not accept charity when he could earn his own living. Despite his academic training, he embraced a career which, though it is an honorable one, does not require a university degree from its members—he enlisted in the police force.

Surely, here we have an instance of true heroism, one that singularly refutes the assertion of the learned Don who could not wax

enthusiastic about one who had died—and even died *for him*—some nineteen centuries ago. If Christ were a mere historical personage, like the so-called great men of whom our history books tell, there would be every excuse for such indifference. But Jesus Christ is the Son of the living God: He is not dead but alive, not far but near, for He solemnly promised, in a very momentous hour, that He would be with His own always and everywhere, until the very end of time. In the Holy Eucharist our Lord perpetuates His presence on earth; by this wonderful contrivance of infinite power, wisdom and love, He is nigh unto all; the Christian altar is the prolongation of Bethlehem and Nazareth, even as it is the bloodless reënactment of the bloody ritual of Calvary. In the Catholic Church Christ lives, suffers and triumphs, and by the voice of Popes and bishops the sweet and powerful voice of Him who taught in far-off Galilee and Judea is still heard throughout the length and breadth of the universe. Hence, the words addressed by St. Peter to the early Christians have a ring of added significance when we apply them to ourselves—and they are, of course, spoken of us as much as, and even more than, of those who were the contemporaries of our Lord, though these also had not beheld Him in the flesh. Our faith and love will indeed be crowned with glory at the coming of Jesus as Judge of the living and the dead, precisely because, “not having seen, you love: in whom also, now, though you see Him not, you believe: and believing shall rejoice with joy unspeakable and glorified; receiving the end of your faith, even the salvation of your souls” (I Pet., i. 8, 9).

The salvation of our souls! There is music in the word. What else matters? What losses are of any account if so be that at last, and perhaps just because of temporal sorrows, we secure that priceless boon, the salvation or rescue of our immortal souls from everlasting ruin? And what a truly divine reward of our faith, trust and love, if these things are to obtain for us “joy unspeakable and glorified”! Surely the thought of so blissful an exchange should make us think very lightly of the toil and fatigue that we are asked to expend in the service of our heavenly King!

II. LOVE THE SECRET OF THE SAINTS

Here is the real secret of the Saints, the key to much in their lives

that puzzles and bewilders the natural man, whose vision is not clarified and strengthened by the light that proceeds "from the Father of lights with whom there is no change nor shadow of alteration." The Saints were fired by a burning, passionate love for our Lord—a love that gave them no peace, that would not allow them ever to take the line of least resistance or to settle down to a smug, self-satisfied, middle-class kind of existence in the dull, uninteresting, adventureless streets of spiritual suburbanism. "Safety first" was never their motto. But, even as some men love to live dangerously and would find unbearable an existence unmixed with the spice of peril, because theirs is an ardent imagination and they ever hear the call that urges them to undertake things arduous and perilous, so were these men and women forever doing and bearing things, or undertaking great works for the glory of the Lord, whose love would not let them rest.

It has been said that genius is an infinite capacity for taking pains. A great painter once explained to the present writer that nothing was more true. "Your artist," he said, "has a certain natural aptitude, but what is called his genius is in the last analysis nothing but a perfect fury for work, so that the man toils ceaselessly and thus becomes an expert in his craft." Probably, genius is even more than that: it certainly implies a perception of the beautiful, a glimpse of something so perfect that the artist ever seeks to seize and hold it, though his despair is precisely his inability to grasp his ideal. In some such way the Person of our Lord stands ever before the eyes of the soul in all the radiance of His Godhead and the adorable attractiveness of a stainless, flawless Humanity. To all of us faith gives a glimpse of this glorious Personality. To know Jesus is to love Him, for the heart cannot but burn with love for that Beauty and that Good which the intellect has been able to perceive, even though dimly, as much needs be all our intuitions of the Divine.

The feelings of such a soul are admirably expressed by Isaiah (xxvi. 8-9): "O Lord, we have patiently waited for Thee: Thy name and Thy remembrance are the desire of the soul. My soul hath desired Thee in the night: yea, and with my spirit within me in the morning early I will watch to Thee."

Those for whom the name and the remembrance of Jesus are ever the desire of their soul, are thereby armed with a courage and a

spirit of sacrifice that nothing can daunt. It must be this that St. Peter had in mind when he wrote: "Christ having suffered in the flesh, be you also armed with the same thought" (I Pet., iv. 7)—that is, the thought of what Christ endured for love of us cannot fail to fire the imagination and stir the heart to great enterprises, urging us to make some return of love to Him who, because He loved us, gave Himself for us. *Sic nos amantem, quis non redamaret?*

Love is irresistibly called forth by the sight of the good and the beautiful, and is made up of admiration of and delight in beauty and goodness. Jesus Christ is the embodiment, the incarnation of infinite and uncreated beauty. If we are not afire with love for Him, it is solely because we fail to make a reality of the saying of Isaias quoted above: we do not desire Him in the night, or watch for Him early in the morning, because His name is not constantly treasured in our remembrance, but we let the *fascinatio nugacitatis*—the empty show of this world—so take up our attention that we forget Him who is "the fairest of the children of men."

O, if we could but once discover for ourselves the secret of the love of Jesus! It is a secret, and each soul must set out in search of this Holy Graal. The very search is sweet, for He is kind to them that seek—*quam bonus te quaerentibus!* But O, what is He not to those who find Him—*sed quid invenientibus!*—to those who make the glorious, enthralling discovery whereby they perceive, at least in part, "what is the breadth, and length, and height, and depth" of that "charity of Christ which surpasseth all understanding" (Eph., iii. 18, 19)!

Who could refuse to love Jesus? His whole Person, His very name, breathe love. He loved us with an infinite, eternal, disinterested love—a love than which none could be more unselfish, for, on His own authority, there is no greater love than when a man gives his life for his friend. Now, He sacrificed His precious life, not for His friends but for His enemies, in order that we might thereby become His friends: "scarce for a just man will one die; yet perhaps for a good man some one would dare to die. But God commendeth His charity towards us, because when as yet we were sinners, according to the time, Christ died for us" (Rom., v. 7, 8, 9).

Love is the highest homage we can pay to our loving Saviour.

We may not be able to fast, the very thought of penance or bodily pain may cause us to shudder, and the time must surely come when even the most zealous worker is no longer fit for toil; but we can always love Jesus. We can and must love Him in youth and in eld, in sickness and in health, at home and abroad. If we make of Jesus our best friend, our best-loved and most trusted companion, how easy all things become! The experience of centuries bears witness to the truth of this assertion, for there is no power in the world like the power of love which endureth all things, believeth all things, hopeth all things. If the love of man for woman, or the love of a mother for her child, can be the incentive we know it to be, the lovers of Jesus surely shall not dare and do less for the Divine Beloved.

The Rule of St. Benedict is an admirable mirror of the spiritual mentality of the fifth and sixth century. For those giants of Christian asceticism, the love of Christ was the most powerful motive and support. Among the tools of the spiritual craft of which Benedict draws up an inventory he mentions this one: *Nihil amori Christi præponere* (To prefer nothing to the love of Christ). At an even earlier period we meet with St. Anthony, the founder of Eastern monachism. In the brief account of his life which we owe to the pen of the immortal Athanasius of Alexandria, we are given a summary of the spiritual teaching of that great expert of the inner life. "Believe me," he said, "O my brethren, Satan greatly fears the night watches, the prayers, fasts, voluntary poverty, mercifulness and humility of the godly, but above all a *burning love for Christ—maxime vero ardentem amorem in Christum Dominum*" (cfr. *Brev. Rom.*, 17 Jan., 2nd Noct.).

A love such as this is a power and an inspiration. It enables even the weakest to undertake and bring to fruition great things, for love diminishes difficulties and fires with such enthusiasm that obstacles, instead of hampering, only accelerate the pace, according to the saying of St. Augustine: "Where there is love, there is no pain, or if there is pain, pain itself is loved:

*"Ubi amatur, non laboratur
aut si laboratur, labor amatur."*

THE CENTRAL CATHOLIC HIGH SCHOOL

By PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

The central high school is today an accepted solution of a problem in Catholic education. For many reasons it commends itself to the great body of Catholic educators striving to offer a Catholic high school education to every Catholic boy or girl fitted to proceed to higher studies. The high school as we have it today is a recent growth. It was not until 1890 that the first high school that could be classed as a central high school was opened in Philadelphia. A gap of sixteen years separated this, the Roman Catholic High School of Philadelphia, from the second school of this class, the Central Catholic High School of Grand Rapids, Michigan. The trend at present is definitely in the direction of the central high school.

An exhaustive study of the present situation was made recently (1927) by Carl J. Ryan, M.A. Much that is presented here has been derived from his findings as presented in his dissertation, "The Central Catholic High School." From the pen of the Very Reverend Joseph V. S. McClancy, Superintendent of Schools, Brooklyn, New York, we have also "Reflections upon the Diocesan High School Movement" as a source of information. The Reports of the National Catholic Educational Association, which form almost an encyclopedia of education, contain a number of articles on this subject.

The same cogent reasons that are advanced for Catholic elementary education can be offered for Catholic secondary education. At no period of life is the guidance of religion more sorely needed by Catholic youth than during the crucial period of adolescence. The high school student needs instruction in the faith, training in religious practices, completeness of education, character-training and Catholic atmosphere. Adolescence is the time for definitely shaping character. The principles adopted during adolescence regulate life in great part. There is no time during which more careful custody of the process of development is needed. The modern adolescent, exposed to every form of emotional extravagance, must have the best guidance, the most wholesome atmosphere, the most vigorous direction towards sane living.

The ideal of universal secondary education, if that be an ideal, places upon us an obligation. We must make it possible for all who are fit, to secure higher education under Catholic influence. The Bishops of our country are conscious of this obligation, and under pressure of the trend towards universal secondary education have cast about for the very best means to provide Catholic higher education. Our school system must be an unbroken unit from the kindergarten to the university. The developments of the past score of years have demonstrated clearly that the only answer to the high school problem is the Catholic Central High School. By the Catholic central high school we understand "a senior high school, not connected with a college, which in the estimation of the Ordinary represents an endeavor to provide a secondary education under Catholic auspices, either by means of endowment or by combining parochial or diocesan resources." Purely parish schools, private schools and academies, and preparatory departments of colleges are not included in the meaning of the term. Though the movement in the direction of the central high school is marked, the parish high school still bears the brunt of the burden. But the present contention is that our future progress is better promoted by pursuance of the central high school idea.

With the mounting cost of education the all-sufficient reason for the central high school is economy of building, equipment and administration. Individual schools multiply expense in many directions, especially in gymnasium, auditorium, laboratory and library facilities. The single central high school can offer better facilities at less cost per capita than can a number of parish high schools. The parish high school may be, and usually is, the work of a single zealous pastor. His living personality dominates the situation, gives the school its life. With his death or departure to other fields, there is always the fear that the high school will languish and disappear. Again, the fortunes of a parish are subject to the shifting of population from one locality to another, a phenomenon frequent in our large cities. The parish high school is sometimes left "high and dry." These are factors less likely to influence the central high school, which does not depend on one parish or on the success or zeal of one pastor.

The administration of the central high school can readily be

placed in the hands of a specially trained principal free from all other duties. If we suppose a free principal for each of the parish high schools that would be required to care for the students of the central high school, we see at once a great loss of power. Teaching energy also is dissipated in the average parish high school, where the same number of teachers are required for a school of 50 pupils as for one enrolling 150 pupils. Actual figures show that the average class in our parish high school is about 15 pupils. In the central high schools studied the average pupil load rises to 23.8. The larger number better utilizes teaching energy, better stimulates the teacher. The pressure on our religious communities is terrific. Vocations do not keep pace with the mounting enrollment in our schools. Any economy in teaching energy is a double or triple saving, as those know who have been forced to employ secular teachers to supply the dearth of religious Brothers or Sisters.

The claims to economy of the central high school are substantiated by actual figures. In a group of such schools the annual per capita cost of education for boys was found to be \$42; for girls, \$32. When we compare these figures with those for the public high schools of the same cities, ranging from \$92.40 in Topeka, Kansas, to \$199.97 in Indianapolis, Indiana, we gain some idea of the economy possible through careful administration and the self-sacrificing service of our teaching Brothers and Sisters—and priests. When we speak of cost, we must distinguish the building of the school and its maintenance. Except in the rare case of sufficient endowment, our central high schools have been built either by a religious community, or by a drive for funds, or by assessment of parishes. Some schools are sufficiently endowed to provide free tuition. Others are supported by tuition fees paid by the pupils. But, in the majority tuition is free to the pupils. In this latter case the expense is borne by the parishes participating in the maintenance of the school. An assessment is made, based upon the number of parish pupils in the high school, or upon the number of families in the parish, or finally upon the parish income or parish expenses. The burden in any case is not a light one. A new plan for building and maintenance, strongly commended by Ryan, is the following: "The building and operation of the school are entrusted to a religious community, which also supplies the faculty. The community builds

the school at its own expense. The diocesan chancery reimburses the community at a definite rate for each pupil. The rate is such that it will cover the cost of current maintenance and allow the community to pay off gradually the initial investment. When this has been liquidated the rate per pupil is then to be readjusted—this being the agreement between the diocesan authorities and the community.”

Departmentalized teaching is more readily possible in the central high school. This is a day of specialists. Our teachers may become specialists if they are not burdened with the teaching of a number of subjects. This specialization is necessary also because of the increasing demand of accrediting agencies for specific preparation in those branches a person expects to teach. In general, it is more difficult for the smaller high school to meet the requirements of standardizing agencies. Of the 35 central high schools studied by Ryan, 31 were fully accredited.

The first advantage of the central high school to the individual pupil is the enlarged curriculum. The larger school is always in a position to offer a greater variety of courses. The cost of the purely technical courses for boys makes them prohibitive, but domestic science and home economics can be offered to the girls. When but one course is offered, it is the traditional classical course. The Catholic Central High School of Toledo, Ohio, offers eight courses: classical, scientific, nursing (preparatory), teaching, drafting, art, home economics and commercial. No definite norm determining the number of courses that should be offered in a given central high school can be established. Generally speaking, the average central high school should offer the student more than the classical course, but the core subjects of that course—English, Latin, mathematics, history and science—are frequently supplemented with a wide variety of subjects. In answer to a questionnaire, Ryan found included with decreasing frequency in the classical course by one or more schools the following subjects: civics, Spanish, French, German, physical training, music, drawing, ethics, health, household arts, bookkeeping, typewriting, public speaking, Greek, agriculture, physical geography, domestic science, accounting, economics, physiology. In the classical-scientific course, designed to prepare students for college work in scientific, engineering and pre-medical schools, stress is

placed on science and mathematics and on modern languages in place of Latin in the last two years. In the commercial course the first two years are usually identical with the classical course. This gives the student a splendid preparation for the business education that follows in the third and fourth years. These three courses are those most frequently given. Much is determined by local conditions. Ryan gives the following factors as determining the curricula of the schools investigated: (1) the wishes of the parents as determined by a survey; (2) the opinion of educational authorities; (3) the practice of public schools in the community; (4) local industrial conditions; (5) the number of pupils who in the past entered college after high school. Most frequently the offerings are limited by a lack of money or religious teachers. In our large cities there is an increasing group of well-prepared high school teachers, college graduates with sufficient credits in education, who can find no regular employment in the public school system. But the employment of secular teachers in a system built to fit the religious teacher, makes the cost prohibitive.

A greater measure of vocational guidance, usually required by accrediting agencies, can be given in the central high school. There is larger scope also for the extra-curricular activities that make an incidental contribution to education. Athletics, debating societies, school papers, French and Spanish clubs, literary societies, mission societies, orchestra and band, press clubs and the Assembly are activities that can be made to contribute much to the social and physical development of the student.

The second great advantage accruing to the student from the central high school is the world view that is given him. If his secondary education is given in the same atmosphere in which he received his elementary education, he may well become narrow and provincial. The new and larger group of associates in the central high school helps to break down that timidity and shyness which is sometimes the result of the comparative seclusion of the restricted circle of the parish school. Many authorities speak of the superior socializing influences of the central high school. "It unconsciously counteracts," says Bishop McDevitt, "the intolerance and narrowness which appear in the views of those whose whole education has been attained in the one restricted environment. By bringing into closer relation-

ships groups of pupils from different parishes, and by exercising, therefore, an educational influence in the formation of character, it aids in preparing Catholic boys and girls for the more exacting trials which are met in the wider experiences of their chosen calling. It radiates a unifying force which is lamentably weak among Catholics, in all questions except the one—religion.”

The charge is sometimes made that central high school students are weak in loyalty to their respective parishes. This objection is urged with equal justice against our colleges and universities, whose graduates in the past have consistently failed to make that contribution to the Catholic life of the parish that might reasonably be expected from the select few favored above their fellows. But it must be remembered that parochialism has been the bane of united Catholic effort. Perhaps the wider vision, interest and influence that is given to the central high school student may do more to advance the cause of religion than parish loyalty. Parish control and influence over the boy and the girl need not be destroyed. In many central high schools monthly reports of students are sent to the respective pastors. The students call on the pastor and receive their reports with any advice or admonition that the pastor may deem wise. This plan keeps every student in constant touch with his own pastor, and gives the pastor facile contact with the adolescents of his flock.

The central high school, a large and well-equipped building, increases the prestige of Catholic education. Material equipment and academic excellence do not necessarily go hand in hand, but our Catholic public is justified in calling for a building that is imposing, modern and properly equipped with all the tools that are considered necessary by recognized standardizing agencies. In this day of modern high schools, made possible by seemingly unlimited public money, the central high school will better retain Catholic patronage than the parish high school, which is frequently crowded into the same building with the elementary school. It is a splendid commentary on the faith of our Catholic laity that they seek at any sacrifice, even in the absence of special diocesan legislation, to secure a Catholic high school education for the children committed to their care. In Pittsburgh, where only one section of the city is provided with a central high school, parents from outlying parishes and suburban towns seek to send their children to this central high school

(where extra-regionals must pay tuition) rather than patronize the local public high school, often equal or even superior in material appointments.

In the judgment of the great majority of Catholic educators the central high school is destined to supersede the parish high school. We may advert to the fact that many of the arguments in favor of the central high school can be urged for the central or district elementary school. But the central high school is on the road to realization because secondary education is comparatively a virgin field, whereas central or diocesan elementary schools would demand the scrapping of much equipment that has been provided by a century of sacrifice and is serving well its purpose.

The support of the Catholic clergy and people is the *conditio sine qua non* of the central high school. There is no reason to doubt that this support will be given without measure. In the final analysis the parish must "pay the piper." Apart from the rare cases of ample endowment, the cost of building and maintenance is borne in one form or another by the parishes benefited. The response of the clergy of the Diocese of Brooklyn to a query of their Right Reverend Bishop augurs well for the success of the movement. Doctor McClancy tells us that "not one pastor voted in favor of any charge for the education of the boys and girls in the diocesan high schools. They were one in holding that such institutes should be entirely free, free in books, free in tuition, free in laboratory fees. They pledged their parishes to foot the bills."

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Acquisition of Ecclesiastical Goods

DONATIONS AND BEQUESTS MADE IN FAVOR OF RELIGION OR CHARITY

Persons who are entitled by the natural and the ecclesiastical law to dispose freely of their goods, may relinquish them in favor of pious causes either by direct donation or by last will. In last wills made in favor of the Church the formalities of the civil law should, if possible, be complied with; if they were omitted, the heirs should be admonished to fulfill the will of the testator (Canon 1513).

Canon 1513 is in open conflict with the rights claimed by those civil powers that do not admit that the Catholic Church has received rights from God independently of the good pleasure of the civil power. The Church claims the right to independent jurisdiction over donations and bequests made in favor of Catholic charities and Catholic work and worship. The non-Catholic world fumes and frets lest the Church, by application of such a principle, should become so rich and powerful that she will dominate the world and force her religion on non-Catholics, as Luther with his princely abettors, Henry VIII, and some others did with force and deceit impose on Catholics. Why talk about the abuse of power by the Catholic Church, when there is not a nation, and hardly any office of importance in the gift of the nation, which has not been abused at one time or another by unscrupulous civil authorities? So long as God wills to commission His authority to human creatures, whether in civil or in religious matters, there will be manifestations of human weakness and sinfulness on the part of these agents. It is, therefore, a sign of either lack of understanding or of malice and ill-will when certain men continually decry the wrongs done by churchmen, while they should be full well occupied in setting their own house in order.

God has given the Church charge over the work of religion which includes works of Christian charity, and for this reason the Church states that donations and bequests for these purposes are under her

jurisdiction. The Church desires that the formalities of the civil law should be observed by those persons who make donations or bequests in favor of church work, but she also teaches that such donations and bequests are valid, even though they are considered invalid under the civil law; wherefore the Code of Canon Law insists that the heirs should be admonished to comply with the will of the testator. The Code settles the controversy that existed before, namely, whether donations and bequests in favor of religion or charity which were invalid under the civil law were valid and obligatory in conscience. In fact, the question was settled quite a few years before the Code of Canon Law was promulgated, for the Sacred Penitentiary in a case decided January 10, 1901, stated that it was the practice of that Sacred Tribunal to consider bequests and legacies made in favor of religion or charity valid and binding in conscience despite their invalidity under the civil law, but that the heirs were usually permitted by the Sacred Penitentiary to make a friendly settlement with the church or charitable institute in whose favor the gift was made (*Acta S. Sedis*, XXXIV, 384).

In the United States persons who intend to give real estate or personal property to some church or ecclesiastical institute should consult a man familiar with the law of the respective State, for each State has its own laws concerning this matter, and it is quite common in all the States to have special restrictions concerning bequests for religious or charitable purposes.

Canon 1513 employs the terms "actus inter vivos," "actus mortis causa," "ultimæ voluntates." These are three forms of donation, using that term in a general sense of someone gratuitously transferring ownership of his goods to another person. The donation may not be absolutely gratuitous, but may be a gift with a condition imposed on the donee. The acceptance of the gift implies the acceptance of the condition; and, though a gift "inter vivos" transfers title to the goods at the moment of acceptance, the donor may revoke the gift if the donee neglects or refuses to comply with the condition. A gift "mortis causa" differs both from a gift "inter vivos" and a gift by last will. A gift "mortis causa" does actually give title to the donee in the goods donated, but that title is revocable by the donor until his death. At the moment of his death the donee's title become absolute. Wherefore, it has been decided in the United

States that a will of the donor does not revoke a gift "*mortis causa*," because the will has no effect until after the death of the testator and at the very moment of death the gift "*mortis causa*" has become absolute. The only period during which the donation could be revoked is the lifetime of the donor, and the will is not operative during the lifetime of the donor. The "*ultimæ voluntates*" of the Code are last wills and testaments. Both civil and Canon Law agree on the general conception of a will as a disposition of one's property to take effect after death.

The essential requirements of a will valid in civil law are, that the will is in writing, signed at the end of the writing (in some States, anywhere in the document) by the testator, or by another person in the testator's presence and at his request. That signature is to be made in the presence of—or acknowledged, if made apart from—the two or three witnesses (some States require three) present at the same time, who attest and subscribe the will in the presence of the testator and in each other's presence (in some States the witnesses need not be present at the same time). No fixed form is prescribed in law, but the terms employed must be sufficiently clear to show the intention of the maker to dispose of his estate after death. In the natural and the Canon Law one thing only is necessary, *viz.*, that there is moral certitude of the expressed will of the testator; written document, signatures, etc., are not essential. In reference to wills disposing in favor of secular persons and causes, the civil law is decisive; bequests for religion and charity should be governed by the law of the Church, as explained above.

EXECUTION OF DONATIONS AND BEQUESTS FOR RELIGION OR CHARITY

The will of the faithful who leave their goods by donation or last will to religion or charity shall be most faithfully executed, even in reference to the manner of administration and application of the goods, subject to the law of Canon 1515 concerning the executor (Canon 1514).

The Ordinaries are the executors of all donations and bequests made in favor of religion or charity. In virtue of this right, the Ordinaries have authority and are obliged to see, even by visitation, that the pious intentions are complied with; other delegated executors

must give an account to the Ordinary after they have performed their office. Clauses denying this right of Ordinaries, if added to last wills, are to be ignored (Canon 1515).

In the civil law there is a distinction between an executor and an administrator of last wills. An executor is named in the will by the testator, and at the latter's death the property of the deceased vests in him for the purpose of satisfying the obligations of the testator and taking care of his property and distributing the same as directed in the will. The executor, after burying the deceased, has the duty to have the will presented to the competent court for probate. If the will is declared invalid (either for lack of the prescribed form or, at the petition of the legal heirs, for other reasons), the deceased is considered to have died intestate, and the court appoints an administrator in whom the title to the goods and property vests for the purpose of satisfying therefrom the obligations of the deceased and of distributing the remainder among the heirs according to the laws of descent. An administrator *cum testamento annexo* is appointed by the court, if the deceased did not appoint one, or if the appointed executor refuses to accept the appointment, or if the appointee has not the capacity to assume the office under the law of the respective State. Both executor and administrator are answerable to the court that probated the will or appointed the administrator for disbursements, administration and distribution of the goods of the estate of the deceased.

Canon Law makes the Ordinary the executor *ex officio* of all donations and bequests made in favor of religion or charity. Canon 1514 prescribes the utmost fidelity in the execution of the will of the faithful who donate or bequeath some goods or property for religious or charitable purposes. If the conditions under which goods are left to some church or ecclesiastical institute are not acceptable to the persons in charge of the church or institute, they need not accept the donation or bequest; but, if they do accept it, they are in strict justice held to comply with the stipulations under which the donor or testator offers the goods to them. The same principle is applied by the courts in the civil law of the States, namely, that there is an obligation on him who takes a benefit under a will or other instrument to give full effect to that instrument under which he takes a benefit ("Common Legal Principles," I, 129). The rule

that the Ordinary is charged with the supervision of the administration of funds and property given for religious or charitable purposes is not new in the Code; the Council of Trent (Sess. XXII, Cap. 8, *De Reform.*) and the Decretals (Gregory IX, in c. 3, lib. III, tit. 26) had the same disposition.

OBLIGATION OF TRUSTEES TO REPORT TRUSTS FOR RELIGION OR CHARITY TO ORDINARY

The cleric or religious who has, either by way of donation or by last will, received goods in trust for pious causes, must notify the Ordinary concerning the trusteeship, and describe all such goods, both movable and immovable, with the obligations attached to them. If the donor has explicitly and absolutely forbidden all reference to the Ordinary in this matter, the cleric or religious shall not accept the trust. The Ordinary must demand that the goods received in trust be safely invested, and supervise the fulfillment of the pious intentions of the donor, as provided by Canon 1515. If a religious is put in trust of goods left in favor of any church of the place or of the diocese, or to help the residents or pious works of the diocese, the Ordinary spoken of in this Canon is the local Ordinary; otherwise the proper Ordinary of the religious is meant (Canon 1516).

A trust is "an obligation arising out of a confidence reposed in the trustee, or person who has the legal title to property conveyed to him, that he will faithfully apply the property according to the confidence reposed; in other words, according to the wishes of the creator of the trust" ("Common Legal Principles," I, 229). The four essential elements in a valid legal trust of personal property are: (1) a designated beneficiary; (2) a designated trustee, who must not be the beneficiary; (3) a fund or other property sufficiently designated or identified to enable title thereto to pass to the trustee; and (4) the actual delivery of the fund or other property, or of a legal assignment thereof to the trustee, with the intention of passing legal title thereto to him as trustee (*op. cit.*, I, 229). From the definition and the essential elements of a trust it is evident that not every donation or bequest with obligations attached falls under this heading. The chief difference between a trust and an outright gift lies, we believe, in the fact that in a trust one person is given the title to property and with it the duty of administration, another

the beneficial interest or income derived from that property with the obligation to use that income for a specified purpose—and, in religious and charitable trust, to say some prayers or perform certain other good works for the soul of the creator of the trust.

As all works of religion and charity in a diocese or other ecclesiastical district are under the supervision of the local Ordinary, all donations and bequests made directly or in trust for the furtherance of such works are under the supervision of the local Ordinary, no matter who is in charge of the church or ecclesiastical institute or other place where such works are carried on. An account of the administration, receipts and disbursements is to be given annually—or more frequently if demanded—to the local Ordinary. Money or other property which is given directly to a church or institute for religious and charitable purposes carried on by them, though with some obligations attached, does not constitute a trust, and therefore may be accepted and administered in the usual way without referring the matter specially to the local Ordinary. If, however, a cleric or religious is given money or other property in trust for works of charity or religion in the diocese, he must report the matter to the local Ordinary. The Code evidently supposes that a Religious may receive goods in trust for religious or charitable purposes, but whether that is permissible to a Religious will depend on the particular law—the Constitutions of an Order or a Congregation, which by consent of the Holy See may deprive the Religious of the right to become a trustee for such purposes. The General Constitutions of the Order of Friars Minor (Quaracchi, 1922), Chapter IV, n. 234, forbid the members of the Order to assume any duty of administration outside the Order.

If a religious of a clerical exempt organization (or a community of such exempt Order or Congregation) is made trustee for works of charity or religion in a certain place, must they report the matter to the local Ordinary or to their own Provincial or other major superior? Evidently they are commanded by the Code to report to the local Ordinary, if the goods are by the will of the donor or testator to be held in trust for the benefit of religious or charitable work carried on in a certain place or diocese. If the donor or testator has not created the trust for the benefit of any place in particular, the major religious superior in exempt clerical organizations

is the one who has to supervise the administration of the trust and the fulfillment of the obligations attached.

There is a decision of the Sacred Congregation of the Council, August 7, 1909 (*Acta Ap. Sedis*, I, 766), which states that all persons, priests or laymen, who are made trustees of legacies for religious or charitable purposes, have the obligation to inform the bishop as soon as possible about the matter, because the bishop has the right to watch over the administration of the trust fund and to take measures for the security of the investment of such fund. The Code does not mention laymen, but speaks of clerics and religious only in reference to reporting their appointment as trustees to the bishop. However, there is no doubt that the local Ordinary has authority to demand an account of lay trustees when the beneficiary of the trust is an ecclesiastical institute, church, or other subject or work constituted under the authority of the Church, because the beneficial ownership of the trust fund does in those cases fall under the authority of the Church.

AUTHORITY TO MODIFY STIPULATIONS IN LAST WILL MADE IN FAVOR OF RELIGION OR CHRISTIAN CHARITY

The reduction, mitigation, and commutation of testamentary dispositions is reserved to the Apostolic See, and shall be done only for a just and necessary cause. The local Ordinary has no power to modify last wills, unless the testator has explicitly conceded this authority to him. If, however, through no fault of the administrators (of the goods left by last will), the performance of the obligations imposed has become impossible because of a decrease of the income from the goods willed or some other cause, the Ordinary, after having heard all parties concerned and adhering in so far as possible to the will of the testator, may reduce the obligations according to the laws of equity, with the exception of the reduction of Masses which is always reserved exclusively to the Holy See (Canon 1517).

Canon 1517 speaks of obligations imposed on some church or institute by last will, in which the testator leaves some goods or property to these places under condition that from the interest or other revenue of those goods a certain number of Masses or other public services shall be celebrated annually, or certain works of religion or charity performed. When a person offers a gift under similar con-

ditions during his lifetime, it is called a pious foundation, of which Canons 1544-1551 speak, and which we will comment upon when we come to that part of the Code. The Church has always considered the dispositions of a last will for works of religion or charity a sacred trust and has demanded the utmost fidelity on the part of the churches or ecclesiastical institutes which have accepted the trust fund. If the fund has, without the fault of the administrators of the same, been reduced to such an extent that the works demanded by the testator cannot be performed, or if, while the funds have remained unimpaired, the execution of the specified works has become impossible, the local Ordinary has authority by the law of the Code (formerly by the Council of Trent as delegate of the Apostolic See) to reduce the amount of the good works stipulated in the last will, or to substitute other good works in place of those which have become impossible or impracticable.

In reference to the making of changes concerning Masses which the testator directed to be said by a certain church or institute to which he left a fund for that purpose, the Holy See ruled long before the promulgation of the Code (December 23, 1697, under Pope Innocent XII) that neither the bishop nor any other ecclesiastical authority may make any changes, reserving that matter exclusively to the Holy See. Even if the fund left by last will has, through circumstances which nobody could control, dwindled down to such a small amount that there remains no adequate stipend for the celebration of those Masses, the Holy See nevertheless insists that the matter be submitted to its judgment. Only express power given to the local Ordinary in the last will itself gives him authority to modify the provisions of the will concerning Masses (July 14, 1922; *Acta Ap. Sedis*, XIV, 529).

THE DECLINE OF THE PULPIT

By W. B. HANNAN

This ominous title is said by critics to owe its origin to the existing indifference towards preaching, which in turn is the result of the medieval mentality of preachers who do not recognize the social and mental revolution in progress before their very eyes. These critics aver that the pulpits of all the Churches are equally blameworthy for not taking note of the almost incredible change which has taken place in modern times among youth (and, in fact, among all classes), as shown by their indifference towards religion and their blatant demands for liberty as a veil to cover their excesses.

Adherents of the Anglican Communion, wherever it is planted, attribute the decline of preaching in a measure to the affected drawl of the parsons in their uninteresting pulpit effusions, written or extempore. The Nonconformists are no longer satisfied with the lurid imagery of the "Book of Revelations, which is taken to furnish literal facts for Sermons," nor are they content with prosaic humdrum preaching from the dull Calvinists. Modernism has eaten into the very vitals of the Reformation Churches with few exceptions. For want of dogmatic and moral teaching, American Baptists, Methodists and Presbyterians deal with politics, camouflaged or undisguised.

The preaching in Catholic pulpits also is by no means what it should be, considering its high ideals in the past. Some of the sermons heard by intelligent audiences are simply outline lessons for a Sunday School or a pious sodality. The burning issues of the day are not faced, their discussion being intermingled with religious truths. How seldom we hear sermons on the dangers of the ephemeral literature of today, on the sensational and suggestive cinema, the general low tone in the conversation of youth, the weakening of home ties, the abuses brought on by the automobiles, the inmodest dress in vogue among women, the positive disrespect for the older generation, etc.! How different was it in the medieval long ago, when the Friars took to the highways and byways of the world to preach and teach people the truths in the fashion that made the "pulpit" magnetic as in the days of "the Twelve"!

The following anecdote or fable explains where the decline of the pulpit starts. A clergyman once asked an actor: "How is it that you can draw people and stir the emotions of your audience by the utterance of what they and you know to be fictions, while I, uttering what they and I know to be truths, cannot stir them at all?" The answer was: "Because you utter truths as if they were fictions. I utter fictions as if they were truths."

Even the most unlettered know when the man in the pulpit is self-consciously going through a performance merely to fill up time. Formalism, want of earnestness in delivering Christ's message, and insufficient preparation in the composition of sermons are patent to-day in very many pulpits. Hence, only the obligation of hearing Mass constrains people to be present at such painful exhibitions. Yet, the sheep of God are waiting in vain to be fed by their shepherds.

When we think that preaching was an integral part of the Redemption and one of the objects of the Incarnation, we must realize its sanctity and nobleness. In point of time, it was the first office that Christ exercised as He went around Galilee. He appointed His priests to carry on this Christ-like work. "As my Father sent Me, so I send you." The thought that he is an *alter Christus*, should surely raise the preacher above the dry perfunctory level of the superficial sermonettes that few care to hear.

St. Augustine (*De doctrina Christ.*, IV, xxviii) says that "a sermon should be plain, pleasing and persuasive. Convince the understanding, appeal to the affections of man, and win his will to action." Pedantic, academical essays or laboriously padded sentences are utterly unsuited for such a heavenly function. A preacher should know the people—what are their sorrows, joys and temptations; by coming down from the abstract to the concrete, he will find means to touch them.

If the French clergy had taken the late Archbishop Ireland's advice years ago and come out of the sacristies, they would have been understood by their flocks. Clerks, tradespeople, dockers, miners and laborers of all kinds (who, after all, are the bulk of Catholicism) are interested in a Christian exposition of popular questions such as competition, capitalism, the rights of laborers, dwellings of the poor, usury, race-suicide, demonology; others like doctors, journalists, lawyers, will never be uplifted by the sermons which they too com-

monly hear in church today. Business people and merchants do not enthuse over such subjects as the First Friday, venial sin, drunkenness, etc., etc. The day has passed when any old kind of talk, hurriedly hashed up, satisfied congregations that were pious and simple.

Great stress is legitimately laid on the necessity of having suitable choirs, Gregorian Chant, and gorgeous ritual, but not nearly enough on the spiritual pabulum of the sermon. Ireland was spiritually fed for centuries on the Mass and sermon, and these main essentials helped to keep the Faith that has been propagated so widely abroad ever since. In the Highlands of Scotland and the Hebrides, very many have never assisted at High Mass, Benediction or a procession. Yet, sturdy children of the Gael who hail from there are a tower of strength in Upper Canada—as at home in the Glens, where the milk of the Gospel is still delivered through the language of bards, kings, and Saints. In different countries it is often asked: “Why do we not find the boys and girls who left school—the young bloods and growing girls of the parish—at the High Mass?” The faithful old pioneers, with many devotees and tired laboring folks, are present, but those who need the good practical sermon most are absent. In modern parlance, high ritual and church music are not drawing cards with our frivolous young people, who know a little about many things but not enough to realize how very little they know. The Paulists’ Short Sermons are, indeed, being imitated at the Low Masses, and some instruction, if only in tabloid form, is thus given to those who eschew the regular sermons save at missions.

The Greek Church committed suicide when it laid no stress on pulpit teaching, but only on external devotions. American Catholics and their clergy know what little knowledge and religion are found in many of the immigrants that come from the so-called Latin countries. The Austrian and Portuguese Churches had not for a long time been remarkable for the use of the pulpit, quite unlike their German co-religionists. Altar and throne came toppling around them ere the authorities realized that grand fabrics are dry bones without the spoken word of the Lord.

There is a great contrast between the lighthearted way in which the capacity for preaching is today assumed and the importance that was attached to this duty in the primitive Church. Preaching was then confined to the Bishop, as if to emphasize the dignity and

gravity of the office. When allowed to preach, priests and deacons were assumed to do so only as the Bishop's representatives. Preaching in the Apostolic and post-Apostolic age was kindled with a zealous fire from the altar. How sublime the productions of Sts. Cyprian, Cyril and Ambrose appear even from the pages of a manuscript! The hand of the Lord is not shortened, and He who gave eloquence to the stammering tongue of Moses and the unclean lips of Isaias can use the poorest of us as His instruments.

"This is His will: He takes and He refuses,
Finds Him ambassadors whom men deny."

The drudgery of parish and school work, and the perpetual worry of finding ways and means effectively to carry on, are plausibly put forth as a basis for the claim that priests have no time to devote to preaching. The lot of the old pioneer priests of America, England and Australia fell in harder times, yet, most of them (like Bishop England of Charleston) were never at a loss for fervent, telling and convincing sermons. Golf, baseball, or cricket in the morning or evening was an unknown factor in their laborious and lonely lives. Their Bible, Breviary and the *Imitation of Christ* engrossed all their spare moments; these inspired and illustrated the divine messages wherewith they prepared the Vineyard for those who will never fully realize what they endured to preach "Christ and Him Crucified." When John of Charleston stood up in the highways, court houses, and conventicles of Georgia and the Carolinas, and preached at a moment's notice, none of the teeming numbers of bigoted Protestants from backwoods and plantations who listened to his soul-stirring eloquence would dream of hinting that the Catholic pulpit was on the decline. He reached the ignorant Negro as well as the great Senator by his words ringing with eternal life.¹ Dr. Ullathorne, when a missionary among the convicts of Australia, commanded the attention of his wayward audiences. It is certain that he had at hand no array of the ubiquitous modern sermon books which are the vade-mecum of many young clerics—too often to the detriment of their sermons.

We priests should daily study the word of God—not as a mere mechanical duty nor, even primarily, as material for our teaching—

¹ "John England," by Rev. Dr. Peter Guilday (New York City).

but, first of all, to see if we ourselves are living in the very spirit of the Gospel. This study and meditation will be the best preparation for the pulpit, which will thereby be enriched, elevated, and broadened in its message. The seminary training teaches priests to educate themselves; but throughout their lives they must be learners and students, reading with a purpose. Doctors and professors have to keep abreast of their professions by study, no matter how old they are. The conventional assumption is widely entertained that, just because one is a priest, one can get up and preach in the pulpit and fill up the gaps with legends and little pieties.

What most people need is simple, thoughtful, sincere sermons from which they can learn their duty to God, and how to meet sorrow, resist sin and be helpful to their neighbors. The Council of Baltimore says: "Idle and silly tales are proscribed from the pulpit, even by natural reason. By means of these, Catholic doctrine is not glorified, but exposed to the mockery of non-Catholics to the confusion of the faithful."² I once listened to a ludicrous display of a young priest in a large church, as he staggered through an unprepared sermon, using apocryphal legends to make up for proper subject-matter. His hearers were above the average Catholic congregation, and it was easy to see that they were thoroughly bored.

The Reformation in England, Germany and Scotland owed its origin, says a Protestant authority,³ largely to the neglect of preaching, especially of the right sort. The same evil was not unknown even in Wiclif's day, when his "Poor Priests" took advantage of the existing laxity, and went around like wolves while the real shepherds slept or were lulled into security by the external evidence of religion. Courtenay, Archbishop of Canterbury, was already alive to this evil, as Fisher was in after days. The priests had simply forgotten the method of going abroad and becoming acquainted with their flock, like the Apostles of yore, and the Vineyard was choked with the noxious weeds of sin and infidelity. Doubtless, there were as vigorous and sincere preachers on the eve of the "Great Pillage"—and are at the present time—as ever before: but we are also aware that there were and are too many of the other category.

² Decr. 215.

³ Rev. A. Buckland, M.D.

As on the eve of the Reformation, so also today there is an urgent demand for a wide apostolate of preaching that is fired by a simple, earnest, evangelical fervor which will pierce the hearts and bring Christ Himself before the eyes of all in a way that will console and satisfy and strengthen our hearers.⁴ In the heyday of their Orders in medieval times, the Franciscans and Dominicans used what was called the "Poor Man's Bible." They utilized the marvellous stained glass and pictures of the churches, and, preaching on the scenes depicted from the Old and New Testaments and from hagiography, they conveyed effectively the lessons intended. Plays were also enacted in churches and market places for the same end to instruct illiterate people.

The people at that time required only the milk of babes, but that would not do for the more developed intelligence of our generation. Now, the preacher has to face new facts which affect the modern view of the universe, and say old things in a new way and for a new generation.⁵ Tauler and the mystics would not move the hearts of people nowadays, as they did in their own days. We must avoid underestimating our people, for even the uneducated have common sense and shrewd intelligence as they sit under the pulpit. No labor can be too great for this most important of priestly offices, through which divine truth must be so presented that it shall influence, not only the intellect and the affections, but above all the will.*

⁴ Romans, v. 8, viii. 32.

⁵ "Sermon Notes of Father Maturin." Edited by Wilfrid, Ward (London).

*In a second article, Father Hannan will make some practical suggestions regarding the type of sermon which he believes is called for today.

BETH SHAN

By J. P. ARENDZEN, Ph.D., D.D.

About twenty miles south-east of Nazareth, eighteen miles almost due south of the Lake of Galilee, and four miles to the west of the Jordan, on a little stream that flows into that river lay in our Lord's time Scythopolis, the chief of the Decapolis or Ten-Town district so well known to all from the Gospel story. No doubt, our Lord has walked through its streets. The Greeks had given it its name about 300 years before, because in the days of the Fall of Ninive some band of northern warriors, Scythæ, had made a colony there and stamped the town with their character. Such, however, was not its ancient name, for at least a thousand years it had borne the name of Beth Shan—or Snakeham as we would say, for the Semitic Beth in front of a place-name is the equivalent of the English ham at the end of it, and Shan means "Snake." The Americans—or, to be precise, The University Museum of Philadelphia—have been digging this ancient city up for almost eight years now, and are still continuing their interesting and meritorious work.

The story of the ancient place now lies almost like an open book before us, at least since the days of Thotmes III who reigned from 1500 to 1447 B.C. This great Egyptian conqueror extended his conquests throughout the whole of Syria and Palestine, and in those days politics demanded that the conqueror should raise temples to the local deities of those places which he garrisoned or over which he set his governors. To this custom we owe the twin temples to the local god and goddess of the place, Mikal and his Lady. The ruins of this extensive building are now visible. Neither temple is very big, but the southern temple is large enough to show what a Canaanitic temple must have been like shortly before the Israelites entered Canaan.

From the ruins it is plain where the inner shrine stood, where the altar was placed, and the very bones of a three-year-old bullock which was probably the last victim offered upon it were still found about it. A small bas-relief or stele (raised by a certain Paraemheb to his father Amenemapt, the builder of the temple) gives us even an idea of what the god Mikal was supposed to look like. With long

streamers from his high conical hat, with the crescent on his forehead, a long pointed beard, a typical Syrian coiffure, with a benign mouth with thin lips, holding the sign of life in his right and the staff of welfare in his left, he is seated to receive the homage of father and son, who hold up a lotus flower in their left and raise their right hands in homage and prayer. Their huge heavy wigs and shaven faces mark them as typical Egyptian officials in contrast to the strongly non-Egyptian deity.

When some catastrophe had destroyed the temple of Thotmes, a second temple was built over it in the days of Amenhotep III (1411-1375 B.C.), and after this temple a third under Seti I (1313-1292). From the Archives of the Egyptian Foreign Office under Amenhotep III and his son (the so-called Tel El-Amarna letters) we knew already that Beth Shan was a garrison-town for native levies. Artahapa, the King of Jerusalem, bitterly complains that the Canaanite Tagi is master in the district of Gath Carmel, and that the people of Gath have garrisoned Beth Shan. Pharaoh apparently did not mind who garrisoned Beth Shan, as both rivals vied in flattering him with words of fidelity. The foundations of the commandant's house have now been excavated; for all we know, it housed and sheltered the mischievous Tagi for some time. Pharaohs, however, were not always so slothful as Amenhotep IV. Seti I was cast in a more heroic mold. Fifty years later this martial monarch invaded Palestine and left a big basalt stele in the temple at Beth Shan to tell us of his prowess, how in one day he overthrew a strong coalition of native princes who blocked his way from Megiddo to Damascus. "A messenger came to inform His Majesty (then with his troops at Megiddo) that the wretched sheik of Hamath had collected a great number of people, and had attacked Beth Shan and had made common cause with the people of Pella (on the other side of the Jordan about twelve miles off) and had moreover besieged the sheik of Rehob in his city (about five miles from Beth Shan). Upon this His Majesty sent the division of Amon—'Strongbows'—to the city of Hamath, the division of Ra—'Rich-in-victories'—to Beth Shan, and the division of Sutek—'Mightybows'—to the city of Jenoa. It came to pass that the foe was destroyed in one day." In the days of Amenhotep a temple of Astarte, under the name of Anat, existed in Beth Shan and many curious objects of that cult have been found.

Amongst these are a curious earthenware pedestal with snakes issuing from holes and twining themselves around the cylinder, several earthenware miniature two-storied houses with little figures of men issuing from the doors or windows, and a female figure sitting with two doves on her knees. A dog guards the wall. The dog is apparently the symbol of the temple guardian. A bas-relief was found on the same level. It portrays in a very vivid way a struggle between a lion and a dog. The upper part of the bas-relief represents the two animals in equal combat, but the lower part shows the defeat of the lion and the dog biting him in the back. The lion has a star marked on his shoulders, and therefore represents some mythological idea or divinity, overcome by the dog, apparently the guardian of Istar's (Astarte's) temple.

Soon after the days of Seti and Ramses came the decadence of Egyptian influence, and the double invasion of the Philistines in the west and the Israelites in the east of Palestine. The Istar temple at Beth Shan played a dread part in that protracted struggle. Every Bible student remembers the sad end of Saul and his sons. "Saul died and his three sons . . . and on the morrow the Philistines came to strip the slain and they found Saul and his three sons . . . and they cut off Saul's head and they put his armor in the temple of Astarte, but his body they hung on the wall of Beth Shan. . . . The men of Jabes Galaad heard what the Philistines had done, and walked all the night and took the body of Saul and the bodies of his sons from the wall of Beth Shan" (I Sam., xxxi).

Some steles and a colossal statue of Ramses III were found buried with evident deliberation, and this may well have been done by the Philistines, or at least some allied tribe, who drove out the Egyptians and occupied the city. A curious method of burial, enclosing the body in a huge jar, with the outlines of a human face, arms and hands plastered on the upper part of it, dates probably from Philistine days, that is, between 1167 and 1000 B.C. (or David's date). The city then seems to have been destroyed by fire, perhaps on the occasion of the Davidic conquest. During the reign of the Kings of Israel, Beth Shan fell into obscurity. Only under the Greek Kings of Syria did it regain prosperity. About 240 B.C., Demetrius Poliorketes built a splendid temple to Bacchus there. It became a modern town with theatres, baths, etc. It was predominantly pagan,

and pious Jews hardly regarded it as Jewish soil. The heathen population was usually fairly tolerant towards Judaism. In fact, they were congratulated in Maccabean times on their pro-Jewish sympathies. But their tolerance was evidently only a veneer for their political selfishness. Four years before the destruction of Jerusalem by Titus, they massacred 13,000 Jews in the town and surrounding district in order not to be suspected by the Roman of sympathy with the revolt.

A large stone coffin, found at Beth Shan, dates from the days when our Lord was the Carpenter at Nazareth, and seems to have belonged to a nephew of Herod the Great. Pagan and Jewish monuments were succeeded in the fourth century of our era by Christian basilicas and these again by Mohammedan mosques, till neglect and obscurity befell the ancient city, and the debris of three thousand years' building activities formed the quaint-shaped hillock, which however never lost its age-old name of Snakeham or Beth Shan, or Beisan in modern days.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XII. The Laity and the Divine Office

I

The Breviary is the priest's lifelong companion. He takes it up on the morning of his elevation to the subdiaconate, and only lays it down for good and all when he has come to the end of his pilgrimage here below. If at times its daily perusal proves a very real burden, owing to the crushing weight of a busy pastoral ministry or because of delicate health, the task is yet ever like the yoke of Christ which, on the authoritative statement of the Divine Master, is always full of sweetness even when it lies most heavily upon our shoulders. On the other hand, in his Breviary the priest never fails to find that substantial food which nourishes his soul, for, if "the words of the wise are as goads, and as nails deeply fastened in" (Eccles., *ult.* 11), what inspiration may we not find in a text which, in the main, is made up of the words dictated by the Holy Ghost!

The Breviary is indeed an epitome or abridgement of the whole of the priest's peculiar branch of knowledge. In the pages of the priceless volume the leading facts of the sacred history of the Old and New Dispensation are daily brought to our notice, as well as the story of the Church and that of her Saints of every age and country. It is also the most inspiring of all meditation books, for its pages are brimful of stirring and uplifting thoughts. The Breviary is likewise a most perfect vehicle of all our deepest and holiest feelings. Could we hope to plead more eloquently for pity and forgiveness than in the moving words of the Bride of Christ? Or again, in the hour of joy and exultation could we sound a more jubilant note than that which the Catholic Church strikes in her Liturgy? For this reason the Breviary is to us a beloved companion from which a good priest can but ill bear to be parted, even in sickness.

In the life of that sublime model and pattern of priestly holiness, the Curé d'Ars, we read that he invariably carried his Breviary under his arm. On being asked the reason why, he replied: "The Breviary is my constant companion; I could not go anywhere with-

out it." From the day of his ordination to the subdiaconate until almost the last day of his life, the Saint invariably recited his Office kneeling, without support of any kind, on the bare flagstones of his sacristy. When overwhelmed with the stupendous work of his confessional, he would yet pause, about ten in the morning, to say the Little Hours. "What happiness to be able to relax a little in this way!" he would say. He relished the beauty of the Psalms, and, though he understood Latin but imperfectly, a special grace enabled him to penetrate their deep meaning. As he knelt there, "his countenance reflected the lofty sentiments of his heart, his mouth appeared to relish what his mind perceived; his eyes were bright and radiant. He seemingly breathed a purer atmosphere than that of earth, and, deaf to the din of this world, he heard no accents other than the voice of the Holy Ghost" ("Life of the Curé d'Ars," by the Abbé Trochu, translated by Ernest Graf, O.S.B., London).

It is of the Breviary, far more than of Greek models of style, that the Horatian dictum must ever remain true:

..... *vos exemplaria græca*
Nocturna versate manu, versate diurna.
(*Ars poetica*, 268, 269).

Whatever else may be read, the Breviary is the first book a priest takes up in the morning, and, with the Bible, it is the last to engross his mind at night.

II

But what of the laity? Are the mysterious and altogether matchless treasures of the Breviary to be forever kept from our devout people? Whether the canonical Office is looked upon as a task or burden, or whether we view its recitation in the truer light of a very high privilege, it is certain that originally clergy and people alike discharged together the duty of public and official prayer and praise. Only by slow degrees, and all but imperceptibly, did the celebration of the Offices of the day and the night become the exclusive privilege or duty of the clergy or the various religious Orders both of men and women. To this day the Office contains countless references to the people whose presence is taken for granted. The long readings in the morning Office of Holy Saturday and the Saturday before Whit-Sunday were instituted for the express purpose of keeping up

the interest of the multitude whilst the catechization of the candidates for Baptism was proceeding.

From medieval documents we learn that at least on Sundays and festivals the faithful assisted at the celebration of the entire Office. At a still earlier period, in the sixth century, the Second Council of Mâcon (A.D. 585, *cfr.* Mansi, IX, col. 585) thus exhorts the faithful to sanctify the Lord's Day: "Apply yourselves with soul and body to the singing of hymns . . . frequent the church. All that day let your eyes and hands be lifted up to the Lord, for it is a day of complete repose. Let us spend even the night in watching."

At a late period of the Middle Ages the faithful still delighted in taking part in the Offices of the Church, not only men but even, and perhaps mainly, devout women. Even in comparatively small parishes, certain parts, at least, of the canonical Offices were publicly celebrated. The leisured classes in particular took delight in using the Church's own formularies as the means of discharging their duty of prayer and praise. We find a most striking proof of this in the life of the Lady Margaret, Countess of Richmond and mother of Henry VII—the Henry of the famous Lady Chapel at Westminster. When the "month's mind" of this noble lady was celebrated, a sermon was preached by no less a personage than the great Bishop of Rochester, Blessed John Fisher. The following extract, which we give in its old-world English, will speak for itself :

"Every day at her uprising, which commonly was not long after five of the clock, she began certain devotions, and so after them, with one of her gentlewomen, the Matins of our Lady, which kept her to then she came into her closet, where then with her chaplain she said also Matins of the day; and after that daily heard four or five Masses upon her knees, so continuing in her prayers and devotions unto the hour of dinner which, of the eating day, was ten of the clock, and upon the fasting day, eleven. After dinner full truly she would go her stations to the altars daily; daily her Dirges and commendations she would say, and her Evensong before supper, both of the day and of our Lady, beside many other prayers and psalters of David throughout the year; and at night before she went to bed she failed not to resort unto her chapel and there a large quarter of an hour to occupy her devotions . . ." (*cfr.* Bridgett, "Our Lady's Dowry," p. 161).

It may be argued from the very outset that here we have to deal with a person occupying a privileged position, one who was the absolute mistress of her time. Yet, a lady of her standing must

have had her social duties too. But the era of the newspaper and the magazine and of countless other means of wasting time had not yet dawned upon the world. Life was taken more seriously, and men and women understood, better than they do now-a-days, that divine worship is man's primary duty and his highest privilege. Nor was the Lady Margaret alone in her love of the Liturgy of the Church. Thus, of St. Margaret of Scotland we are told that "during Advent and Lent, after a short sleep, she was wont to rise at midnight, in order to go to the church, where she would say alone Matins of the Most Holy Trinity, Matins of the Holy Cross, and lastly, Matins of our Lady. Later on, when at an early hour the clergy came to choir for the recitation of the Matins of the day, she would continue her prayers until she had finished the whole psalter" (*ibid.*, 161). This takes us back to the middle of the eleventh century. Some time after that period there were composed certain Primers, containing the Office of our Lady or certain prayers that were to be used as substitutes for the various Hours of the canonical Office. But the more devout among the laity still attended, or recited, the full canonical Office—at least on Sunday and festivals or at certain more sacred seasons of the year.

Perhaps we think wistfully of those days of intense and intelligent Catholic life, whilst it seems quite Utopian to hope for a moment that we might be able to recall days that are gone forever. And yet, is it altogether futile to cherish hopes of a liturgical revival? Assuredly not; for the revival is taking place even now, under our very eyes, and it gathers momentum with every passing year. Already the full text of the Missal is in the hands of countless multitudes, enabling them to follow the Mass with understanding and appreciation. Most people begin to see that, however beautiful the Rosary or other forms of piety may be, they have their place indeed, but that place is not the Mass—at least, not normally.

But what of the Office? Can we give to the people more than the minimum of Sunday Compline, or even on occasion the Sunday Vespers? Even this minimum is not given everywhere; maybe, there are excellent reasons for the omission. But surely such conditions must be exceptional and only transient.

However, the fact remains that it is easier to make the laity understand and follow the Mass than it is to familiarize them with

any one part of the Office. They have so utterly worked themselves into a conviction that the Breviary is no concern of theirs, but is the exclusive duty or affair of priests and religious! None the less, there are even today not a few lay people of both sexes who are capable of entering into the spirit of the Office. They love to assist at it wherever it is solemnly celebrated. Wherever, to give an obvious instance, the *Tenebræ* are well rendered, there is sure to be a congregation. Now that the Gregorian chant is coming into its own and is being intelligently rendered by many church choirs, the hitherto latent beauty of the Church's very own music never fails to make its appeal. The great polyphony, too, of the golden age of church music is likewise being cultivated with growing enthusiasm. But we do not wish to be content with merely securing the attendance of the faithful at Vespers, Compline, or *Tenebræ*—when possibly the music may be the chief attraction for some. That which is the aim of a liturgy-loving priest is so to educate his people that at least some among them—the more leisured or educated ones—would take up the Breviary and make of it, or at least of part of it, their manual of devotion.

The present writer is very far from undervaluing the difficulties that stand in the way of such an ideal; still less is he foolish enough to ask what is plainly impossible for the overwhelming majority of our people. But, surely, it is not too much to suggest that at least an élite should be formed and trained so as to enable them to take a more personal and immediate part in the Church's life of prayer.

That such an ideal is not quite beyond the range of practical possibilities could be proved by many an example which we have seen with our own eyes. Thus, we have known a layman, an enthusiastic politician and the leader of a certain section of English Whigs, who amid all his political activities and his cares as the head of a large family of sons and daughters, yet found time, each day, to recite the whole of the Benedictine Office. He chose to recite the monastic rather than the Roman Office, because he had given both sons and daughters to the ancient Order to which he himself was affiliated in the capacity of an "Oblate." Another instance, and a more prominent one, is that of the famous French polemist, Louis Veuillot, whose writings bespeak understanding and love for the Church's own prayer. We know from his Life and his letters how he loved

to spend some days at Solesmes, with his good friend Dom Guéranger, when he revelled in the beauty of the Liturgy which was there seen and heard at its very best.

With such striking examples before our eyes, it behooves us to do all that lies in our power in order to rouse the interest of the faithful. The Breviary should not be the exclusive manual of prayer of the priest: just as the Mass is never a purely personal act of religion, but is by its very nature offered in the name and in behalf of the whole Church, so is the Breviary no mere personal or private prayer. It is essentially something public and universal, so that, even though the clergy perforce recite it privately and silently, they do so solely owing to the changed conditions of life. Every line of the Office supposes that many are gathered together. The book loses its meaning if we forget this, or seek to restrict the prayers, supplications, praise and thanksgiving to our own little individual lives. However lonely and isolated a priest may be, his Office links him with the whole vast body of the Church, and he acts as her mouth-piece as much as those more fortunate ones of his brethren who say or sing the Office in choir.

This being so, it surely is all to the good if the devout laity are trained to take their share in this solemn prayer which is daily and hourly offered throughout the world in their name and on their behalf. Some may be able to say the whole of the Office, others a great part of it, but all (or nearly all) might at least say one or two of the Little Hours. Why should not Prime and Compline be to the intelligent layman what it is to the priest, namely, his morning and night prayer?

There is a parish in one of the poorer parts of London where during many years, night after night, a goodly number of persons of both sexes were wont to sing Compline—all by themselves, one of their number saying or singing those parts which usually fall to the lot of the celebrant if there is a priest present. True, Compline is no longer an unvarying Office, but there is no reason why a lay person should not daily recite the Sunday Compline by way of night prayers. Nor is there a dearth of books dealing with the manner of reciting the Office. Probably only the very few can find time to say the whole Office, but many could easily recite some of the Day Hours. To help such as these there exists a splendid book,

in Latin and English, entitled, "The Day Hours of the Church." Or, if even this were too much, why not get into the habit of a daily recitation of the Little Office of our Lady? Very little time would be taken up by it, and in this way a taste would be acquired for the official prayer of the Church. Liturgical prayer, says Abbot Cabrol, "holds the first rank on account of its efficacy. Its influence on the Christian life is incalculable. It is a norm or rule of spiritual life. . . . All priests . . . nay, all the faithful, in so far as they are bound to liturgical service (assisting at Mass, receiving the Sacraments), are obliged to esteem and love this form of divine worship. They are not allowed to disparage it by preferring other forms of worship, or devotions, or prayers."

In any case, the priest should frequently explain to the faithful that the prayers which they do say are in the nature of a substitute for the liturgical prayer in which they cannot take an active part—though they have a full share in its fruit, since it is offered up in their name by those whom the Church has delegated for this sublime work.

We shall never succeed in giving to the faithful a strong, spiritual formation, unless we persuade them to give up a too individualistic piety in favor of forms of prayer that link them consciously with the whole body of the Church. Above all, it behooves the priest to get rid of the old heresy that the ordinary faithful have neither love nor understanding for liturgical worship. That is simply not true, or, if it is, then the cause is not far to seek: it is simply that the Liturgy is never explained to them, still less are they given a chance of enjoying it. We shall not be accused of undue idealism if we hope for the day when the laity will once more take its rightful part in some at least of those Offices which they have too long left entirely to the clergy. Already there are many churches where the whole congregation sing the Proper of the Mass and take part in the singing of Compline. If we are keen ourselves, many among our devout people will take up the Breviary once more, rejoicing in the knowledge that it is the Church's own prayer book, and that, even if they can only recite one or two of the Hours each day, such a prayer—as being a public and corporate one—will have far greater efficacy than even the most beautiful formulas of a purely individualistic devotion.

ANSWERS TO QUESTIONS

CASES IN WHICH MARRIED PERSONS ARE NOT ADMITTED TO PLEAD INVALIDITY OF THEIR MARRIAGE

Question: If a man and woman prior to their marriage should have made an agreement to preclude all right to the proper use of marriage for the purpose of avoiding children being born of their union, may either of those parties later on petition in a diocesan court a declaration of nullity of their marriage? In a discussion of such a case in a theological review, it was pointed out that there are cases on record since the promulgation of the Code of Canon Law where the Roman Rota not only admitted the case for discussion of the tribunal but also issued a declaration of nullity. Now, Canon 1971, 1, n.1, rules that the parties who were the cause of the impediment which rendered the marriage invalid are not permitted to plead the invalidity of their marriage. What is the meaning of this particular passage of the Code?

SUBSCRIBER.

Answer: In order to bring a marriage case before a diocesan court, it is necessary that either the married parties (or one of them) petition the court to look into the validity of the marriage, or that some authorized person accuse or denounce a marriage to the court as invalid, and therefore as an unlawful and sinful union. The petition for a declaration of nullity of a marriage must come from one of the parties to that marriage. Now, Canon 1971 states that the married parties are qualified to impugn the validity of their marriage in all cases except those in which they themselves were the cause whereby the marriage was rendered invalid. That is a just rule not only in Canon Law but also in civil law, for in both laws a person may not in court plead his own offense or crime as a defense or argument to obtain what he asks of the court. Now, when or in what impediments can a party be said to be the cause of the impediment? It seems to us that the party who wilfully concealed a diriment impediment—non-baptism, age, impotence, prior valid marriage, sacred orders, solemn vows, rape, crime (cfr. Canon 1075), blood relationship, affinity, public propriety, spiritual relationship, legal relationship (where such impediment exists)—is barred from asking for a declaration of nullity under the principle of Canon Law that nobody shall be permitted to take advantage of the fraud committed by him (Decretals of Pope Gregory IX, chap. 16, book I, tit. 3). The inno-

cent party has, of course, the right to impugn the validity of the marriage. Furthermore, the parties who made an agreement contrary to the essence of marriage have no right to petition for a declaration of nullity, nor the party who rendered the marriage invalid by forcing or threatening the other to consent, nor the party who gave fictitious consent. What about the Catholic who renders the marriage invalid by marrying outside the Church? May he petition a declaration of nullity? He has no right to make that petition, for he wilfully caused the nullity.

One may object that, if all the parties enumerated have no right to petition a declaration of nullity in the diocesan court, what is to be done with these invalid marriages? In the first place, the Church wants the person who caused the invalidity to undo the wrong, and, if possible, have the marriage validated. But, supposing that there is no hope of validating it (as is the case in those many instances nowadays where the parties have long since separated and obtained a civil divorce, and where frequently one of the parties is married again), how can the party that is repentant and wants to marry according to the rules of the Church get a declaration of nullity of his first marriage, without which declaration no Catholic priest can lawfully witness the new marriage?

We said that there are two ways of bringing a marriage before the diocesan ecclesiastical authorities: one by petition of the married parties, the other by accusation or denunciation of the invalid marriage to the diocesan authorities. Who has the right to make accusation or denunciation? Accusation, strictly so called, takes place in criminal cases only, and is by law (cfr. Canon 1934) reserved exclusively to the "promotor of justice" of the diocese. The ordinary kind of denunciation or information given to the bishop of the diocese or his "promotor of justice" may be made by any Catholic (cfr. Canon 1971, § 2)—therefore also by the parties to the invalid marriage. One may object and say that, if this is so, the difference between §1 and §2 of Canon 1971 is merely a quibbling about words. It may appear in that light to one ignorant of the rules of procedural law. The fact is that the party or parties who caused the nullity of their marriage are not admitted as plaintiffs, nor are they admitted as witnesses (cfr. Canon 1757, § 3); they may at most be questioned by the court, if the information cannot be had from

other sources, and the public weal, as in marriage cases, demands that all available information be procured by the court. Their testimony, as that of parties to the case, is not considered proof but only information of the court, and valued by it according to circumstances of the case; generally a party in interest is to be questioned by the court without putting him or her under oath (cfr. Canon 1758).

WHAT MASS IS TO BE SAID AT GOLDEN WEDDING JUBILEE?

Question: A question has arisen regarding the ceremony and the Mass on the occasion of the Golden Wedding Jubilee. In the little volume "Matters Liturgical," I find directions, on page 526, but some contend that the usual Mass and ceremony for the Nuptial Mass are in order. It is presumed the couple were not married with a Nuptial Mass.

RECTOR.

Answer: The Roman Ritual makes no reference to a Golden Wedding Jubilee; it is evidently a ceremony which has been introduced in some dioceses through custom. Wapelhorst ("Compendium S. Liturgiæ," New York, 1925, n.404) outlines the ceremonies which may be performed on the occasion of a Silver or Golden Wedding Jubilee, and states that this blessing is nowhere prescribed, but is entirely in conformity with the Roman Rite. Wuest, in the book referred to by our correspondent, practically repeats what Wapelhorst has. Both refer to a certain Manual of Rites of the Diocese of Paderborn, Germany. As to the question of saying the Votive Mass *pro Sponso et Sponsa*, with the two prayers said over the couple after the Pater Noster and before the last blessing, there is no objection to saying that Mass (the rubrics of the day permitting), if the wife has never before received the nuptial blessing, for the Code of Canon Law (Canon 1101, § 1) states that this blessing may be given even after the parties have lived in marriage for a long time.

ANNIVERSARY MASS FOR THE DECEASED

Question: May two or more anniversary Masses for a deceased person be said on the same day in different churches, or is the rubrical privilege of the Anniversary Mass restricted to one church, the parish church of the deceased?

SACERDOS.

Answer: The new rubrics of the Roman Missal state that "in qualibet Ecclesia permittitur unica Missa pro defuncto." One Mass with the rubrical privileges of the Anniversary Mass is permitted

and no more. It does not matter whether the church is the parish church of the deceased or any other church, for nowhere in the laws of the Church is the parish church given the exclusive right to say that Mass. There is no objection to having any number of Masses said for the same deceased on the anniversary, either in the same church or in different churches; but one Mass only enjoys the rubrical privileges of the Anniversary Mass with the special Mass formula, one oration, and that it may be said on days on which ordinary Requiem Masses would not be permitted.

BLESSING OF THE STATIONS OF THE WAY OF THE CROSS—DIOCESAN TAXES AND ASSESSMENTS

Question: Who can delegate a pastor to bless the Stations of the Cross and apply the indulgences? Canon 349, nn. 5-6, gives the bishop authority to bless the Stations. Can he also delegate his priests?

Canon 1356 states "*tributum pro seminariis debet esse generale eiusdem proportionis pro omnibus.*" This means, I suppose, that the same percentage must be asked of every parish. Only one-third can be taxed, "*si omnes parœciæ redditus coalescant fidelium oblationibus.*" As the offerings of the faithful are practically the only source of revenue in our diocese, can any one change this rule? Would the same rule apply to other assessments levied for the diocese and to the *cathedraticum*?

READER.

Answer: Concerning the various faculties for the blessing of religious articles granted to the bishops by the Code, it has been declared by the Holy See (Sacred Penitentiary, July 18, 1919) that those faculties are personal, and cannot be delegated or communicated to his priests. The bishops can, however, obtain from the Holy See authority to delegate their priests to bless the Stations of the Way of the Cross, just as they get other faculties besides those given them by the Code.

Concerning assessments of churches for diocesan needs, enough has been said on another occasion in these pages of the REVIEW. Our correspondent is mistaken in saying that the Code allows the taxation of one-third only of the income, for Canon 1356, § 3, states that one-third is exempt from the seminary tax. The seminary must be supported, and so must the other already existing diocesan charitable institutes, and, if there is no taxable revenue in the parish, the Ordinary can prescribe the taking up of collections in the parishes to raise the necessary funds. It would not be right,

however, to start too many diocesan new works and disgust the people with too frequent appeals for diocesan needs besides the regular appeals for the needs of their own parish. The *Cathedraticum* is not to be a tax that varies according to the varying revenues of the churches, but rather a small fixed sum (the same for all) to be paid annually as a sign of submission to the authority of the Ordinary (cfr. "Practical Commentary," II, nn.1370-1372, 1494-1496).

BLESSING OF PALMS ON PALM SUNDAY

Question: Is there a new decree from Rome concerning the blessing of palms on Palm Sunday? I am told but have not seen it published, that, where there is no procession on Palm Sunday, the palms must be blessed by a blessing from the Ritual instead of the blessing from the Missal, and that priests who duplicate are not bound to read the Passion at the second Mass. Is this correct and what is the date of this new rule?

MISSIONARIUS.

Answer: As far as we know, there has been no new Decree in recent years about the blessing of palms on Palm Sunday. The blessing of the palms together with the procession makes one ceremony, so that the blessing should not be had without the procession. The only exception to the rule was made by the Sacred Congregation of Rites for churches at which the Forty Hours' Adoration is in progress during Palm Sunday. If the palms can be blessed at some side altar without too much disturbance of the adoration, they may be blessed, but the procession should be omitted. There should be no reason why in ordinary cases the procession is omitted, for it is not necessary to have singers when it is difficult to get them, and the priest may recite the antiphons, etc., to be said during the procession. In parish churches there is an obligation to have the blessing of the palms and procession, according to a Decree of the Sacred Congregation of Rites (Decr. Auth., n.1326). In public and semi-public oratories the blessing and procession may be had. There is no formula for the blessing of palms in the Roman Ritual (Revised Edition, June 10, 1925), except the one for the blessing of palms and other boughs of trees on the feast of St. Peter, Martyr (reserved to the Dominican Order).

Concerning the reading of the Passion in one Mass only when the priest binates on Palm Sunday, there is no general permission granted to drop the Passion in one of the Masses, but the faculties

which the bishops outside of Europe get from the Holy See give the bishops authority to allow the priests who binate to omit the Passion at one of the Masses.

ORGAN AT HIGH MASS

Question: Is it rubrical to use the organ with the responses in a High Mass?
SACERDOS.

Answer: We have looked up the *Decreta Authentica* of the Sacred Congregation of Rites and some of the recent authors on sacred liturgy, but have not found anything explicit about the playing of the organ while the choir answers the priest. Hartmann states that in those parts of the Mass that are sung in a recitative tone (like the Orations, Epistle, Gospel, and the like), the organ should keep silent. That is evidently according to the spirit of the Church. A prayerful, simple chanting of the parts of the Mass which the choir is to sing, answers the spirit of Catholic liturgy better than entertaining music. At the Gloria and other parts of the Mass a choir composed of ordinary singers needs the support of the organ to keep in tune. For this reason the Holy See allows the organ accompaniment even at Masses of the Dead and during those seasons when the organ should not be played at High Masses, with the exception of the last three days of Holy Week.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Sacramental Penance

By H. DAVIS, S.J.

Case.—Caius leads a good Catholic life, commits (as he thinks) no mortal sins, receives Holy Communion daily, and confesses every week. The matter of his confessions is venial, and now and then a grievous sin of the past. He is, however, forgetful, and does not seem to be able to remember the penances enjoined. On one occasion, having completely forgotten the penance, he did not return to the confessor, lest others might think him scrupulous. Once he returned to the confessor, who, having himself forgotten the penance, substituted another. On a third occasion he approached a different confessor, asking him to give him a penance in place of the one forgotten, who, however, told him to repeat his former confession. Lastly, his usual confessor forgot to enjoin any penance at all, and Caius said the penance which he usually got.

Solution.—I. In general, when a penitent forgets the penance enjoined, this may be due either to a poor memory or to the fact of the penance having been deferred. Though there is no obligation of saying the sacramental penance enjoined before receiving Holy Communion, it is the common practice of the faithful, strongly to be recommended, to recite the penance at once after confession, before making acts of thanksgiving. The time after confession is not the time for making acts of contrition, for the Sacrament is concluded, and contrition after absolution is no part of the Sacrament. The act of contrition should be made before or during the absolution. The penance should be said at once after confession, if that is possible. If some delay is necessary, it should be said the same evening, in order that it may not be forgotten altogether. It is a strange perversion in people to put off their penances. To defer a penance, so as to run the risk of not saying it at all, is at least a venial sin; to do so becomes a grievous sin, if the penance was imposed under grave obligation, which is naturally to be supposed, if a grave penance was enjoined for grave sins, and if the risk of omission is serious.

II. When the penance enjoined is forgotten almost as soon as one has left the confessional, it will be best to return to the confessor at once (if this is possible), before he hears other confessions. But

when there is a crowd of penitents, there is no obligation to put them to so great an inconvenience, as people resent others intruding out of their turn. They rightly think that the confessor is sufficiently taxed, without being twice taxed by the same person. In such a case, therefore, the penitent should say what he thinks the penance was and not be disquieted, for he must remember that the actual recital of the penance is not an essential part of the Sacrament, and it is a great mistake on the part of some less well-instructed to think that it is the recital of the penance that forgives sins. This is a point on which the pastor may usefully instruct his people. In cases, however, where it is quite easy to return to a confessor when the penance has been forgotten, one should do so, if there is a reasonable hope that the confessor remembers what penance he actually enjoined. This would hardly be the case, if the penitent returned the next day, or after other persons had confessed. But, on returning, there is no obligation to make the confession anew, since sins once confessed and forgiven need never be repeated specifically. Even on going to a different confessor for a commutation of a penance, forgotten or too difficult to perform, it is not necessary to repeat the sins already confessed, but the second confessor cannot change the previous penance outside actual confession, for the commutation of a penance is an act of the sacramental forum, and cannot be given without exercising the power of the keys. The commutation, therefore, can be given only together with absolution. But all that the second confessor has to judge of is the proportion of the penance to the sins. This he cannot do unless he knows the sins in some way or other. A sufficient knowledge of the sins can be given to him by a summary generic confession, without a specific confession of the several sins. Some authors maintain that even this summary confession is not necessary, and that it will be sufficient to repeat the chief sins. Practically, therefore, all that the second confessor need require is a general idea of the sins previously confessed, and this he may get either from a generic confession or from a knowledge of the penance previously enjoined (Cappello, II, 343). In regard to the case, Caius should make a serious effort to retain in his mind the penances enjoined. He can do this by concentration of mind at the moment when the penance is given, and by forming a determination to remember it. He may be excused from returning to the confessor

lest others should think him scrupulous. He should say the penance which he thought was given. A confessor is not obliged—though he may be advised—to substitute a new penance in place of one forgotten, for since both confessor and penitent have forgotten what the penance was, it has become in fact impossible to fulfill, and its obligation is extinguished. The second confessor should not have told Caius to repeat his confession; he could have commuted the penance by getting a general idea of the sins of Caius already confessed. Lastly, when a confessor forgets to enjoin a penance, there is no obligation to return to him to ask him for one. Caius did well in saying the penance which he usually got, but there was no strict obligation to do so.

COMMUNICATIONS FROM OUR READERS

The Obstacles to Convert-Making

Rev. Editors, THE HOMILETIC AND PASTORAL REVIEW :

The first article in your August Number, "Alias Oves Habeo," is one that is thought-provoking, encourages zeal in convert-making, and should receive careful attention from all of us priests—and I might add laymen. It shows that, apparently at least, we priests are "falling down" in the work of convert-making. But is this responsibility that of priests only, or have not the laity a share in it too? True, we may be responsible—and I believe we priests are—in not teaching our laity their very real part in this important work.

Here is the rub. We read about convert-making. But how are we to get subjects to come to us for instruction? Some one may say go after them. Yes, but how? To learn to swim we must dive into the water and strike out, etc. It will not do a youngster any good who wants to learn to swim to tell him to jump off the dock. That will not teach him. He wants to know how. Most priests are interested in the experiences of other priests—especially in how they get subjects to come in for instruction.

May I inject some personal experiences here? In my parish I have seventy mixed marriages. Three years ago to reach them I asked the Catholic parties to invite their Protestant spouses to come to some instructions I was to give in the church on Sunday evenings, the instruction and Benediction of the Blessed Sacrament to last only 25 minutes. I asked prayers for success. It was in the Fall when automobilitis was not so severe on the members of my flock. Their cars were getting a rest. And how many came? About three brought their non-Catholic spouses. I had a good attendance of those who did not need the explanations I planned to give. I continued through the winter and in the early spring with the explanations, and my own people seemed to be interested and continued to come. How many converts? *None.*

When I have a mixed marriage, I always ask the Catholic to bring the Protestant to me after the honeymoon is over for some talks on religion. I tell the Catholic to pray for the conversion, to avoid all controversy, to have Catholic papers in the home, to invite the Protestant to come with him (or her) to Mass and Benediction and other services, and I extend a cordial personal invitation to attend all of our devotions at any time. Now and then one or two come. But what of the rest? St. Peter fished and his net was empty. Many of us priests fish also for converts, and our nets are empty. Our Lord helped St. Peter so that he had miraculous catches of fish. And knowing this I have often asked prayers, have urged those in mixed marriages to receive Holy Communion at least monthly for the conversion of the non-Catholic spouse, and now and then one of them comes in for instruction and having come in every case goes through with it and is baptized if the case demands it. But the number is small as the statistics show, as given by Dr. Bruehl.

Many other priests are doing what I am doing, and they have the same results and I feel they are wondering why this is.

Hence the reason or excuse for writing the above. Is there any of us who can give us not theories and principles about convert-making, but who can like a good physician tell us why it is that we have so few who come? In this neighborhood, if we ask them on the highways and byways, we will harm religion more than help it. This is said not from lack of zeal either. We cannot preach religion in our parks without causing a lot of controversy that would lead to little if any good. Our papers would publish our sermons if asked, I think. But can we have them published without episcopal approval? The Bishop can hardly have every sermon examined before the pastor had it printed.

I am presuming to suggest one solution. I believe it is the duty of the laymen to do a great part in bringing subjects for instruction to their pastors. They are near the non-Catholics in their work and business interests, and they know those with whom they associate. They are asked questions about the Faith. What we need is a zealous laity. We need men and women who with zeal for converts will bring into their priests those who are seeking for truth, and, unless our lay people are taught this zeal for souls and unless they are welcomed by us when they call with their friends who are interested, our work in the convert field will continue to be what it is—not to our credit, to say the least.

A couple of years ago a man came to me for instruction. He had married a Catholic. He said he wanted to have the same faith as the children God had given him so far. And he said he wanted to surprise his wife by going to Mass with her when I was through giving him instruction and by receiving Holy Communion. He could not keep the secret. I told him it would be better to let her know and to come to Mass the very next Sunday and to continue every Sunday. He said he would. The next time he called he brought his wife with him. Then I asked her point blank: "Did you ever ask your husband to come to Mass, to come to Benediction or to think of becoming a Catholic?" And her answer was no, that she did not want to bring religion into her home for discussion. She was afraid. She had a husband who wanted an invitation to come with her and who would have gladly come. He told me then that he did not know he would be welcome, and my invitation to him to come to Mass was the first time he learned he would be welcome. And he added: "It is strange, Father, for most of my friends and those I go about with are Catholics."

Is my suggestion of any value? Zeal is needed and instruction of our laymen and encouragement given to them that they are the ones who have a duty of bringing others to a knowledge of their Faith.

E. A. RAWLINSON.

ROMAN DOCUMENTS

FINANCIAL AGREEMENT BETWEEN THE PAPAL STATE AND ITALY.

Preamble: The Holy See and Italy, after having concluded the treaty by which the "Roman Question" has been definitively settled, have found it necessary to regulate by a distinct agreement—which, however, forms an integral part of the treaty itself—their financial relations.

Considering on the one hand the immense damages suffered by the Apostolic See through the loss of the patrimony of St. Peter which consisted of the ancient Papal States and of the goods of the ecclesiastical corporations, and considering on the other hand the ever-increasing needs of the Church even in the City of Rome alone, and at the same time having in mind the financial condition of the Italian State and the economical situation of the Italian people, especially after the war, the Supreme Pontiff has determined to limit the request for indemnity to what is strictly necessary, demanding a sum of money—partly in outright payment, partly in a public debt to be paid by the State—the entire sum of which is much inferior to the sum which the Italian State would have to pay up-to-date to the Holy See under the obligation which it assumed by Law of May 13, 1871.

The Italian State, appreciating the fatherly sentiments of the Supreme Pontiff, believes it to be its duty to adhere faithfully to the request for the payment of the said sum.

The two contracting parties represented by the same plenipotentiaries have made the following agreement:

Article 1. Italy has obligated itself to pay to the Holy See at the exchange of the notes of ratification of the agreement seven hundred and fifty million Italian lire, and at the same time to assign to the Holy See one billion in government bonds at five per cent interest.

Article 2. The Holy See declares that it accepts these sums of money in full settlement of what Italy owes to it in consequence of the events of 1870.

Article 3. All acts necessary to accomplish the execution of the

treaty, of the financial agreement and of the Concordat shall be exempt from every kind of tax.

Rome, February 11, 1929.

(Signed and sealed) Peter Cardinal Gasparri.

(Signed and sealed) Benito Mussolini.

CONCORDAT BETWEEN THE HOLY SEE AND ITALY.

In the Name of the Most Holy Trinity.

Preamble :

From the beginning of the dealings between the Holy See and Italy for the purpose of settling the "Roman Question," the Holy See has proposed that the treaty concerning that question be accompanied as a necessary adjunct by a Concordat intended to regulate the conditions of the Catholic religion and the Church in Italy.

Now that on this very day the treaty has been concluded and signed for the solution of the "Roman Question," His Holiness Pope Pius XI and His Majesty Victor Emanuel III, King of Italy, have resolved to make the Concordat, and for that purpose they have named the same plenipotentiaries who were delegated to make the treaty, namely, on the part of His Holiness, His Eminence Cardinal Peter Gasparri, his Secretary of State, and on the part of His Majesty, His Excellency Signor Benito Mussolini, Prime Minister and Head of the Government. The two plenipotentiaries, having exchanged their letters of appointment and having found them to have been executed in due form, have agreed on the following articles :

Article 1. Italy, according to the intent of Article 1 of the Treaty, assures the Catholic Church the free exercise of its spiritual power, the free and public exercise of worship, and also of its jurisdiction in ecclesiastical matters conformably to the rules of the present Concordat. Whenever necessary, Italy gives to the ecclesiastics, for the purpose of the acts of their spiritual ministry, the protection of its power. In consideration of the sacred character of the Eternal City, the episcopal see of the Supreme Pontiff and the center of the Catholic world and the goal of pilgrimages, the Italian Government shall take care to stop at Rome everything that may be contrary to the said character.

Article 2. The Holy See has free communication and correspondence with the bishops, the clergy and the whole Catholic world without any interference on the part of the Italian Government. Likewise, in reference to all things concerning their pastoral ministry, the bishops have free communication and correspondence with their clergy and with all the faithful. Both the Holy See and the bishops can freely publish and also post, in the interior and on the outside doors of the buildings destined for divine worship or at the offices of their ministry, the instructions, ordinances, pastoral letters, diocesan bulletins and other acts concerning the spiritual government of the faithful which they within the confines of their jurisdiction desire to publish. Such publications and posters, and in general all acts and documents relative to the spiritual government of the faithful, are not subject to fiscal burdens. The aforesaid publications, in so far as the Holy See is concerned, may be made in any language; those of the bishops shall be made in the Italian or Latin languages, but to the Italian text the ecclesiastical authority may join a translation into other languages. The ecclesiastical authorities may without any interference on the part of the civil authorities take up collections in the interior or at the entrance of the churches and in the buildings that are owned by them.

Article 3. The students of theology—those making the two years' studies in preparation for theology with a view to studying for the priesthood, and the novices of religious institutes—may at their request delay from year to year until the twenty-sixth year of age the military service. The clerics who have been promoted to major orders, and the religious who have pronounced the vows, are exempt from military service, save in case of a general mobilization. In that event, the priests enter the armed forces of the State, but they retain the ecclesiastical garb in order that they exercise among the soldiers the sacred ministry under the jurisdiction of the military Ordinary according to Article 14. The other clerics and religious are by preference destined for the non-combatant services. In any case, even in a general mobilization, priests having the care of souls are dispensed from presenting themselves at the levy. The men thus dispensed are the Ordinaries, the pastors, the vice-pastors and coadjutors, the vicars and the priests permanently appointed in charge of churches open to public worship.

Article 4. The ecclesiastics and religious are exempted from jury service.

Article 5. No ecclesiastic can be appointed or remain in an employment or office of the Italian State, or in institutions depending on the State, without the diocesan Ordinary having declared that he has no objection (*nihil obstat*). The revocation of the "*nihil obstat*" deprives the ecclesiastic of the ability to continue to exercise the employment or office which he held. In every case apostate priests and those laboring under a censure shall not be given nor be retained in an assignment, office or employment, in which they come into immediate contact with the public.

Article 6. The salaries and other payments which ecclesiastics receive for reason of their office are exempt from seizure to the same extent as the salaries and other payments of the employees of the State.

Article 7. The ecclesiastics cannot be requested by the magistrates or other authorities to give information about persons or matters of which they obtained knowledge by reason of the sacred ministry.

(*To be continued*)

PROTEST OF POPE PIUS XI AGAINST MISINTERPRETATION OF THE CONCORDAT

The Holy Father states that the Concordat is, according to the Treaty, an essential and integral part of the Treaty, so that it stands or falls with the Treaty. When the acceptance of the Treaty and the Concordat was brought before the Italian legislative body, Premier Mussolini had in various speeches expressed ideas which were contrary to the meaning and intent of certain points in the Concordat. The Holy Father in an open letter to His Secretary of State, Cardinal Gasparri, wants to correct these wrong interpretations of the Concordat (May 30, 1929; *Acta Ap. Sedis*, XXI, 297).

RELIGIOUS ADMINISTRATION OF THE VATICAN CITY

Though the Vatican City is part of the Roman Diocese of which the Pope is bishop, there is to be a special administration of the district which constitutes the Papal State. The Sacristan of the Papal Palace is to be in charge of that district as Vicar of the Holy Father, and he is to remain in office also during the vacancy of the

Papal See. Priests from the Order of the Hermits of St. Augustine shall assist the vicar of the Vatican City, and one of these religious shall be appointed pastor of the Vatican City. The Church of St. Ann is to be the parish church (Apostolic Constitution, May 30, 1929).

THE CURÉ OF ARS IS DECLARED PATRON OF ALL PASTORS

St. John Baptist Vianney, popularly known as the Curé of Ars, attained a high degree of sanctity in his lifelong task of pastor of a small parish. The Holy See has thought it appropriate to make this Saint the model and patron of all priests who are charged with the care of souls (Letters Apostolic, April 23, 1929).

PASTOR IN CHARGE OF TWO PARISHES AND OFFICE OF THE TITULAR SAINTS

A pastor who has charge over two parishes is obliged to say the Divine Office with the octave of the titular feasts of both parishes. There had been an opinion that he was to say the Office of the titular feast of that church only at which he resided (Sacred Congregation of Rites, April 27, 1929; *Acta Ap. Sedis*, XXI, 321).

PONTIFICAL APPOINTMENTS

The Rt. Rev. Msgri. Thomas James Rooney (Diocese of Sandhurst) has been appointed Prothonotary Apostolic. The following have been made Domestic Prelates to His Holiness: Rt. Rev. Msgri. James Foran (Diocese of Brooklyn); Ernest Corbishley, Philip E. Hallet (Diocese of Southwark); Francis Joseph Spellman, John McMahon, Francis Burke (Archdiocese of Boston); Thomas A. Donohue, Francis Sullivan (Diocese of Buffalo); Frederick Henry Huesmann (Diocese of Sioux City); Léonide Perrin (Archdiocese of Montreal); John J. Lannon (Diocese of Corpus Christi); Anthony J. Rezek, Raymond G. Jacques and Henry L. Buchholtz (Diocese of Marquette). The following have been appointed Privy Chamberlains of His Holiness: Rt. Rev. Msgri. Francis McMurray (Diocese of Brooklyn); Martin Thomas O'Connell (Diocese of Sioux City); Henry Joseph Kroll and Bartholomew Biegel (Diocese of Fort Wayne).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of October

TWENTIETH SUNDAY AFTER PENTECOST

Duty of Parents to Children

By HUGH F. BLUNT, LL.D.

"Lord, come down before my son die" (John, iv. 49).

- SYNOPSIS: I. *Parents labor hard for the material welfare of their children.*
II. *But they often neglect their spiritual welfare by failing in*
 (a) instruction,
 (b) correction,
 (c) good example.
III. *Great examples of Christian parents.*

Our Divine Master was always consumed with an ardent love for the little ones. "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." He was never deaf to their cries of distress. And He also had a heart full of sympathy for the grieving father and mother. Witness the miracles which He performed for Jairus and his daughter, for the Widow of Naim and her son; and, in this Gospel just read, for the ruler and his little son. Our Lord wrought many other miracles which are not recorded. I would like to think that these several miracles, wrought in response to parental tears and parental faith, are recorded in detail not only to bear testimony to the divine power of Jesus Christ, but also to serve as parables in calling the attention of His followers to the truth preached so unendingly in the Old and the New Law, that the fundamental thing in life—the bulwark of God's work—is the inviolability of the family, the care of parents for their children.

THE LOVE OF PARENTS FOR THEIR CHILDREN

The ruler in today's Gospel, in his agitation over the sickness of his little boy, is so typical of fathers the world over and in all times! All that he could see was that he was in danger of being deprived

of the life and love of his child. He refers to him as "my son," but in the original Greek the loving diminutive expression used by him is equivalent to "the delight of my life." You can easily picture the little fellow—perhaps an only child—full of life, laughing and running and prattling. How the life of the doting father was wrapped up in the lad! What plans he made for him! He would make that boy a great man, make him rich, make him a general, a king. Nothing was too good for that bone of his bone. What though he, the father, was obliged to work hard? It was all worth while in view of that vision ever present to him of the future greatness of his own son. But now all those high hopes were about to fall to earth. His son was dying. What was life, what was the good of anything, if this his child were to go out of his heart? It could not be. The boy must be saved. Even though the doctors had declared themselves powerless, there must be some way out of it. And then he thought of the wonder-worker, Jesus. He did not know much about Him, he did not have any faith in His spiritual mission, but it was the last chance. He did not stop to analyse matters. He was driven on by that wild passion for his dying child. Whatever had to be done, he would do it. And so he set out to find Jesus. You can get some idea of the compelling love of that father when you know that he made a journey of fourteen hours to find Jesus. And the Gospel story has told you with what success he met.

PARENTS LABOR HARD FOR THEIR CHILDREN'S MATERIAL WELFARE

Now, in so far as the love of that father for his son is concerned in his eagerness to save his life, there is nothing in it, beautiful as it is, that is extraordinary. You will find it in every man that is worthy of the name of man. Nay, you need not go to man to find that compelling physical care for one's offspring. In every bird and beast there is that protective instinct that will accept death so that the helpless little ones may live. For that reason there is no need to tell parents that they must provide for their children. It is their joy, their glory to do it. Why is it that fathers and mothers work so hard, make innumerable sacrifices, stint themselves even in the necessities of life, deprive themselves of recreation? It is because they are planning great things for their children. They are bound

that their children shall have a chance in the world. They aim to see how much they can leave after them. They will pile up money so that their children may have it. All their life is a worry about their family, about their food, their clothing, their health, their positions in the world, their marriages. And they are ready to die when they have accomplished the work of settling the children in life. Now, of course all that is very fine within due limits, but there is nothing essentially Christian about such overweening solicitude. Even the pagans did that. And if that is all that a father and mother have to point to in their children after a life of sacrifice, then it were better if those children had never been born. And yet, is not that sole care for the material prosperity of the children the false philosophy that today seems to be leading the world to destruction? For work as parents may for the material welfare of their children, parents often neglect the spiritual welfare of their children.

NEGLECTING CHILDREN'S SPIRITUAL WELFARE

"Is not the life more than the meat?" Although the soul is more important than the body, how often you find that the father and mother who will sit up night after night by the bedside of the sick child, who will do anything to bring relief to that child, who will spend their last cent for remedies for the body, will never worry about that child's soul! They will allow that child to grow up as a weed spiritually. No care about the teaching of prayers, no interest in the study of the Catechism, no vigilance about the frequenting of the Sacraments, no inspection of the companions of the child, of its amusements. They will give more time to the choosing of a suit of clothes for their boy than to the choosing of the school where he is to be made or marred. What deluded parents are they who, for some supposed advantage of a secular school, will deprive their children of the blessings of a Catholic school! They themselves fail to instruct them in the things of God, and they will not permit anyone else to do the work which they ignore. They really act as if they were determined to be the enemies of their own flesh and blood. How many boys and girls have been set upon the road to hell by their own father and mother out of a mistaken idea as to what is for their best advancement! They may, in thus doing, get a place

for their children in the world, but they deprive them of their inheritance in the Kingdom of God.

And with that lack of the proper religious instruction there goes hand in hand the lack of the necessary correction. St. Augustine in his "Confessions" bewails the fact that his father was more interested in his physical and mental prowess than he was in correcting his moral lapses. But St. Augustine's father was a pagan. One looks for higher ideals in Catholic fathers. But how often one looks in vain! "Boys will be boys," is many a father's excuse for passing over faults which lead to downright crime. Faults of temper, faults against modesty, cursing and swearing, are ignored, as if such sins were necessary to lead a boy to manhood.

BAD EXAMPLE TO CHILDREN

But the greatest fault of all on the part of parents is the lack of good example. There are many fathers who are earnest enough in seeing that their children have the proper instruction, who are prone to be over-severe in correcting faults, and think that when they have done these things they have done all. They forget that good example is the most powerful thing for the spiritual welfare of their children. Why insist that your boy go to Mass on Sunday, if you yourself are careless about it? Why punish him for cursing and swearing, when you constantly sin in that particular? If you break the Commandments of God, by your bad example you are urging him to do the same. Remember what Jesus Christ said about the man that would scandalize one of His little ones—that it were better if a millstone had been hanged about his neck and he had been drowned in the sea. Yet, many so-called Catholic fathers are daily scandalizing their own children. And they live to weep bitter tears over the defections of those children, who, when all is said and done, never had a real chance because of their own fathers. Why work to save your boy from death in his days of innocence, and then be responsible for the damnation of his soul? Oh, how much does the spiritual life of a child depend upon the parents!

GREAT EXAMPLES OF CHRISTIAN PARENTS

In the life of nearly every Saint we read that he was born of pious parents. As the twig is bent, the tree inclines. Recall the story of

the mother of the Machabees, how she saw all her sons endure the death of martyrs, urging them to be courageous and suffer all rather than deny their God. Recall the prayers and tears of St. Monica, who turned her sinful son Augustine into a great saint. Recall Queen Blanche telling the young King Louis that she would rather see him dead at her feet than guilty of one mortal sin. Recall the pious parents of the Little Flower, and know how much of her wonderful sanctity was due to the daily good example they gave her. All these were great parents. They loved their little ones, they provided for their material wants, but they knew that the first solemn obligation of parents is to bring up souls for God. You cannot be a follower of Jesus Christ, who so loved children, unless you protect them from spiritual death. "Lord, come down before my son die." That was the prayer of the ruler. No doubt at first, before he received the light of faith, he was solely interested in the bodily health of his beloved little one. But I am sure that when he came to believe in the Divine Master, when he and his whole house believed, his first care during the rest of his life was, not to keep his boy from physical death, but to bring him up a true follower of Jesus Christ and so insure him unto eternal life. And that should be the prayer of every Catholic father and mother: "Lord, come down before my son die." Lord, protect my child lest he should ever lose his immortal soul!

TWENTY-FIRST SUNDAY AFTER PENTECOST

Mercy Upon Our Enemies

By FERDINAND HECKMANN, O.F.M.

"Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?" (Matt., xviii. 32, 33).

SYNOPSIS:

- I. *Meaning of the parable in today's Gospel.*
- II. *The great law of charity.*
- III. *Christ's insistence on love of neighbor.*
- IV. *Our enemies injure only themselves.*
- V. *There is only one real evil in this world.*
- VI. *Our enemies are in reality occasions of merit for us.*

The parable of the unmerciful servant in today's Gospel reminds us of the first, fundamental and essential law of the Christian Re-

ligion—namely, the law of love, of charity towards all men without any exception—and of the first, fundamental and essential condition which God has laid down for the obtaining of His love or grace, of His mercy or forgiveness—namely, that we practise the virtue of mercy and forgiveness towards our fellow-men, especially towards those who have offended or injured us, our so-called enemies. If the practice of the virtue of mercy and pardon seems difficult to us, nay, well-nigh impossible; if bitter and revengeful thoughts rise up in our soul, let us remind ourselves of the judgment after our death, which is perhaps nearer than we imagine, and of the judgment on the Last Day. The sentence which will be passed upon us at both judgments will entirely depend upon the charity and mercy we have practised in thought, word and deed towards our fellow-men, especially towards our so-called enemies.

THE GREAT LAW OF CHARITY

The great, divine law of charity obliges us to love God above all things for His own sake, and our neighbor—that is, all men, no matter of what color, race, nation, or creed—as ourselves, for God’s sake, as God and especially Incarnate Charity, Jesus Christ, has loved us. If we do not practise this law of charity towards God and men in thought, word and deed, we are nothing in the sight of God. “If I speak with the tongues of men and of angels, and have not charity,” says St. Paul in his great hymn in praise of charity, “I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing” (I Cor., xiii. 1-3).

The Christian perfection we must strive after consists in nothing else than charity. “God is charity,” says St. John (I John, iv. 16). Charity, then, is the nature, essence and perfection of God; and since our divine Saviour tells us: “Be you therefore perfect, as also your heavenly Father is perfect” (Matt., v. 48), our Christian perfection can consist in nothing else than the sublime, divine virtue of charity.

“But above all these things,” says St. Paul, “have charity, which is the bond of perfection” (Col., iii. 13).

CHRIST’S INSISTENCE ON LOVE OF NEIGHBOR

It is difficult to love God above all things, and our neighbor as ourselves because God loves us, but the most noble, God-like and heroic part of the exercise of this virtue of charity is the love of our so-called enemies—the practice of mercy and forgiveness towards those who apparently have offended and injured us. Yet, we must uprightly and sincerely practise this part of the virtue of charity, if we wish to be and remain sons of God and followers of Jesus Christ. Jesus Christ made the love of our so-called enemies the supreme law of His Kingdom, the true mark of being His disciples. In the Sermon on the Mount, which contains the essence of His teaching and law and is the sublime constitution of His religion, He says: “You have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy. But I say to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you; that you may be children of your Father who is in heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust”—that is, who bestows His blessings upon all men alike, whether friends or enemies. “For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect” (Matt., v. 44-48).

OUR ENEMIES INJURE ONLY THEMSELVES.

God does not consider those who sin against Him His enemies. Whether men serve God or do not serve Him, whether they keep His commandments or do not keep them, they cannot in the least increase or decrease His greater honor or glory, or in other words, do any injury to Him, for He is in Himself infinitely perfect and happy. The only injury man does by not serving God, by not keeping His commandments, is to himself, for he deprives himself of the indwelling of God in his soul or lessens it; he destroys or diminishes in himself the grace of God, the only true loss in this world. Those who harm themselves thus in the spiritual order are fools, for only

fools harm themselves; and God considers them as such, and has therefore nothing but compassion for them and mercy towards them. Likewise, those who sin against their fellow-men, who try to injure or offend them, are only fools, for they harm only themselves.

THERE IS ONLY ONE REAL EVIL

The only true evil in this world is the destruction and diminution of sanctifying grace, and no one can destroy or diminish that in another except by scandal, by leading another into sin, and even then the free consent of the one led into sin constitutes in the latter the sin. Therefore, in every sin against God or the neighbor the evil-doer only harms himself. Sin in every case harms only the sinner, and evil in every case harms only the evil-doer. Therefore, we should, like God, consider our so-called enemies only fools who harm themselves; we should extend to them our deepest sympathy and pity, and have mercy on them and pardon the injury they have in vain tried to do to us. Then, he only is insulted who takes the insult, and he only is offended who takes the offense; in fact, the insulters and offenders only insult themselves and offend against themselves. What men think about us, say about us, and do to us, shows evidently what they are, not what we are. Our divine Saviour said in the Sermon on the Mount: "By their fruits you shall know them"—that is, as a tree is known by its fruit whether it is good or evil, so a man is known by his thoughts, words or actions, whether he is good or evil. Therefore, what people think of you rashly or untruly, say of you rashly or untruly, and do to you rashly and unjustly, reflects what they are, not what you are. St. Francis used to say that we are no more and no less than we are in the sight of God, and that what people think of us, say of us and do to us, does not make us any better or worse. Our divine Saviour continues: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. Wherefore, by their fruits you shall know them" (Matt., vii. 16-20). In brief, our divine Saviour declares that a good person cannot entertain evil thoughts of the neighbor, speak ill

of him, or do apparently evil to him, and that, contrariwise, an evil person cannot have good thoughts or words of the neighbor or do any good to him.

Again, God permits evil only that good may come of it. He will punish in His justice those who sin against Him and their fellow-men, but He has reserved the judgment and punishment of the thoughts, words and deeds of men altogether to Himself. Our divine Saviour says: "Judge not, that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again" (Matt., xii. 1, 2); that is, God will treat us with the same charity and mercy that we extend to our fellow-men, especially those who have tried to offend or injure us. "The Lord shall judge His people," says St. Paul (Heb., x. 30). And again: "Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord" (Rom. xii. 19).

To harbor bitter, hateful or revengeful thoughts towards our so-called enemies, or to take revenge on them, is only adding evil to evil and harming ourselves. Our divine Saviour says in the Sermon on the Mount: "You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if one strike thee on thy right cheek, turn to him also the other. And if a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him" (Matt., v. 38-40). St. Paul expresses the same thought in his Epistle to the Romans when he says: "To no man rendering evil for evil. . . . But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head, and the Lord will reward thee" (Rom., xii. 17, 20, 21; Prov., xxv. 22).

OUR ENEMIES ARE REALLY OCCASIONS OF MERIT

Our so-called enemies are in reality our friends and benefactors, for they give us a chance to practise charity, mercy, patience, meekness and other virtues, because virtue is nothing else than overcoming evil in ourselves and in others. For this reason our divine Saviour says: "Blessed are the peacemakers"—that is, they who are ready to keep peace under all circumstances—"for they shall be called the children of God. Blessed are they that suffer persecution for

justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you" (Matt., v. 9-12). It is generally the good that evil is thought of, spoken of, and done to, by wicked men.

If you consider your so-called offenders, injurers and enemies in the same light and manner that God considers them and acts towards them, it will be easy for you to forgive and pardon them in an heroic, God-like manner. You will then be heroes in the sight of God in the practice of the sublime virtue of charity. But if you do not have mercy on them, God will have no mercy on you; this we are plainly told in the parable of today's Gospel. Our divine Saviour says: "If you will forgive men their offenses, your heavenly Father will forgive you also your offenses. But if you will not forgive men, neither will your Father forgive you your offenses" (Matt., v. 14, 15). St. James says: "Judgment without mercy to him that hath not done mercy (to his fellow-men). And mercy exalteth itself above judgment" (James, ii. 13), that is, the charitable, merciful, forgiving man will not have to undergo a judgment after his death or on the Last Day, for his whole debt will have been forgiven him before he enters the portals of eternity, as the king in today's Gospel forgave his servant the whole debt, because he besought him. Let us then always pray fervently and with full meaning the words of the Our Father: "Forgive us our trespasses, as we forgive those who trespass against us." Then God will hear our prayer and pardon us in time and eternity.

TWENTY-SECOND SUNDAY AFTER PENTECOST

Elegant Ways of Being Ordinary

By CHARLES C. MILTNER, C.S.C.

"And this I pray, that your charity may more and more abound in knowledge and understanding" (Phillip., i. 9).

- SYNOPSIS: I. *Charity, the fertile soil of all virtues.*
 II. *The fruits of charity contingent upon personal dispositions.*
 III. *There is a wrong way of doing good.*
 IV. *The young are most sensitive to the kindness of charity.*
 V. *The duties of parents and teachers in this respect.*

"The fruit of the Spirit," says St. Paul, "is charity." St. Thomas finds a rational basis for this statement in the fact that, given charity, other virtues spring up in the soul as plants from fertile soil. These are the fruits of charity, as charity itself is the indwelling of the Holy Spirit. "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom., v. 5). Divine charity restores to us, in the measure in which we receive it, the knowledge and love of God which were lost by original sin, and perhaps further weakened by actual sins. It gives back to human reason something of its original clearness of perception and to the human will something of its original dominion over the passions. It reunites man with God, places God before the mind as its supreme truth and highest good. The realization of His Presence, the habitual thought of His indwelling in us, of His infinite love for us, brings not only joy, but the perfection of joy, which is peace. With Him in our hearts all temporal things sink into relative insignificance. Fears do not disturb us. Dangers do not make us apprehensive. Losses do not excessively cast us down.

But God's love is not only for us, it is for all. And so, according to the law of friendship, which is at the same time the law of charity, we too must love all, love all whom God loves. And so charity urges to well-doing, and to doing well kindly, to an even-minded toleration of the shortcomings of others and of our own, to a generous faith in others and in God, to those forms of self-expression and self-control which make for temperance in action and purity of heart. Goodness, therefore, and kindness, meekness and fidelity, modesty and purity, are but so many natural and normal manifestations of charity or the indwelling of the Holy Spirit in our souls.

FRUITS OF CHARITY CONTINGENT ON PERSONAL DISPOSITIONS

All this is, in a sense, elementary Christianity. But Christianity implies, in addition to a definite body of eternal truths, a society of human beings whose duty it is to accept those truths through the intellectual submission of the act of faith and the voluntary and habitual reaction to that faith which consists in living consistently with it. Each receives this faith according to the measure of his good will and the grace of God. And each enacts this faith according to his own personal dispositions and set of habits, good or

bad, that he has formed. It is the nearest truism to say that in some these gifts of the Holy Spirit issue forth into concrete acts of virtue more frequently and, so far as their influence on others is concerned, more efficaciously than in others. The reasons for this are, of course, manifold. They can be suggested by such words as divine grace, understanding, appreciation, spiritual insight, good will, fervor, zeal, prayer, seriousmindedness, training, environment, temperament, and so on.

But I think there is still another reason. In human affairs, simply because they are human and therefore subject to so many limitations and disturbing influences and differences of abilities and tastes and dispositions and temperaments, it is necessary to work out, before anything like the best results can be obtained, a method or manner of doing things, a technique by reason of which action is not only facilitated, but also rendered more pleasing and acceptable and influential.

THE WRONG WAY OF DOING RIGHT

Now, something like the proper technique or manner of practising charity is implied by St. Paul when he says: "Charity is *kind*." Paradoxical as it at first seems, there are nevertheless bad ways of doing good, wrong ways of acting rightly. The ways of God are always perfect. His Providence, we read, reaches out from end to end of the earth mightily and yet disposes and rules all things gently. In divine action both what is done and the doing of it are free from all imperfection. But with us not only is it often difficult to will the good act, but once we have willed to do it, the imperfect manner in which we carry out our resolution not infrequently mars or even spoils the good intended. We do good, but so often we fail to do it *kindly*. Though charity in itself is kind, the charitable act may be wanting in that delicacy of execution which we signalize by such terms as mildness, suavity, benignity and kindness. A brilliant French essayist, Mr. Ernest Hello, speaks of an "elegant way of being ordinary." If we assume that one's conduct is habitually inspired by the virtue of charity, then one's actions would ordinarily be tinged with the flavor of charity. But for such ordinary actions to attain to the level of elegance—that is, to that formal perfection which makes good deeds please and rejoice others as much

by the manner in which they are performed as by the benefits conferred—they must possess that quality which St. Paul calls “kindliness.”

TOWARDS THE YOUNG ESPECIALLY OUR CHARITY SHOULD BE KIND

Now, this quality is, I believe, appreciated by none more than by young people. Age and experience and a deeper knowledge of human nature enable one more easily and readily to find reasons for excusing this lack of kindliness. We understand, far better than the young, the influence of physical weariness on disposition. We can appreciate the cumulative effect of the constant dealing with persons whose unreasonable importunities drain heavily upon our patience. We can more easily distinguish the unkindness that is real from that which is only apparent. In a word, our deeper insight into the psychology of conduct tends to make us expect less of others on this score than do the young and inexperienced, and so helps us to heed less the manner in which others respond to us than the substance of the response itself.

Obviously, therefore, in dealing with young people it is important that our charity towards them take on as much as possible of this milk of human kindness. Otherwise, whatever may be the judgment of those who know us intimately and who can make allowance for our shortcomings, the young will carry away an impression that we are not charitable men, not Christ-like, not imbued with His spirit, not perhaps possessed even of that degree of superficial courtesy which makes the touch of worldly people so pleasant, and thus we may become an occasion of scandal to them.

DUTIES OF PARENTS AND TEACHERS

It is not easy always to be kind with young people. They are as a rule thoughtless and irresponsible. They ignore regulations, and then demand exceptions and privileges. They often fail to apply themselves to their duties, and then complain bitterly when made to suffer the penalty of their negligence. They sometimes employ every manner of subterfuge to evade a clear obligation, and in some cases they are not above downright dishonesty. Parents and teachers especially have to exhort, counsel, command, correct and coerce, threaten and punish, encourage and assist, enlighten and guide them.

They must be prepared to deal with those who are sulky and intractable as well as those who are courteous and docile, with the dullard and the brilliant, the laggard and the ambitious, the timid and the stubborn self-opinionated. And they must strive to accomplish all this with that mildness and gentleness which is the outward expression of the charity which is kind.

It will not do to be generous, but grudgingly; to grant favors, but ungraciously; to reprove, but bitterly; to give good counsel, but harshly; to perform our duties, but reluctantly; to tolerate imperfections, but superciliously. Our intentions may be good, but they will not be understood. The good we do will be largely negated by the bad manner in which it is done. If we do not strive to do the ordinary thing in an elegant way, then what we do ordinarily will be very imperfect indeed.

THE PRACTICAL EFFECTS OF KINDLINESS

This is not mere theory, as we all know. Our own experience, I dare say, includes instances of favors granted us, but with such a lack of kindness that afterwards we had as lief they had never been granted—instances of refusals to requests, but done with such graciousness as to leave us with scarcely any disappointment over the refusal. No doubt, one act of unkindness will rankle longer in the heart of most men than a dozen deeds of kindness will remain fresh in the memory. Unkindness repels by its ugliness; kindness, like the good in any form, is diffusive of itself. It propagates itself by its own attractiveness, and thus tends to multiply its original power for good a hundred times over. The quality of kindness, like the quality of mercy, is not strained. If mercy, as the poet says, “becomes the throned monarch better than his crown,” so the charity that is kind becomes the Christian better than his learning, better than his eloquence, better even than his industry and his fidelity to routine duties. For without this quality he will offend when he means to please, he will wound when he means to heal, he will alienate trust and confidence, friendship and respect. He will ruin even the good he sets out to do, because he will do it badly.

To become habitually kind, a man must exert the full force of his faith and the keenest powers of his understanding. For we can be truly kind only when we have succeeded in seeing in our neighbor

vividly the image of Christ, only when we have succeeded in realizing that we should love him for Christ's sake and, in a sense, as though he were Christ Himself. We can know how really to be kind when we have learned to recognize in others the motives that animate their actions, the external signs that reveal their character and disposition, the conditions—internal and external, congenital as well as acquired—that modify and in some instances mold their manners and their views, their ideas and their ideals. This is indeed difficult, and it is perhaps for this reason that our Lord prayed that our charity might more and more abound in knowledge and understanding.

TWENTY-THIRD SUNDAY AFTER PENTECOST

Christ the King

By HUGH KELLY, S.J.

"Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest that I am a King" (John, xviii. 37).

- SYNOPSIS: I. Introduction: Institution of the Feast of Christ the King.
II. Christ is a King: (a) as God; (b) as Man, both by office and conquest.
III. He has the full powers necessary for His office.
IV. His Kingdom is not confined to men's minds and hearts, but extends to society.
V. The enemy of His sovereignty is secularism.
VI. Evil results of secularism.
VII. The Pope's call to a new crusade to restore society to Christ.

The short pontificate of our present Holy Father, Pius XI, is already filled with notable achievement, and has quickened Catholic life in many directions. But nothing that Pius XI has done, and probably nothing that he will do, will be found to have exercised a profounder influence on the Church and the world than his institution of the Feast of Christ the King. This is the proclamation and beginning of a vast restoration in the world, of a great general scheme of renewal, and all His other efforts will fit into it as parts into a whole.

CHRIST A KING AS GOD

"Art Thou a King then?" Pilate asked our Lord. And we who know something of Him, we know how strong and numerous are

His claims. He is the Son of God possessing the same Divine Nature as the Father and the Holy Spirit, and therefore sharing in all the glory and activity of the Godhead. "Without Him was made nothing that was made. In Him was life and the life was the light of men." As God, as Creator, He is then King of the Universe.

CHRIST A KING AS MAN BY OFFICE AND BY CONQUEST

As man also He is King. The figure of the Messiah was drawn in prophecy many centuries before He appeared in the world. And one of His prerogatives was that He should be King. Isaias had looked forward to Him and said: "The government is upon His shoulder, and His name shall be called Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied and there shall be no end of peace. He shall sit upon the throne of David and upon His Kingdom, to establish it and to strengthen it with judgment and with justice, from henceforth and for ever" (Isa., ix. 6-7).

The Messiah was to be other things also, and His rule and conquests were not to be as those of earthly sovereigns. But the Jews had come to forget His true spiritual greatness, and had isolated and emphasized the note of Kingship and conquest. And when the time had come for His appearance in the world, He was announced to Our Lady with royal title by His great ambassador, the Angel Gabriel: "He shall be great and shall be called the Son of the Most High. And the Lord shall give to Him the throne of David His Father, and He shall reign in the house of Jacob for ever, and of His Kingdom there shall be no end" (Luke, i. 32-33). And that title which is His by nature, by office, He has confirmed by conquest. He has redeemed the world; He has ransomed men by His Blood from the slavery of the eternal enemy, and therefore all souls are His now by the additional right of conquest.

THE REALITY OF HIS KINGSHIP

And what kind of a Kingship is this which Christ possesses by so many strong claims? It is a true sovereignty. He is not merely a King in figure or in courtesy. He is a King in deed and in truth. He has been endowed by His Heavenly Father with all the pre-

rogatives and powers necessary for His great office. He is not merely ruler of men's minds and hearts by faith and grace and love. He has the triple power that goes with all external rule. He has the power to make laws, which all His subjects must obey under threat of punishment. He has the power to judge, as He expressly claimed when He said: "For neither doth the Father judge any man, but hath given all judgment to the Son" (John, v. 22). He has also executive power to govern externally, to maintain discipline, to exercise and assert His authority.

Such is the true position of Christ the Son of God. "Art Thou a King then?" Pilate asked. And Jesus answered, not to Pilate alone, but to all ages, to all inquirers: "Thou sayest that I am a King, for this was I born and for this came I into the world that I should give testimony to the truth. Everyone that is of the truth heareth My voice" (John, xviii. 37).

THE TRUE EXTENT OF HIS RULE

The purpose of the institution of the Feast of Christ the King was not to remind the world that Christ was King of men's minds and hearts and souls. That Kingship is generally admitted by Christians, though often only in word. But there is another vast province of Christ's Kingdom which the Pope would win back for Him. Jesus Christ is not merely the King of isolated individuals. His rule is public by right. It is not confined to the mind and heart and soul of man; it is not confined to his home. It extends into his public and social life. The subjects of Christ's rule and concern are not mere individuals, but states, associations, societies, corporations, and all the groups into which men and women gather for interest or pleasure. The Pope wishes to remind us that we have not fulfilled all justice when we acknowledge Christ as King in our heart and home. We must go further and bring Him into the life we live with others.

THE ENEMY OF HIS KINGSHIP—SECULARISM

Our Holy Father is here striking at one of the most dangerous errors of the day—the spirit of secularism. Secularism means worldliness, that is to say, this-worldliness. Its principle is that this world is sufficient for itself, that it does not need God for its life,

or morality or perfection. It aims at banishing Christ, at least from public life. The life of politics, commerce, letters, art, and all that social and public community of interests and activity in which people take part—all that life must be carefully swept free from the influence of Jesus Christ. Whatever about His place in men's minds and even in men's homes, He must not presume to enter the forum, the court, the senate, the club. The world claims to be sufficient for itself. It does not need Christ. It will overlook Him. His Commandments, His doctrines, His institutions, His Faith, His Sacraments, His infallible Church, His view of this life and of the next, His doctrine of justice, of the rights of the poor, of sin, of immortality, of Heaven, of Hell—all this will be simply ignored, will be considered as either not said or existing at all, or at least not meant for the world.

Is not that the state of things we see when we look abroad? Does not the world simply pass Christ and His teaching by? What influence has He on the laws and practices, on the morality and policy, of groups of men? What do rulers and politicians, statesmen, financiers, businessmen think of His Kingship? Is He taken into account in parliaments and councils? Do His principles of justice and charity carry much weight with men of business? And that great class which aims at influencing the mind of their generation—the men of letters and science, the artists, and thinkers—do they submit their mind to the Faith of Christ and think along its lines? No doubt, a vast number of these men believe in Christ as individuals. But may we not say that even with these the Kingdom of Christ is entirely within them? They acknowledge Him to be the King of their mind and heart and home; but that great sphere of their activity—their public and social life—that is not submitted to His gracious rule.

EVILS OF SECULARISM

Now, such a state as this is a perversion of order and justice. Christ is King of human society, both as God and man. It is true that He does not exercise His claim to rule in secular matters—that, in that sense, His Kingdom is not of this world. But where there is question of ethics and morality, of justice and religion, He cannot abdicate His rights, He cannot be ignored. To found and continue

civil society without Christ, is to attempt the most unjust of usurpations.

The theory of secularism is not only unjust to Christ, but it is also unjust to society and humanity. Christ is necessary to society, for society cannot now rest in equilibrium except in the framework of Christian morality. The ultimate end of all human society is the glorification of God through the salvation of souls. The family and State are ultimately for the individual. But how can men save their souls in a society that is not Christian? Nay, how can the State achieve its own immediate ends, if it banishes Christ from its laws and system? How can the State guarantee peace and comfort, how can it respect the weak and resist the strong, how can it safeguard family life and the worship of God, if it is not founded on the justice and charity of Christ?

THE NEW CRUSADE

It is to combat this spirit, this view of human society, that the Holy Father has held before the world the image of Christ the King. To those outside the Church this action of the Holy Father's is a direct challenge. To Catholics it is a call to rally to the cause of the Divine King. It is the summons to a new crusade. This crusade does not aim at wresting the place where Christ had lived and died, the earth where His Body had lain for three days, from the hands of the Turks. It is something vaster and greater. The Pope aims at conquering from the modern pagan and secular spirit the immense province of social and public life from which Christ has been so long banished. It is a crusade to restore the banished King to His throne.

For Catholics the call is clear. They must come into the open. This is no time for Catholicity to shun the light of public life. It is no longer sufficient to be a Catholic at home. There must be no benevolent neutrality in this struggle. You must wear your colors; you must make it clear under what King you serve. This is not the time to hide one's light under a bushel. The whole household of Christ needs the light it can get even from the small taper of our individual public profession of faith. There was never a moment when the words of Christ were truer: "He that is not with Me, is against Me." The Holy Father presents Christ to the world, and

we must make our decision. All true Catholics will rally to the cause of Christ, as generous men have rallied in all ages to the cause of exiled leaders. Has not the best blood been spent in such service? Has not the greatest poetry been written of it? Has not the highest romance gathered round such causes? We serve a King who has been dethroned. He calls to us for assistance to recover His rights. It is to us at once a duty, a privilege and an honor to give ourselves to so just and holy a cause.

Book Reviews

THE GOSPEL OF THE KINGDOM OF GOD

To sound the praises of Père Lagrange as a biblical scholar would be as superfluous as sending owls to Athens. Anything from the pen of this pioneer in the field of biblical studies is bound to command attention, but the stately volume here under review* is the more arresting in that it must surely mark the highest achievement of the lifelong toil of one who already has to his credit an impressive list of studies and commentaries that have drawn the attention not only of those who are "powerful in the Scriptures" or who would fain become so, but that of all serious readers of the Bible. The learned Dominican fights shy of writing what is called a "Life" of Jesus Christ, though he confesses that he has often been asked to undertake the task. The reluctance is not the attitude of one afraid of criticism but the self-restraint of a scholar who fears to fall short of the high ideal he sets himself. Modesty such as this inspires additional confidence in an historical writer. "The Gospels are the only life of Jesus Christ that can be written—all we can do is to try and understand them better." The "four books of the one Gospel," to quote the fine phrase of St. Augustine, are invested with such sincerity and such unearthly beauty that they alone can successfully conjure up a fair picture of our Lord. Though written by men of very diverse temperaments and culture, each of whom had a purpose of his own in writing, these priceless documents constitute the inexhaustible mine where the scholar and the saint alike seek for information about the supreme Personage in human history.

The Gospels present us with not a few problems, for their authors are sometimes seemingly at variance both with themselves and with their fellow-Evangelists. It has been the aim of all careful readers of the inspired volume to establish a harmony of the four texts. This task was begun as far back as the second century, when Tatian first so mingled the several documents as to make but one text. Père Lagrange frankly admits the difficulty of reaching a perfect and obvious harmony, and he contends—very wisely, it seem to me—that at least in this matter "a tacit but real agreement is as good as, if not better than an open one." This saying of Heraclitus seems to have been the guiding star of the author. In the volume under consideration we have a straightforward, connected narrative of the sayings and doings of our Lord, as set forth in the Gospel. The writer obtrudes as little

* *L'Evangile de Jésus Christ*. Par le P. M. J. Lagrange, des Frères Prêcheurs (Librairie Lecoffre, J. Gabalda & Fils, Editeurs, Paris).

as possible, being content to leave the speaking to the Evangelists or the Lord of the Evangelists. Perhaps more than one reader will rub his eyes at times when he sees the apparent freedom taken with the sacred text—especially as regards chronology. But Père Lagrange repeats more than once that the inspired writers themselves did not scruple to transpose some of the discourses and actions of Christ. The Gospel story is also a work of art, so that “the order of the old story is not necessarily the purely chronological order of the primitive annals” (p. 4). The Synoptics, at any rate, did not feel compelled to follow the chronological order, since they set their story within the framework of a single year.

The author of this work has an immense advantage over most biblical students and commentators in that he has spent long years of research in the land of the Incarnation. Hence the extraordinary vividness of his descriptions of biblical sites and the accuracy of detail. These things are only possible when a man lives on the spot and is familiar with the ways and customs of the people, for the East changes slowly, so that acquaintance with its speech and manners lights up many a Gospel text. Thus, to give an instance, in connection with St. John’s saying that, at the Last Supper, “Satan entered into Judas,” we are told that to this day the natives put forward the influence of Satan as an excuse for their misdeeds or misfortunes. A youthful thief having been caught *in flagranti delicto* within the walls of the Dominican friary where P. Lagrange lives, he excused himself on the plea that “Satan had entered into him.”

The author denies that he is writing for *edification*. His book, however, is edifying in the fullest sense of the much misused word, and there runs through it an undercurrent of genuine religious feeling. The very restraint in the treatment of so lofty a theme is calculated to make a deeper impression on the reader than any flights of eloquence. For example, what is said about Our Lady is abundant proof of the truly Dominican loyalty to Mary cherished by this accomplished writer and scholar, whilst it also puts this devotion on the basis of solid theology. The value of the book is greatly enhanced by some very fine and original photographs—twenty-nine in all—and two maps of Jerusalem and Palestine respectively at the time of Christ. The chapters of the book are subdivided into paragraphs, each with its respective sub-title and references to the Gospel text, and an adequate index still further facilitates the study of a book which should have its place on the table of every priest and educated layman who wants to have a fuller grasp of the Gospel and to become acquainted with the real achievements of Catholic scholarship in the biblical field. It is greatly to be hoped that so splendid a volume may soon be made available for those who are unable to read it in the original text. It remains to say that the material

get-up of the book is hardly worthy of so fine a work; however, the type is legible and the illustrations are of uncommon interest.

ERNEST GRAF, O.S.B.

CATECHETICAL INSTRUCTION

Msgr. Hagan's "Catechetical Instructions" in four volumes* are divided according to the fourfold formula which served as the basis of Catechisms after the sixteenth century—namely, the Creed, Sacraments, Commandments, and Prayer. Each instruction in this large work is a compilation of correlated sections from the following three documents: the Roman Catechism, the Larger Catechism of Pius X (which presents in precise terms the substance of the teaching contained in the Roman Catechism), and Father Ranieri's popular exposition of the Roman Catechism. The Introduction contains an adaptation of the Compendium to the Gospels and Epistles of the Sundays, following to some extent the "Praxis Catechismi" found in most editions of the Roman Catechism. To obtain a more accurate idea of the value of Msgr. Hagan's work, it may be well to describe briefly the three works from which the component parts of the Instructions are derived.

(1) *The Roman Catechism* (sometimes also called the Catechism of the Council of Trent, or the Catechism for Parish Priests, or the Catechism of Pius V).—The preparation of this work was enjoined by the Council of Trent, and brought out in the year 1566 by St. Pius V under the title "Catechismus ex decreto Concilii Tridentini ad parochos Pii V jussu editus Romæ 1566." St. Charles Borromeo was most prominently connected with the composition of the work. It explains in four parts the Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer. It is not a manual for children and uninstructed adults, as originally intended, but a handbook for the pastor and teacher of religion. Msgr. Hagan offers us a faithful and accurate translation of the original.

(2) *Catechism of Pius X*.—At the Catechetical Congress of 1880, the Bishop of Mantua (later Pius X) proposed that the Holy Father be petitioned to arrange for the compilation of a simple and popular Catechism for uniform use throughout the Universal Church. Shortly after his elevation to the Papacy, Pius X at once set to realize, within certain limits, his own proposal of 1880 by prescribing a uniform Catechism for use in the Dioceses of the Ecclesiastical Province of Rome. The Catechism of Pius X is, with slight modifications, the text adopted for some years by the united hierarchy of Piedmont, Liguria, Lombardy, Emilia, and Tuscany.

**A Compendium of Catechetical Instruction*, by the Right Rev. Msgr. J. Hagan (4 vols., Benziger Bros., New York, 1928).

(3) *The Instructions of Father Ranieri* (1761-1840).—Father Ranieri was Chancellor of the Archdiocese of Milan and pastor of the Cathedral. During the latter part of his life he devoted himself in a special manner to the exposition of Christian Doctrine before vast crowds in the cathedral of Milan. Each time he repeated the course, he recast, corrected, and developed the instructions. In their final form they were the outcome of forty years of painstaking labor. Finding the instructions in almost perfect order after his death, the friends of Father Ranieri rescued them from oblivion by printing and publishing them. After going through six Italian editions and several French translations, the work still holds the field as one of the most popular courses of instructions. Msgr. Hagan's version, although essentially a mere translation, contains certain additions and modifications, so that it is more correctly an adaptation rather than a faithful translation.

The value of the Roman Catechism for instructing and catechizing cannot be overestimated: its unctuous treatment of the Creed and Sacraments, its inspiring exposition of the Decalogue, and its sublime explanation of prayer, make it preëminently a book for the preacher and teacher. Being the result of the aggregate labors of many distinguished Fathers of the Council of Trent, it is stamped with the impress of superior worth. In his "Apologia" (Chapter V) Cardinal Newman writes: "The Catechism of the Council of Trent was drawn up for the express purpose of providing preachers with subjects for their sermons; and, as my whole work has been a defence of myself, I may here say that I rarely preach a sermon but I go to this beautiful and complete Catechism to get both my matter and my doctrine." Msgr. Hagan's version and also that of Fathers McHugh and Callan, entitled "Catechism of the Council of Trent for Parish Priests" (New York City, 1923), should thoroughly acquaint religious teachers with this valuable work.

The Catechism of Pius X, by reason of its rich dogmatic content and accurate theological form, will also prove of great value to the teacher of religion. It might be noted in passing that at present the interest of the catechist is especially centered around the new universal catechism—"Catechismus Catholicus cura et studio Petri Gasparri Cardinalis concinnatus"—the first draft of which has been submitted in manuscript form to bishops for an appreciation. It is to be regretted that Msgr. Hagan did not include, at least in the form of an appendix, that section of the Catechism of Pius X dealing with liturgical feasts. An English Liturgical Catechism—somewhat after the nature of Bosuet's "Catéchisme des Fêtes," and more brief and concise than Father McMahon's "Liturgical Catechism"—would contribute powerfully to an intelligent participation in the Liturgy.

As a reference work Father Ranieri's Instructions furnish in a con-

venient form a wealth of solid, practical, and suggestive material. The style is plain and appropriate, the doctrine solid and sound, the language accurate, the thought lucid, and the arrangement of ideas orderly. Not satisfied with a mere exposition of Catholic doctrine, the author invariably concludes his instruction with an exhortation and moral application of the truth in question. He realizes that no religious instruction is complete or successful unless it converts the heart, and makes us detest vice and love virtue. In the July issue of THE HOMILETIC AND PASTORAL REVIEW, 1928, a reader writes: "The parish priests whom they (young people) listen to on Sunday either do not preach at all, or if they do, their talk is a mere ranting on the Gospel about little or nothing. There is no such thing today, generally speaking, as systematic and thorough doctrinal instruction coming from the pulpits" (p. 1068). Father R. Knox in his book, entitled "The Belief of Catholics," traces much of the modern distaste for religion and the decline of church membership to the absence of sound dogmatic preaching. A systematic use of Msgr. Hagan's work will protect the preacher against criticisms such as these. Accustomed to the abstract and scholastic terminology of theological manuals, the priest will find in these volumes solid doctrinal matter stated in terms adapted to the minds of the laity. The teacher of religion, too, will find there that background which the catechismal questions and answers presuppose, and which the teacher must supply orally in the instruction.

RUDOLPH G. BANDAS, Ph.D., S.T.D. et M.

OUR LADY'S OFFICE

Beyond any doubt, the central, solid devotions of the Church are being revived in our time. Growing interest in the Liturgy, frequent Communion, intensified affection for the Blessed Virgin—these are taking the place of many pious ardors which, however commendable in themselves, must never be more than the ornaments of prayer. What could be more appropriate, therefore, than an edition of the Little Office *ad usum fidelium*?* During centuries these beautiful "hours," woven of hymns and petitions dear to Saints, were the daily recourse of thousands among the laity. Various religious communities have remained faithful to them. In our time, however, it is too much to expect that the Catholic of average education can recite Latin prayers, unexplained, with any great profit. And yet it is precisely this Catholic who, because the Breviary itself can never be his book, needs the Little Office.

The present handsome edition contains both the original and a com-

* *Our Lady's Office: The Little Office of the Blessed Virgin Mary according to the Roman Breviary.* Edited by Rev. Charles J. Callan, O.P., and Rev. John A. McHugh, O.P. (P. J. Kenedy and Sons, New York City).

petent English version. It must be admitted that the Psalms in particular are far more beautiful and unctuous in St. Jerome's Latin than in the Douay translation; and so it would have been a grave mistake to print the vernacular text only. Many current manuals forget this truth, in a kind of haste to be serviceable. Similar good judgment governs the introduction, which the editors have made a kind of summary of the history and virtues of the Marian Office. I cannot help wishing, of course, that they had added a few paragraphs about those exquisite editions of the *Horæ*, in manuscript and otherwise, which are now so much sought after by collectors. It was also an excellent idea to append the Office for the Dead, so useful as an alternate for or addition to the Little Office.

Plentiful notes have been supplied throughout. These are always adapted to the average reader, and where explanatory avoid controversial matters. In some instances dates and similar details might have been given more explicitly, perhaps, but on the whole scholarly punctiliousness would be out of place in such a book as this. The notes really make of this edition a book of meditation, bringing the reader to reflect upon the great themes of his religion and inculcating solid counsel. Thus, mental and oral prayer are skilfully interwoven—a commendable achievement. I admire the simplicity and good sense of the treatment and am sure the layman will appreciate it.

GEORGE N. SHUSTER.

SERMONS AND CONFERENCES

Five Lenten discourses delivered (as occasional references indicate) in the year 1928 make up the contents of Father Martindale's "The Wounded World."¹ It is a volume of 95 small pages, including a Dedication that appears to sound the keynote to the following discourses in the pathetic but withal comforting picture it draws of the many temporal and spiritual works devolving on the shoulders of the Bishop of Brentwood Diocese, England. I have called the contents discourses (although the author properly labels them Sermons), because they differ so greatly from the ordinary types of Lenten sermons. They are brief, meaty, unusual in topic, most vivid in style, conversational, direct, and possess an intenseness of appeal that searches the heart and the reins.

Repeated editions of a pious work are fair enough evidences of value as well as of popularity. Dean Vandepitte's three volumes of "Con-

¹ *The Wounded World*. A Course of Sermons. By C. C. Martindale, S.J. (Herder).

ferences to School Children"² have reached their fifth edition. In his Preface, the author justly assures his young readers that both pleasure and profit will accrue to them from reading the nearly 700 pages dedicated to their service, for he has not been niggardly in his distribution of stories, parables, character studies, interesting traits and illustrations of customs, while conveying solid instruction. Would such a work in English reach a fifth edition?

The wonderment expressed above greatly deepens when we contemplate the sixteenth edition (1929) of Bishop Besson's *Conferences*³ delivered in Besançon in 1866, 1867, 1868, on the Decalogue. The Bishop was then the Superior of St. Francis Xaxier's College in Besançon. The present edition is in two volumes, and comprises upwards of 900 closely printed pages. And the *Conferences* exceed at times 10,000 words. His *Conferences* of 1864-1865 on the Man-God have reached their thirteenth edition. His published works include eighteen volumes of sermons, conferences, panegyrics, instructions, and pastorals. The present work, as may well be surmised, does not simply take up the Commandments in any frigid order, but under the three general captions of our duties to God, to the neighbor, to ourselves. The wonderment over the sixteenth edition of the *Conferences* is no implied criticism of their merits, but rather an expression of humility when we think of the comparatively small number of the faithful reached by our own publications of sermons and conferences and instructions.

H. T. HENRY, Litt.D.

² *Conférences à la Jeunesse des Ecoles*. Première Série: *Grandes Vérités du Salut et Devoirs d'Etat*. Deuxième Série: *Devoirs envers Dieu et envers le Prochain*. Troisième Série: *Devoirs envers Nous-Mêmes*. Par Ch. Vandepitte, D. H. (Pierre Téqui, Paris, 1928).

³ *Le Décalogue, ou la loi de l'Homme-Dieu*. Conférences prêchées à la Métropole de Besançon: Années 1866, 1867, 1868. Par Monseigneur Besson, Evêque de Nîmes, Uzès et Alais. Seizième Edition (2 vols., Pierre Téqui, Paris, 1929).

THE CHILDREN'S MASS

The child cannot but be impressed by what he hears and sees in church. The external manifestations of worship appeal to his senses. The melodies of sacred hymns and chant, the play of lights and colors, the stately ceremonial, the beauty of sculptured statues—all these rivet his attention and are a source of pleasure to him. This first experience with the outward forms of worship is followed by a period of curiosity and inquisitiveness. The child begins to demand the *raison d'être* of all these things and the significance of his own participation in them. This critical stage, if not properly met, may prove dangerous to both liturgical life and the teaching of religion. If these impressions continue as mere sense-stimulations, they will gradually lose their original charm and even prove irksome. These undesirable consequences

Father Häfner hopes to prevent by properly initiating the child into the Liturgy.* He shows that the aim of the Church in her Liturgy is something more than mere sense-stimulation and the development of the artistic and esthetic sense. Through the visible forms of the ritual the Church wishes us to discern the invisible things of God, so that, while the outward symbols strike the senses, their deeper meaning fills the mind.

Father Häfner's work is a catechetical introduction to, and at the same time a commentary on, the Mass prayer-book of the children. It strives to show the beauty and the depth of the Church's liturgical prayer. The book is divided into three sections: the first explains the Mass for children of the fifth and sixth school years, the second explains the Mass for children of the seventh and eighth school years, and the last offers some reflections on proper parts of the Mass. The first section uses the Mass in the catacombs as a background, and dwells especially on the ceremonies of the Mass; the second studies the Mass-prayer from an historical viewpoint, and the third attempts to initiate the child into the spirit of the feasts and of the liturgical seasons.

The author's suggestions as to the method to be used in imparting liturgical instruction are based on educational and psychological principles which underlie the best catechetical methods, especially the Munich Method. The principle of perspicuity is to be applied in various ways: drawings, blackboards, pictures, slides, projects of various kinds, dramatizations, etc., are so many concrete avenues (especially in the fifth and sixth years) to the mind of the child. Preparation for and the explanation of a feast centers around some masterpiece which embodies the spirit of the day and clarifies the Mass-text (e.g., Immaculate Conception, All Saints' Day). The *Arbeitsprinzip* (work-principle), on which so much emphasis is placed in modern pedagogy, likewise receives due attention: questioning of the pupils according to their age and capacity, the so-called "observation" exercises dealing with different parts of the Mass and with different ceremonies, the child's own reflections in writing or otherwise regarding the sentiments which ought to animate us during the Mass, explanations and descriptions of the pictures in the prayer-book—all these are intended to enlist the child's intellectual coöperation and self-activity. The Liturgy is further vitalized by means of apposite examples and applications to the child's daily life.

The catechetical value of the Liturgy has not been hitherto sufficiently recognized. The anomalous fact that many Catholic children, after spending several years in a Catholic school, attend Mass on Sunday in later life with a languishing faith and only because constrained

* Otto Häfner, *Katechetische Einführung in das zweite Kinder-Messbüchlein* (B. Herder Book Co., St. Louis, Mo.).

by the laws of the Church, is no doubt due, partly at least, to their meager acquaintance with the Liturgy. For them the Liturgy never meant much more than a mere sense-stimulation. Again, once the children have left the catechism class or the Catholic school, the Church has no way of reaching them, generally speaking, except through the Liturgy. If they have grown up ignorant of the meaning of the Mass and of the liturgical year, they will eventually forget the most fundamental truths of religion. Numerous attempts have been made in recent times to bring the Mass within the grasp and understanding of children: Father Kelly's "Mass for Children" (New York City, 1925), Father Flynn's "Seeing God" (New York City, 1929), and "My Mass Book" (New York City, 1929) by the Sisters Servants of Immaculate Heart of Mary, are all valuable helps in initiating the child into the Liturgy. Father McMahon's "Liturgical Catechism" (Dublin, 1926), Stieglitz' "Church Year, Talks to Children" (Engl. tr., Chicago, 1923), and Schreiner's "Heilige Zeiten" have also proved excellent reference works for the teacher of religion. Father Häfner's book deserves to take its place side by side with these.

RUDOLPH G. BANDAS, Ph.D., S.T.D. et M.

NEW BOOK FOR CATHOLIC SCHOOLS

The abundance of excellent Catholic readers pouring from the presses is a joy to the elementary teacher in our parish schools. There was famine, now there is plenty. "The American Fourth Reader for Catholic Schools," by the School Sisters of Notre Dame (D. C. Heath & Company, New York City), has just been added to this excellent series. Without any sacrifice of Catholic tone, the authors have achieved their aim of presenting history, legend, folk-lore and poetry that are vitally interesting to the Catholic child. The book-shelf introducing each of the seven parts affords a stimulus to collateral reading that makes a definite incidental contribution to the development of reading skill. The Dictionary Appendix might possibly be improved by a more ample explanation of the diacritical marks.

"Old Testament Lessons for Children," by Audrey H. Sidney (B. Herder Book Company, St. Louis, Mo.), does not profess to give a complete epitome of the Old Testament. With a fine sense of the dramatic, the author has chosen events in Jewish history that were a preparation for the Incarnation, and presented them in a way that will rouse the interest of children in the intermediate grades. The pictures are few but excellent. The linking of the succession of events with doctrinal points that the child is learning or has learned adds to the scholastic value of the book. Excessive use of the introductory "and" mars a

style usually clear and compelling. The price of the book (\$1.00 net) makes it prohibitive for general use in the religion course.

PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

TWO CATHOLIC NOVELS

It is probably incorrect to call "When the Veil Is Rent," by Francis Clement Kelley—who is, of course, Bishop Kelley—a novel (P. J. Kenedy & Sons, New York City). The book is really a series of very well written and remarkably fresh meditations cast into the form of a story. Father Moylan, veteran pastor of Loudon, suffers a nervous shock when a visiting assistant priest and a prosperous citizen noted for his religious indifferentism are killed in an accident. But he dreams that the two—Father Rogers and William Bradford—are in the next world, and that the second has come back to relate his adventure. Of course, this is less a dream than a "strange experience"; but the point is, our author can get on with his divination of what the future existence is to be like. How the soul orientates itself to surroundings different from this life is described with rare imaginative power, and in a manner which the average mind of our time will find intelligible. The emphasis is placed upon the theological virtues, so that the human soul progresses towards God by acquiring faith, hope and charity. Cardinal principles of Catholic doctrine are deftly interwoven with what is, primarily, a record of experience. If the story is carried only to the threshold of Eternal Bliss, it is nevertheless always athrob with a sense of the presence of God. This outline sounds dry and somewhat "theological," I know; but the book is the opposite of dry, and the theology is beautiful and inspiring.

By comparison "A King of Shadows," by Margaret Yeo, is concerned very much with this world, against a background of the Tudor period and the Renaissance (The Macmillan Co., New York City). To anyone who has read the historical novels of Monsignor Benson, it may be that this new writer, who seems almost without a peer in contemporary Catholic England, has much the same purpose but a quite different method. She loves brisk action, shifting scenes, romantic love affairs, but subordinates all these to the nobility and sorrow of the Faith. In the present story the central historical figure is James III, ill-fated Stuart prince, and the background is studded with Jesuit priests, famous churchmen, and memorable soldiers. Piero, the hero, is a charming young Italian nobleman; and when he marries Margaret Ogilvie, staunch Highland lass, the reader is likely to feel immensely content. Miss Yeo writes fluently and loves color. I think, however, that the book before us is less moving and dramatic than was "Salt"—an earlier story which is still, in my opinion, one of the best recent romances done in the famous Sabatini manner.

GEORGE N. SHUSTER.

AN ARMFUL OF BOOKS

It is to be feared that the books of Father T. Gavan Duffy come into the world burnished with too little phosphorus to get for them the attention they deserve. This missionary, who knows how to write, has nevertheless set the tone for much of the best narrative about the foreign apostolate now available in English. "Let's Go" is not the finest of his works, but as a rapid narrative through Catholic Africa it has both charm and significance (Propagation of the Faith Office, Boston). The evidence of religious progress are, in several respects, quite surprising; and our author has not feared to utilize photographs which add the spice of humorous cultural actuality to what is basically a divine adventure. Sometimes he is a little brief, rapid and careless of sequence. The judicious reader will, however, find that the volume is replete with solid and valuable information regarding the country, the missionaries and the African faithful.

The great original Apostles are always to be our guiding spirits. In "From Tarsus to Rome" (Longmans, Green & Co., New York City), the Rev. Herman J. Heuser continues the quiet story of early Christianity to which several of his previous books have been devoted. Here it is the life of St. Paul which is studied reverently against the background of the era and in particular of the Hebraic religion. The book is not to be compared either for completeness or graphic quality with such biographies as Baumann's. Nevertheless, it is probably a better companion for the average reader.

"A Chesterton Catholic Anthology" has been compiled by Patrick Braybrooke, with a view to making clear the famous writer's "trend of thought in matters of religion." The excerpts are very short and, to our mind, rather loosely associated. Doubtless, the value of such a book as this is that it may induce people unfamiliar with the Chestertonian output to dip into it upon occasion (P. J. Kenedy and Sons, New York). By comparison with the sparkling prose garnered by Mr. Braybrooke, "The Cloudy Porch," by Constance Mary Le Plastrier, will seem a little dull. This novel of life on the Cornish coast moves too slowly and with too little originality, but it was written with excellent intentions and so merits respect. It is regrettable that authors should publish before they have mastered the art (B. Herder Book Company, St. Louis, Mo.). "Ancient Lights," by Agnes Blundell, is still another story of the English recusants (B. Herder Book Company, St. Louis, Mo.). It is fluently, pleasantly written, but there have been so many romances of just this kind that one misses the flavor of novelty. There must be some readers, however, for whom this story of Father Hunt, of two young people in love and of the Old Faith, will have a strong appeal.

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